

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, JANUARY 12, 1838.

NO. 1.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

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Communications.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have been for sometime meditating a preaching tour to the West, via. Wheeling, (Va.), through Ohio and Kentucky, and into Indiana as far as Davies County; and returning from thence via. Butler County, Ohio, visiting there the Brethren of Miami Association of the Primitive Faith and Order; and from thence through Ohio, visiting those of like precious faith in the Sciota Association, &c. on the route back to Wheeling.

I have found it in my heart to visit these brethren and see how they do; and in attempting to ascertain satisfactorily what is duty in the case—what the Lord would have me do—I have, besides laying the whole matter before the Lord for His instruction and direction, endeavored to notice and compare the evolution of His providence with the impressions of my mind, and have finally concluded upon the following arrangement, and list of appointments.

The third Lord's-day in the present month (January, the 21st,) preach at Elk Run, Fauquier County. On Monday night at Brother Charles Rixey's, Culpepper County, Tuesday 23rd at Gourdvine, Wednesday 24th, at Thornton's Gap, or as Brother Covington and the brethren with him may choose. Thursday, or Friday, cross the Mountain to Luray, and remain in that neighborhood until about the 29th. February 2nd, at night, at North River Mills, 25 miles beyond Winchester, where brother H. Louthan (now on a visit in that section from Missouri) promised to meet me. Saturday 3rd, at Union Church, Sunday 4th, at Mount Zion, and Monday night the 5th, at Romney.

My information of the churches and brethren from Romney, via. Morgan Town, Va. to Waynesburg, Pa., is not sufficient to enable me to make appointments the whole way. Brother B. Whitlatch, writing from Waynesburg, Pa., has given me a list of Churches, where (God willing) I will preach as follows:—At Union Town, Fayette county, Pa. on Lord's-day 11th. Feb'y, Monday 12th, at Big-red-stone, (Elder

Frey's,) Tuesday 13th, at Elder Spear's, Wednesday 14th, at Plumb Run church; Thursday 15th, at Cast-Steel Run, Friday 16th, at Ruffs-creek, Saturday 17th, at Meadow-Run, Elder Brownfield, Sunday 18th, at Indian-creek, Monangalia county, Va., Eld. Smith's; Monday 19th, at Newtown's, Greene county, Pa., Tuesday and Wednesday as brother Whitlatch may choose, Thursday 22nd, at Centre Township church. Elder J. Howard's; Friday 23rd, at Wheeling Creek church, Va., Elder Jefferson's; Saturday and Lord's-day 24th and 25th, at the flats of Grave-creek 12 miles below Wheeling on the Ohio river.

Brother Thomas P. Dudley in Kentucky, brother I. T. Saunders and others in Ohio, and the brethren in Indiana, are hereby informed that, I cannot at this time venture to publish appointments in those States, but that I will, in due time, give them information by letters, and perhaps through the Signs, when I shall be on.

And now Brother Beebe, what shall I say? The appointments are sent forth, and, if permitted in providence, I expect to weigh my anchor at this port on the 20th of the present month, and if I shall sail by the wind of heaven, I shall have a comfortable and prosperous journey—beneficial to myself and the brethren, but if I shall get becalmed, and a resort has to be made to oars, I shall make but little head way, and withal be placed in an untoward posture, for in rowing, you know, we are going one way, and looking another! which is a movement I do not fancy, though it is quite common among us at the present day. Brother Beebe and brother Trott will be expected, according to promise, to visit the churches I serve, in my absence. Brother T. can give the brethren of Chappawamsic information, at any time, when he can come, and a letter addressed to brother James Williams of this place, with the appointments for Hartwood, Fredericksburg and White Oak, will be attended to.

I am yours in hope of eternal life, which God, that cannot lie, promised before the world began.

JOHN CLARK

Fredericksburg 2nd, Jan'y. 1837.

For the Signs of the Times.

Westville, Champaign Co., O., Dec. 16th., 1837.

DEAR BROTHER BEEBE:—A number of the Cross and Journal, containing what is called the Circular Letter of the Mad River Association, has just fallen into my hands; and in perusing said letter, I could not help noticing the art, cunning and deception, made use of by the writer, in order to strengthen the interests of New Schoolism. And on this account, or some other,

the Editor of the Journal, has given it a place in his paper; and the said Elder, together with his co-worker Editor Bryant, would wish the readers of the Journal to understand the fact, that the dead weights and reformers, are falling off from the New School, Arminian, Mad River Association, and that that body, is getting clear of anti-mission obstacles. Had that body been possessed, of the common honesty of Mr. Stevens and complied with his desires, in inserting in their Minutes, an account of their domestic missionary efforts, they might have got clear of so many more obstacles that it is quite likely they would have been a minority of the churches which composed the Mad River Association in 1836. But Mr. Stevens will have to wait (patiently if he can) about two years yet, before he will be able to find, in their Minutes, that of which he says, we should have been glad; because the principle of free toleration suits their designs better at present, than to come out openly in favour of either foreign or domestic missionary efforts. As the word Tolerant is one that is much used by the New School Baptists of the present day, it may not be amiss for us here to point out the manner in which they make use of it; and then compare their use of it, with the Word of God. If a member of the church sees fit to cast in his mite in support of the benevolent institutions of the day, although the church believes it wrong for him so to do, yet they ought to bear with him, say they, because it is his own, and he has a right to do with his own as he pleases. On the other hand, suppose a person to belong to a church where they are generally in favor of the said institutions, and does not see fit to give one cent, nor join those institutions; still, the brethren ought to bear with that person, and allow him, liberty of conscience. Well, that is what men say, But Christ says, "If thy brother trespass, tell him his fault," and we are also informed, that if he cannot be reclaimed, he is to be set aside;—Oh no! say the New School, tolerate him; bear with him; for to do otherwise, would be acting with a similar spirit to that, which established the INQUISITION, AND DELUGED OF THE EARTH WITH BLOOD.

To aid and support the institutions of the New School, are duties enjoined upon the children of God, in His word, or they are not: if they are duties, those who neglect to attend to these things, should (according to God's word) be dealt with for their negligence, for to leave undone things that should have been done, is as great a trespass as it is to do things, that should not have been done. And on the other hand, if they are not duties which we owe to God, those who advocate them should be "rebuked sharply," the

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middle ground toleraters, and the *New School* "vain talker's" to the contrary notwithstanding; but more on this subject in another letter; for if my life and health be spared, I intend to try to point out some of the cunning craftiness contained in the aforesaid Circular Letter, for we must admit that there is a great deal of ingenuity manifested in said letter, in misrepresenting and wresting the Scriptures.

And now my brother, I would inform you, and all my brethren who may read this, that I have been blessed with the privilege of attending four Associations during the present year, viz: Sciota, Muskingum, Miami, and Mad River; and all these stand aloof from the Arminian inventions of the present day for the conversion of the world. The Sciota Association, met with the Jonathan's Creek Church, Licking Co., on Saturday, before the third Lord's-day in August, when the introductory sermon was delivered by Elder J. B. Moore, from 2nd Tim. iv. 1, 2, 3 and 4; and on that occasion, the trumpet gave a certain sound, and the brethren prepared for battle accordingly. After preaching, the letters from the churches were called for and presented, when it appeared there were four churches that presented two letters each, but there were none of the letters, from those four churches read, until the Association became organized. The other letters harmoniously accorded with the introductory sermon, and were decidedly opposed to the New School inventions. One letter from each of the four churches aforesaid, was rejected by the Association, together with all those persons from whom they emanated. The other four letters were received, and their Messengers took their seats. The New School men, after several unsuccessful attempts to do what they wanted to do, *filed off by themselves; having failed in their attempts to change the faith or practice of the Regular Baptists.* Two letters, purporting to be from the Mad River Association, were presented; the one was taken and the other left. The letter from those characters whom Elder Bryant says *filed off by themselves* was received by a unanimous vote. The Muskingum Association, met in the Town of Lancaster, Fairfield County, on Thursday before the fourth Lord's-day in August. This Association is very little (if any,) infected with the New Schoolism. Correspondence with the Salem and Meigs Creek Associations dropped (both of the new order of Baptists.) The New School Mad River Association was rejected by a unanimous vote, and correspondence continued with those, whom Mr. Stevens of the Journal terms, DEAD WEIGHTS. The Miami Association met at the Tapscott Meeting House, Warren Co., on the Friday before the 2nd Lord's-day in September, Daniel Bryant and his reformers, having filed off by themselves, of course peace prevailed among the brethren. Last if not least; the Mad River Association, met with the Grassy Point Church, Madison Co., on Friday before the third Lord's-day in September: Introductory sermon by Brother James Osborne, of

Baltimore, Md., from 1st. Chronicles xxvi. and xxvii. And with my soul I can truly say, it was truly refreshing from the presence of the Lord. All was peace, union, and harmony throughout the session. There were seven churches represented, containing in all 152 members: and there are seven other churches that did not send a letter to either party; and these, we think, will be with us at our next meeting.

Your unworthy Brother.
SAMUEL WILLIAMS.

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Mount Pleasant, Va., Dec. 18th, 1837.

DEAR BROTHER BEEBE: I often think when I have occasion to write you on business, that I will commit some if my many thoughts on the subject of Religion, and the Spirit of the times; but when the time comes for me to write, I conclude I had better leave your columns open for more useful, and interesting pens than mine. But really Brother Beebe when I read and hear such fulsome and unchristian like things as I read in the Religious Herald, and others such like periodicals, and hear such things as I do hear that are said and practised under the name of Religion, and benevolence, my spirit is stired within me, and I feel as if it was my duty to do my best to expose such sophistry; and *what appears to me to be* priestly covetousness. There is a piece in the Religious Herald of the 20th. of Oct. last, headed "To my poor Brother" over the signature of "J. S. B." that in my opinion is the most shameful, and barefaced piece of dictation that modern times have produced. Therefore under such feelings, I am extremely reluctant that the Signs of the Times should be discontinued, and hope that the friends to Truth will support it, and every one that desires it to be continued will forward for the 6th. vol. one dollar in advance; and fifty cents at the expiration of the year for each subscriber, as it is the only paper (that I know) in the United States that is now contending boldly, and faithfully for the Truth and it is all and the only chance the Old Regular Baptists have to say any thing to the public in defence of themselves, and their doctrine.

THO. BUCK, Jr.

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Southampton, Pa. Dec. 26th., 1837.

BROTHER BEEBE:—Inclosed I send you a little of the *needful* to sustain the Signs, which I esteem as the only medium, of communication between the dear family of Christ, the Old School Baptists, who are all, truly of one mind and heart.

It gives me sincere pleasure, to be able to forward from this Branch of the Family a few more names to be added to your subscription list. You will please forward to the twelve former subscribers, and also to the names subjoined, below. Although in this region the Signs are, by many dispised, it only evinces to me the enmity of their hearts to the truth, together with a disposition to favor popular error. But I am happy to say there are others who do esteem them highly for the doctrine and experimental truth which

they contain; to all such they are a most welcome visitor.

I am strongly inclined to believe, there never was a periodical sustained its existence for the same length of time, under such violent opposition. Means are used to destroy it wherever it circulates, and even this heated opposition, is a strong evidence in its favor. Take courage, therefore, my brother, for that which is highly esteemed among men is an abomination in the sight of God.

How consoling to the saints is the reflection, "*The Lord reigneth.*" Well may they say with David, "I will not fear what men can do." Often has that precious truth comforted my mind. Yes, Ye beloved of the Lord, though scattered abroad in the vineyard, and laboring under the weight of a body of sin and death; watching and striving against a wicked heart, corruptions within, a flattering and deceitful world, with all its specious baits, and gilded temptations, with a thousand other trials to encounter; having also to withstand error, and that, from professed disciples, such as Paul called *false brethren*. These are some of the afflictions, persecutions &c. which, all must meet with who will live Godly, in Christ Jesus. Therefore think it not strange concerning these fiery trials, which are to try you, as though some strange thing had happened to you, for such things have been, still are, and must continue to be common to the peculiar people of God, until the *man of sin* be destroyed. Well may we rejoice that we are counted worthy to suffer for Christ's and for the truth's sake. Hence Beloved, let us patiently wait upon him in the exercise of our ministry which we have not received from man, but by the Holy Spirit, from the Lord of the harvest.

Will Brother Trott be so kind, when he has leisure, if amidst his extensive labors he can find such a time, to send abroad through the columns of the Signs, his views on, Rev. i. and last clause of the 4th. verse, "*And from the seven spirits which are before the throne.*"

My mind has been exercised considerably about the frequent use, in scripture, of the number *Seven*, which so often occurs in the Old and New Testaments. Seven nations were named as enemies to Israel Deut. vii. 1. Seven Priests, were to bear the Ark, while Israel compassed Jericho, Josh. vi. 6—9. Seven trumpets of Ram's horns were used. Seven pillars were hewn by Wisdom, Prov. ix. 1. Seven women, Isaiah iv. 1. and in the law, concerning sacrifices, days, and years. Also by the Prophets and New Testament writers, this number seems to be very significant.

Yours in the fellowship of the Gospel.

JAMES B. BOWEN.

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For the Signs of the Times.

At a meeting of the Baptist Church of Christ, in Granby, Oswego County, N. Y., the following Preamble and Resolution was unanimously adopted:—

That, Whereas; In view of the present state of

Zion, in the Baptist denomination, we discover a falling off from original Baptist principles, together with an increased tenacity for modern Institutions, which in our opinion have neither precept nor example in the word of God, which we believe is sufficient, and the only rule of our faith and practice; and believing that they are the effect of men's inventions, and that they are now rending the church, causing dissensions and schisms to take place, effecting the peace and harmony of many churches, and having suffered, as a church, naturally for not co-inciding with all newly invented, falsely called benevolent religious societies of the present age, such as Sunday Schools, Missionary, &c. Societies. Therefore,

Resolved, While we regard with joy the spread of the gospel according to the command of the great head of the church, and agreeable to primitive example; we have no fellowship for the modern mode of operation, as not only endeavoring to spread the gospel, but to convert the world; for which there is not a promise in the Sacred volume. And further that we have no fellowship for any religious society except the church of the living God, which possesses all the facilities to carry into effect the command of God relative to the gathering the elect from the four winds under heaven. And further that we have no fellowship for men's inventions as substituted for the commands of God which we believe to be unfruitful words of darkness that ought, rather to be reprov'd.

We therefore wish to be recognized as remaining on the Old School Baptist ground, and wish such, either Ministers or others, who are united with us in these principles, to visit us and preach to us the word of life (Christ) as often as God in his providence may give opportunity.

Resolved, That the Moderator be requested to forward this preamble and resolution to the Editor of the "Signs of the Times," with a request for its publication.

CHARLES MERITTE, Jr. *Moderator*.
ORSEMAS MARSH, *Clerk*.

Granby, Nov. 25th, 1837.

Princeton, Butler Co., O., Dec. 20th, 1837:

BROTHER BEEBE.—Inclosed you will find five dollars for the 'Signs of the Times,' as directed below. I am truly sorry to hear that you have been so poorly compensated by some of your subscribers for the Signs, it certainly must be gross neglect, and not altogether honest in some, at least, if the number that you stated should be struck from your list of subscribers at the close of the present volume. If they cannot pay one dollar per year, especially if they value the Signs, as high as I do; or feel as much interested by looking over its pages, and hearing from so many distant brethren, who appear to speak the same things, which proves that they are all taught by the same spirit. It really appears to me that the last volume of the Signs contains more, if possible, of interesting matter than either

of the other volumes that I have had, and I think I should feel lost, for a while at least, if I should be deprived of reading something of the kind, as I like to hear how the brethren at a distance are traveling along, and how they, through grace, are enabled to endure afflictions, persecutions, and temptations, and how they are upheld and supported, while beset with the uncircumcised in the camps of Israel; and how it is that they are shielded and defended from the enemies without the camp, who have been made to retreat, when there was one to hold up the sword full in their view, and cry, "the Sword of the Lord and of Gideon!" All of which, to me is refreshing and encouraging news. The Signs is read with interest amongst us, and I did think that I should have some new subscribers for you at the commencement of the sixth volume, but as yet, I have not received any, but may probably send you some before long.

You may send a copy to each as directed below, who have been subscribers for some time past.

I suppose Brother Beebe that I am entitled to a copy, agreeably to your terms, but I will not exact it of you, because all of us here who will read the Signs, are able to pay one dollar yet, and I think that you have according to your statement, bad paymasters enough to excuse you from sending any gratis copies this year.

Yours in the best of Bonds,
LINUS PARKHURST.

Westfallowfield Chester Co. Pa. Dec. 28. 1837.

DEAR BROTHER:—I inclose you five dollars for the ensuing vol. of the Signs of the Times, I hope that our brethren throughout the Union, will endeavour to give the Signs a wide circulation it is very encouraging and strengthening to hear from those we love, and who are contending earnestly for the faith, that has often made the throne of Anti-Christ tremble to its base.

The contributors to the columns of the Signs, since its commencement, have maintained that the Holy Scriptures are not only a safe, but a complete and perfect, rule of faith and practice to the church of Christ; they have also borne a faithful and decided testimony against the doctrines, commandments and inventions of men, in religion.

Those who are ever learning some new doctrines, or some old heresy revived under new names have laboured repeatedly to drive us from our position; but thanks be to God, they have failed in every attempt, Indeed the Mother of Harlots herself could not do it, although she tried it repeatedly. In view of all these deliverances, the church of Christ may well adopt the language of the Psalmist, and say, "Not unto us, O Lord, Not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake," &c. Psalm. cxv.

But the gospel trumpet did not call us to a mere skirmish with the enemies of sovereign grace; no, its sweet and heavenly sound, calls us to war a good warfare; and there is no discharge in this

war while here below: we are to contend for the doctrine of grace, even though it should be at the expense of property, liberty, life, reputation and every thing that the world holds dear; for what are they in comparison with those glorious truths which have been assailed by the enemies of Zion? Not that the child of God would wish to depreciate, or think lightly of the above blessings, no, he will be thankful for them; but when the truth is at stake, he is led to say, "If I forget thee, O, Jerusalem, let my right hand forget her cunning, If I do not remember thee, let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy."

Dear Brother, it gives me much pleasure to understand through the Signs that the Lord is adding some to his church, such as we trust will be eternally saved. May the Lord revive his work in our hearts, and may we have much communion with him, and may our walk and conversation, be as becometh the gospel of Jesus Christ.

I remain, yours truly,
JOSEPH HUGHES.

Chambres Co., Alabama, Dec. 13th, 1837.

DEAR BROTHER BEEBE:—I have been a reader of the Signs, for about two years, and although it is said by some to be disgraceful to read them. I thank the Lord that I have had the opportunity of reading them; for I have been made to rejoice to see the visible church of Christ defended with such ability, and her doctrine explicitly set forth according to the gospel, to the confounding of her adversaries.

This communication, will testify the desire I have for the circulation of your valuable paper; I have obtained five subscribers, I am sorry to say, that some who have ministered in holy things, are now running greedily after the error of Balaam, for reward. Dear Brother, for the inclosed five dollars, you will please send the "Signs of the Times" to the Brethren whose names are given below—I would be glad to have it in my power to send you more, but there are many that would rather read some of the miserable productions of those who advocate the *do and live* system, so common in this our day. As fast as I can obtain subscribers I will send them on. My opportunities have been of the humbler kind, but I have been trying to preach the gospel about thirty years.

Yours, in the best of Bonds,
JOHN BLACKSTONE.

Russellville, Putnam Co., (Ia.) Dec. 10th, 1837.

RESPECTED BROTHER BEEBE:—With satisfaction I again take my pen to write you a few lines—being the happy participant of health and numerous other blessings which so copiously descends from him who giveth liberally and upbradeth not, that I am constrained to wonder at circumstances attending my preservation and the favors bestowed; that I, who am so unworthy, should be thus dealt with and continued in this state of being, when my sins and ingratitude are

so great. Sometimes, when my mind is thus running, I have concluded that I am only suffered to live to fill up the measure of my iniquities; for sin is constantly with me, and how to perform that which is good I find not, again viewing myself as a monument of mercy, how exceedingly great is that grace thus extended towards one of the most unworthy beings that ever lived. One thing I know & am constrained to acknowledge, I am a sinner, and that if saved from the wrath to come, it will be intirely through the sovereign, free and eternal grace of God, in Christ Jesus, without the least regard to merit on my part. How any one can think, or say otherwise, who have been made acquainted with themselves, and with that God, before whom they must shortly stand, is a wonder, a great inconsistency with me; for it stands me in hand to think seriously, and for myself, and not to take any person's opinions, who have not a, thus saith the Lord; for what good will it do me in the coming day, to have grounded my faith on what I have heard or seen, unless I have really felt it too, and been made to know from experience that I have an interest in that great sacrifice made on Mount Calvary; and that the atonement there made, was a fulfilment of that eternal purpose which was purposed in Christ Jesus, before the world began; and not for an indefinite number, but for his Bride, who were a beloved, peculiar people, a royal generation, viewed through the medium of his atonement, stood spotless and pure in Christ Jesus their great head and husband, before they had a being in themselves; and thus eternally loved with that love which has no beginning or end, which is God itself: for God is love, as the scriptures affirm. And if He be love, what could we understand but that there must be an object beloved, a something for that love to centre upon, else the word would be unmeaning in my opinion; and that object doubtless is Christ: then it naturally follows that if Christ was the object, on which that love centered before all worlds, which is easily proved from scripture; his bride stood complete in him, for she is *bone of his bone and flesh of his flesh*, and Christ hath said, "As the Father hath loved me, so have I loved you, continue ye in my love." We find then by the similitude, that the church, body, or bride of Christ, was loved with the same everlasting love; and again, "*My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth, Thine eyes did see my substance yet being imperfect and in thy book all my members were written which in continuance were fashioned when as yet there was none of them.*" How can any one deny the union of the true church to Christ, and of her standing or being in him before all worlds. This scripture, together with so many others, sets all things safe and sure, for *in thy book all my members were written*. Can any one suppose that any will be blotted out, or others added to the list? No, for as Jesus lives, they shall live also, and nothing shall set upon one of Christ's

little ones, to hurt them. Dear Brother Beebe, is not this a great consolation, to think that we are of that happy number; what sure work in relation to our eternal being and salvation is laid up, or had in reserve for us; and fixed upon the firm, eternal purposes, of him, who cannot change, who is the same yesterday, to day and forever.

The doctrine of sovereign grace, is that I believe and delight to hear; and when spoken on, and my poor dumb understanding lead out to see, hear and feel, is most charming, and will soften my heart, quicker than any thing else. But here lays the question. Am I certainly interested? Am I one of the members which was written in the Lamb's Book of Life, before the foundation of the world? This I know is a serious question, and the wise will lay it to heart, and ponder thereon for it will not be sufficient to take it for granted, without a feeling sense of ones interest therein, O, that I could have that strong hope that entereth into the veil, whither our forerunner is, for us, entered; and that I could live to honor him with a pious walk and a Godly conversation. But I have to cry, O my leanness! my leanness! No one knows my thoughts for they are very foolish.

Brother Beebe, I must conclude, desiring the blessing of the Lord both on you, and your undertaking, for I consider your paper to be the greatest medium of correspondence, that the poor old Baptists have at this time; I still wish you to continue, and if this scrap is worthy you can give it a place in the Signs. I have herewith sent you a copy of the Minutes of the Eel River District Association, it is likely some of our brethren would like to hear from us.

I subscribe myself, your Brother in gospel Bonds. J. T. CROOKS.

Circular Letter.

The Eel River District, (Ia.) Association, to the Churches which she represents.

Dear loved in the Lord:—In accordance with a long established custom of addressing you with a circular on some subject of faith, or matter of duty, in religion, we shall at the present, call your attention to the subject of works, as it forms matter of considerable importance, and which is necessary to be rightly understood. Work, in a proper sense, is the effect flowing from some spirit, or principle of action. Mankind is in possession of a principle, which is active, and the effects thereof, is what we now call works. This principle in man previous to regeneration, is in scripture most explicitly defined, as being opposed to all good; and the whole man represented as being corrupt as a mass of putrefaction; that *there is none good, no not one*, consequently we cannot define the work produced by such a creature good, but quite to the reverse; although there may be the greatest profession made to goodness, and benevolent actions, prayers and alms-giving, yet without charity, we are nothing and without regeneration by the Holy Spirit—the implantation of Grace in the heart, that wicked principle being subdued, fully we are nothing; all our works, are like ourselves; for a corrupt fountain cannot send forth that which is good. But when grace reigns in the heart, the work thereof is sure to be good. Why? Not that poor man has performed it, no it is the effect of grace—According to Isaiah xxvii, 12, "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us;" and Paul to the Philippians ii, 13, "*for it is God which worketh in you, both to will and to do of his good*

pleasure;" again, to the Ephesians, "for we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Being thus changed from the love of sin, and its works, the soul thirsts after righteousness, and it is their daily prayer that the Lord would work in them both to will and to do of his good pleasure; for they feel and know their inability is such that if left to themselves, but for one moment, their work is contrary to that which is good, and is sure to render them unhappy, when brought to a knowledge of themselves and what they have done; for only by and through the Holy Spirit, can there be any thing which is truly good. We may as rational beings, perform benevolent actions to our neighbors, and strangers, which is right, and our duty to do, when needful, and circumstances will permit; yet, when that action is strictly known and scanned by an all searching eye, as well as the motives which led thereto, is it not frequently manifested that all was done through some sinister motive—either in hoping to receive again, or to be honored of men, or some other intention, has produced the benevolence, all by the same Spirit.

But, how different from this is the work produced by the Holy Spirit on the child of grace. He is led in the path of duty, not by constraint, but willingly, giving when needful, not hoping to receive again; through grace he can do all things, rendering unto Caesar the things that are Caesar's, and unto God the things that are God's. We find them concerned for their neighbor's, and friend's, or enemy's eternal welfare; praying that the Lord would, if consistent with his will, bring them to the knowledge of the truth; and while thus engaged for them, how often have they been treated in the most shocking manner? Does money or any thing else, short of grace, produce such a sensation, on the hearts of its devotees, as to pray for the prosperity of enemies? Surely not. Such, is the child of grace, when found in its duty; when engaged in the cares of life he is not found mixing with those who are after vanity, but shunning profane and vain jangling; and in the most humble walks of life, we find him engaged for the honor of God, trying to be found in all his duty.—And as a member of the church, we find the same spirit at work, seeking peace, when it can be had on Gospel premises, yet not willing to forsake truth, though they have to wade through blood, keeping the unity of the Spirit in the bonds of peace. Dear Brethren, look around, and hear the sound reiterated through our land of good works; and benevolent deeds, falsely so called: do we not hear much and see little. Shall we look to those institutions that have been established for making preachers and christians, to Sunday Schools, Missionary, Bible, Tract, and Temperance Societies; or to their monied hirelings, who are calling on us to join with them in the work of evangelizing the world, whose cry is money, more money for to educate ministers, and to save millions of souls from hell, and all such newly invented schemes to wrest from the pockets of the poor honest peasant the hard earned means of his own support, under pretence of assisting the Lord in doing his work, all without authority from scripture. Are these good works? Surely not; for the Lord needeth neither money or the power of man to carry on his purposes. Man of himself is always found resisting; and we can assure you that wherever man, or money, has endeavored to spread the Gospel, without a thus saith the Lord, it has proved a curse instead of a blessing to both land and people. We would, thereupon, warn you, dear brethren, beware of such works of all monied institutions for the advance of the Gospel. Remember, brethren, that you did not so receive Christ: neither yourselves or money were deserving him; all your powers were exerted in running contrary to him—and had it not been for that small still voice, which sounded behind you, saying this is the way, walk ye in it, you had still continued to oppose the truth. Some men think that much lies within the power of the creature to perform, which is his duty to do and the fulfilling of which will obligate the Lord to do the rest, and be co-workers together in their salvation; this they think, constitute good works; as the poet says:—

In (do and live) some vainly hope,
To make their peace with God;
But naught his sinking soul can prop,
But Jesus and his blood.

Dear Brethren, we are exhorted to try the spirits, for there are many false spirits gone out into the world, and we daily see or hear of their operations: men profess-

ing godliness but denying the power thereof; by their works we may be assured their faith is vain; and that grace is not the ruling, or acting principle, as a spiritual consequence, for when grace and faith are implanted, they beget good works. In conclusion, dear brethren, look to the Lord for all things, for strength, and instruction to do his will, for light, life, and liberty, in a word, for all your support both temporal, and spiritual. Ask him to do that for you and others, which you and they cannot do for yourselves, that the praise may redound to his holy name. May grace, mercy, and peace, be with you, and finally bring us to reign with him, is our prayer.

Northampton County, Va. Dec. 21st. 1837.

DEAR BROTHER BEEBE:—The time is come for me to communicate to you my best feelings, and good wishes towards you, as one with whom my views of that covenant ordered in all things, and sure, doth agree. May Israel's God bless you and grant you supporting grace, both in preaching and publishing the Truth as it is in Jesus Christ the Lord. I am truly sorry to hear that there is so much disregard paid to you, by your numerous subscribers, that you are near to dispare of your support in publishing the Signs of the Times, I hope better things my brother, I hope that Jacob's God will never desert those, his servants; whom he has sent to teach his children knowledge and understanding, and to defend the cause of God and Truth. It would give me great satisfaction to see you before I die; which I have no reason to expect, my age forbids me to expect to see many of those, in the flesh, whom I hear from, and believe that the constitution of their souls are spiritual and divine.

WM. COSTIN.

CALUMNY DISPROVED.

Near Waynesburgh, Greene Co., Pa. Jan. 1st. 1837.

BROTHER BEEBE:—I regret exceedingly that circumstances have made it absolutely necessary for me to appear before the public in vindication of my character, from the foul slander of men, to whom we could reasonably have looked for better things; even men, who from the treasury of their benevolence have bestowed on me, gratuitously, some bare-faced falsehoods, which I am able to prove, as such, from churches and from individuals members. As my object is not to elicit controversy, but to stop the mouth of slander, by presenting facts which cannot be successfully denied; and to give the reader an idea of what, and by whom I am accused, together with the shuffling course they have resorted to, to keep the matter in the dark, to prevent detection: for when I took with me accompanying brethren, and called on them, at their houses, and asked an explanation of the report, we could get no satisfaction; but was rather treated with contempt than with christian courtesy: and as I am credibly informed, they are still, in an underhanded way, insinuating that they are able to establish, that the report is true, I will now ask them, as I have done before, to step forward and do so. Yes boys, let us no longer stay in the dark, but come to the light, that our deeds may

be, either reproved, or made manifest, that they are wrought in God.

I herewith transmit for publication a copy of the following certificates, which I have received from individuals and from churches; sufficient, I conclude, to satisfy every candid person, of the base and unfounded nature of the report, viz.

Certificate, 1st. I solemnly certify that Jane, the wife of Francis Downey, has told me, at different times, that "Elder Barnett Whitlatch had made a collection of money, at one of the churches where he preaches for another preacher, and then kept the money himself, and that none of the new party had ever done that."

Given under my hand, this 10th day of Oct. 1837.
MAHALA CURNES.

Certificate, 2nd. I solemnly testify that Jane Downey, in presence of her husband Francis Downey, told me that "Barnett Whitlatch had made a collection of money for a visiting preacher; and had kept the money himself," and after she had finished her story, Mr. Downey said, "it was true; and that none of the new school party had ever done any thing to match that."

Given under my hand, Oct. 10th, 1837.
JACOB CURNES.

Certificate, 3rd. I do solemnly testify that, I stated to Mr. D., that I had been informed, that he had told M. Curnes, that Barnett Whitlatch and some other preacher, had been together at some church where a collection was made, and that Whitlatch got the money and kept it. The said Downey, after a little pause said, "he had heard such a report, and that Milton Sutton was his author." I replied that I could not believe it, if my brother should say it; for I had been acquainted with Whitlatch for twenty years, and even in his wildest time, before he professed religion, I never knew him to act dishonestly or unmanly in his dealings.

Oct. 20th, 1837. DANIEL FULLER.
Certificate, 4th. I hereby certify that on the 19th of September 1837, in conversation with Francis Downey, in our house, respecting the slanderous report circulated by himself and others against Elder B. Whitlatch; I asked Mr. Downey where the collection was lifted? And he replied, at Ruff's-creek.

ELIZABETH RUSSELL.
HENRY RUSSELL.

Certificate, 5th. I certify that on Saturday evening Sept. 2nd, 1837, Levi Griffiths stated, in my presence, that Barnett Whitlatch and Milton Sutton had been together when a collection was lifted for them both, and that the said Whitlatch was so fond of money, he did not wait to divide, nor have it handed him; but swept it off the table and put it in his own pocket.

JOHN STIGARS.
Certificate, 6th. We hereby certify that we accompanied Elder B. Whitlatch, to the house of Levi Griffiths, and he being absent, Mr. W. made his errand known to Mrs. G. namely, to enquire after the slanderous report; and she said she had lately heard her husband talking on the subject, say, he had been informed that Mr. Downey was likely to get into difficulty about the same story. Mr. W. then stated verbatim the report, as given in Stigar's certificate; and asked her if that was the story she had heard her husband tell, and she said, it was. Mr. W. then asked, where it was said to have occurred, and she replied; at Big Redstone. Mr. W. then told her, that it was his wish to have the thing settled in a christian manner, and requested her to request her husband, either to call and see him or to write him a few lines, to let him know what course he would take to have the matter settled.

Signed ENOCH BROX.
JOHN STIGARS.
Ruff's-Creek, December 9th, 1837.

Whereas, it appears to us, from sundry certificates, that Francis Downey and Levi Griffiths, have assailed the character of Elder Barnett Whitlatch, our minister; by reporting that he had taken up a collection of money among us, for a visiting minister, and kept the money himself, WHICH REPORT WE KNOW TO BE FALSE, from the fact, that all monies taken up among us for visiting preachers, is uniformly attended to by brethren appointed for that purpose, and such money never passes thro' Elder Whitlatch's hands.

Done at our Meeting for business, and signed by order of the church. JOHN BELL, Church Clk.
Big Red-Stone, November 18th, 1827.

Whereas it appears to us, from sundry certificates, that Levi Griffiths and Francis Downey have assailed the character of Elder B. Whitlatch, by circulating a report, that a collection of money was taken up among us, intended for Whitlatch and Milton Sutton, and that W. was so fond of money, that he got hold of it, and kept it all himself, which report we do know to be false; first because there never was a collection lifted among us, intended to be divided between Whitlatch and Sutton.

Second. All monies ever bestowed on Whitlatch by us, has been handed to him, or put into his pocket in a way which could attach no blame to brother Whitlatch.

Done at our church meeting, and signed by order of the church,
JAMES FREY, Minister,
JONATHAN DAVIS, } Deacons.
ANDREW LYNN, }

Cast-Steel Run. Oct. 28th, 1837.

Whereas insinuations have been spread abroad by Francis Downey, representing that the act took place amongst us. We hereby certify the same, to be utterly without foundation in truth.

NOAH GRANT, Church Clerk.

The reader has now before him evidence sufficient to show the wicked intentions of those professional gentlemen, whose names are exhibited in the foregoing certificates. If the testimony of individuals and churches, can be relied on, the reports are basely false. Whether Mr. Sutton is himself the author of the story or not I am not prepared to decide, but I have my doubts, I leave him with the gentlemen implicated to arrange that matter among themselves, while I remain, brother Beebe, your real Friend and Fellow sufferer in the Kingdom and Patience of Christ.

B. WHITLATCH.

Colchester, N. Y. Dec. 10th, 1837.

BROTHER BEEBE:—I send you a few lines expressive of some of my religious exercises, and as I sometimes have strong doubts of the reality of a work of grace having ever been wrought in my soul, I desire that you or some other Father in Israel, (if you should think proper to publish these imperfect sketches) would give me your views of such exercises. My first exercises of a religious nature were when I was young, and having been instructed that man was totally depraved, and God an absolute Sovereign, my heart rose in the most bitter enmity against him. So strong was the enmity of my mind in exercise that I resolved, if it should be my unhappy lot to go to the regions of darkness, I would exercise all my power in blaspheming the name of Jehovah. And ah! it makes me shudder at this moment to think how dreadfully wicked it was. In meditating on the works of God, I was led to see that God was good, and that it was my duty to love God for temporal blessings; an idea which I should not think was the effect of education. But nothing more than serious thoughts passed over my mind till my fifteenth year, when, without any preaching or exertions on the part of Christians, not even family prayer; in the silent watches of the night, I was struck with awful forebodings of eternal wrath! There seemed to be a requirement of me, that I should bow myself in prayer to God, a thing which I had often felt to be a duty, but had never complied with; my proud stubborn heart was made to yield and I bowed before God to supplicate his forgiving mercy.

and found some relief. For some months I was, in externals, a consistent christian, but soon I forgot my closet, which seemed to renew my convictions and fear of hell, I was the subject of such exercises for near eight years, when in a time of revival and under the influence of christian friends, I was brought to be more in earnest about my eternal welfare, and the more I strove to be good the more sinful I appeared in my own sight. And when I was expecting by a few prayers, and contrition of heart, God would manifest himself to my poor soul for its relief, it seemed quite the reverse, my sins were all laid in order before me; darkness and doubt hung over me and as I was giving up my beloved sins, one after another, I was expecting the Lord would come down and speak peace to my soul, and fill me with joy and comfort; but it seemed as though the heavens were brass and the earth iron, and like Job, my prayer was shut out from God, and I was bordering on despair, when it was made manifest to me that I was still holding the dearest idol; and therefore was not resigned to God, or rather reconciled, I a rebel, justly deserving greater wrath and sorer displeasure, requiring of him that he would sign the pardon before I did the allegiance (how much like human depravity.) But when I come to give myself up to the Lord, to be at his sovereign disposal my horrors and fears of hell fled, yet I was still a mourning soul, I had no assurance of God's favour till at length reading in P. Doddridge's rise and progress of religion, I was led to hope, which caused me somewhat to rejoice; and a few days afterwards, at an anxious meeting, my hopes were blasted and I was in a sad case, I entered a grove determined not to leave it, till I had an assurance, but I was again nonplussed for it seemed as though I was tempting the Almighty, that it was my duty to obey, and leave the result with him. Since which time I have had no particular fears of hell or death, but have had great occasion to mourn in consequence of sin, and at times have thought I did, and often it is a grief to think I mourn no more. I joined the congregational church at the time and afterwards became acquainted with Elder Trott, at Little-town, N. J. and sure I think, if I ever was fed from the pulpit, it was through him. I intended to give you an account of my conversion to Adult Baptism but I cannot at this time for want of room; probably I shall do it at some other period.

Meantime receive my best wishes for your spiritual welfare, and success in the business in which you are engaged, pray for me that my soul may be subject to the Lord, in all things obedient to his will, and enjoy the visions of his smiling face and the spirit of adoption.

Yours in the best of Bonds,
SAMUEL C. LINDSLEY.

*Extract of a letter from Brother John Miller,
Pastor, Canton Old School Baptist Church,
New Jersey. Date, Dec. 26th, 1837.*

"I cannot feel satisfied to close this letter without giving you some information relative to the

Old School Baptists in this place. Since the organization of the Church in July last, we have had to stand a torrent of opposition arising from the whole combination of the New School order, who seem determined to crush us, if possible, to death. But, through the mercy of God, we are yet alive. We are collecting materials for building a new meeting house which we hope to commence early in the Spring. We hope our brethren will aid us, as far as in their power, in our undertaking. The house is to be for the special use of the Old School Baptists, and we desire our ministering brethren, of that order, to visit us, and preach for us the word of Life.

May Grace, Mercy and Peace be with thee,
my Brother. JOHN MILLER.

SIGNS OF THE TIMES.

Alexandria, January 12, 1838.

INTRODUCTION TO VOLUME SIX.

Agreeably to common custom, at the opening of a new Year, and at the commencement of the new volume of our publication, our readers may expect from us something at this time in the form of an introduction. While the wheels of time shall continue to revolve, new events, both in regard to the onward movement of the kingdom of Immanuel, and of the mystery of Iniquity must be continually transpiring. And as every developement of what remains in the womb of futurity, has a bearing on the interests of Zion, and all are ominous of the approximation of the Man of sin to his fearful doom, all may with the greatest propriety be recorded, and spread before our readers as, "SIGNS OF THE TIMES."

Of the general commotion in the affairs of the world, and more particularly, in those of the U. States, involving every department, civil, religious or politic, our readers cannot at this time be ignorant.

In our undertaking to publish the more prominent *Signs of the Times*, it is not to be expected of us to enter upon the political or civil affairs of nations, any further than they may have a direct bearing upon our religious liberties; but our patrons may expect from us, as far as our means of information extends, a faithful expose of such things as have a direct bearing upon the cause of God and truth.

While in the discharge of our duty in the editorial department of our labours, we are convinced by past experience, we shall have many pleasant, and very many unpleasant things to be engaged in. It affords us pleasure to set forth "Christ and him crucified," in all the lovelines of his divine and mediatorial excellency, his complete atonement for all the elect of God, His perfect righteousness, and finished salvation; also to dwell upon the experience of the saints of God, show the fellowship of their sufferings, and the sameness of their spiritual joys. To set forth the adorable attributes of Jehovah, His glorious

counsel and his everlasting decrees, together with the whole chain of christian doctrine displayed in the gospel of the Blessed God, is, in our estimation the most exalted work to which ransomed sinners have ever been called.

Yet pleasing and glorious as is the work of publishing the great salvation of our God and Saviour, we are not at liberty to content ourselves with having made our feeble efforts in its proclamation: we are also called to "Blow the trumpet in Zion, and sound an alarm in God's Holy Mountain," to show Jacob his transgression and Israel their sin. To put ourselves in array against Babylon round about, shoot at her and spare no arrows, for she has sinned against the Lord, Jeremiah, L. 14. In exposing the hidden things of dishonesty and the spiritual wickedness of high places, we are often brought in contact with those of the *New School* who have stolen our name and from them we ever have, and do still expect the most bitter opposition and malignant reproach.

Inured however, as we are, to *their cruel mocking* we are not by them to be deterred from a sense of our duty to our God, to our brethren, or to the community at large, by all the heated bolts of their persecution, or the thinner vapors of their ridicule. While they may boast of their numerous Goliaths, the staff of whose spears may be like weaver's beams, we dread them not; we ask not for their armour, *we have not proved it: we ask rather for the plain and unadorned sling, and the smooth stones of the book, we ask to be clothed with the panoply of the soldiers of the cross of Christ; and if we are so happy as to have our feet shod with the preparation of the gospel of Christ and have on the whole armour of righteousness, we will not fear what man can do unto us.*

Since the commencement of our labours, the *times*, in relation to Zion have evidently assumed some new omens. When we commenced our publication, all the discordant and heterogeneous materials of which the visible church was infested were held, in wild disorder and dire confusion, in one general communion; but now the banner is more fully displayed by the true and only people of God, and every man has returned, or seems to be returning to his post. The line is drawn and the division is made; the sheep to the fold of their shepherd, and the goats to the wilds of Arminianism, and henceforth we hope to be enabled to feed the flock more, and to fight the Canaanites less.

Those miserable organs of the New School confederacy. The Banner, the Cross and Journal, Religious Herald, Index, Gospel Witness, and a host of other publications of the same caste, may now go on railing, raging and blaspheming, with less opposition from us: not that we are about to give up the grand contest, until God shall have called all his children out of the midst of spiritual Babylon, but we shall pay less attention, than formerly to those miserable, filthy, low, vulgar and detestable personal attacks, which they

have been in the habit of making on us. Let them hang away, they will probably find us as invincible as a bag of wool, they may kick, but they shall leave no mark.

As one important object of our paper, is to open facilities for a general correspondence among all the Regular Old School Baptists throughout the wide spread field of our circulation; we shall feel grateful to receive the communications of our brethren on all subjects relating to the common interests of the Zion of God. Many of our best brethren are but poorly qualified for writing, and under a sense of their want of literary talent, have felt exceedingly delicate about forwarding to us their communications. Let all such brethren be assured that the columns of our paper are open to them, and the brethren at large will be pleased to read their productions; we would however suggest that such communications should be short and concise as possible, this will not only relieve us greatly, but at the same time secure for them more general interest.

We have many able writers also who will stand by us through the present volume, and among them our esteemed brother Trott, whose praise is in all the churches, who having passed through the furnace heated much hotter than usual, for some two or three years past, and that through the instrumentality of those who, from their religious pretensions, might lead us to look for better things. We consider it due to him, from us, to say that he has stood the fire ordeal like a christian, and comes forth from the fire like gold repeatedly tried.

We have been personally acquainted with Brother T. for nearly twenty years, and we do know that the character of no man on earth stands fairer than his, where he is best known. As a christian, a good citizen, and a gentleman, he would suffer nothing by comparison with the greatest, and best, of our race. While no small share of his persecutions have arisen from his bold, open, uncompromising, yet modest, chaste and able defence of the stand taken and advocated by the Old School Baptists, his recent persecutions have been from a man who once enjoyed our confidence, as a man of God, and a minister of Christ, who having forfeited our confidence in him, even as a man of common morality, has given loose to all the passions of his heart, in order if possible to stain and tarnish a character to which there is no hope of his ever aspiring.

This apparent digression from our subject, is not intended as a flattering eulogy on our brother; for we consider him above being flattered; but to disabuse the minds of some of our brethren, who have become prejudiced against him by the foul slanders of his sinking persecutor.

Beside Brother Trott's, we expect communications from a host of the valient men of Israel in various parts of the United States; and in addition to the original matter in this volume we shall make copious extracts from the Gospel Magazine, and Gospel Standard. (English pe-

riodicals,) and such other works as will be interesting, comforting and instructing to all classes of our readers.

CASE OF SAMUEL CORNELIUS, AGAIN.

Having, in our last number, given our readers reason to expect in this, a copy of the report of the committee of the Church of this place, on that subject; we think it proper to explain to them the reason why it does not appear.

The first meeting, for business, held by the church subsequently to the appointment of the committee, and the only one, at which it was proper they should report, was held at our house of worship last night; at which time and place the report was made, accepted, and ordered to be entered on the records of the church, and the committee were discharged. A question, on the expediency of publishing the said report was taken up and discussed at large, when it was found, that the expose of facts, made by us, in the last number of our paper, was not only fully sustained by the report of the committee, but in the judgement of the church, was amply sufficient for the present; and unless a farther call should be made, for the report, as the following preamble and resolution will show, they deem the publication of the report unnecessary.

The following is a copy of the Preamble and Resolution passed by the Baptist Church of Alexandria, on Thursday evening Jan. 11th.

"Whereas, Brother Beebe has sufficiently disabused the public mind, in his expose of the truth in the case between Mr. Samuel Cornelius, and Mrs. Garrell, and consequently an impartial enquiry, (from abroad) will be satisfied on this unpleasant subject.

Therefore, Be it Resolved. That the church do not think it necessary, or called for, to publish the report of our committee on this case: *unless farther called for:* and that Brother Beebe be requested to give this preamble and resolution, an insertion in his paper."

The above preamble and resolution, upon mature deliberation was passed unanimously by the church.

Should Mr. Cornelius, or any of his friends be able to show that in our expose of what we have denominated *the facts of his case*, we had in any manner, or to any degree, misrepresented his case, or done him the least injustice. Our columns are open and at their service for the publication of any such correction.

And as the performance of no duty is more painful to our feelings than that of exposing the depravity of those who profess to be disciples of the Son of God; so nothing will be more cheerfully admitted into our paper than the correction of any unfounded, or unjustifiable censure we may unwittingly attach to any individual, to the prejudice of his moral character.

AN ADDRESS TO THE LORD'S LIVING PEOPLE

"Suffer the word of exhortation."—Heb. xiii. 22.

Beloved Brethren in the undefiled truth of our Lord, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, suffer the word of exhortation." "Stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of

bondage." "That which you have already, hold fast till your Lord come," "that no man take your crown." (Rev. ii. 25; iii. 1.) Lay aside the "rudiments of the world," the "doctrines and commandments of men." Be not governed and corrected, in spiritual matters, by the laws, practices, and customs of any, but by the laws and commandments of KING JESUS. Let these be your *only* and *perfect* rule, as he has given them in, his precious gospel, and study to know and walk in all his commandments blameless. You well know your salvation does not depend upon your obeying his laws: no; but you are to honour and glorify your exalted King in so doing by testifying to the world your love to him, and bringing forth gospel fruits "to the praise of the glory of his grace;" that you may be distinguished in the world, as belonging to the "sect of the Nazarenes;" that you may keep straight in the ranks of the disciples in the church, and be profitable to your brethren; and that you may have peace and comfort in your own mind. Happy are you if you know his commandments and do them, looking into the perfect law of liberty and continuing therein; for ye shall be blessed *not for* your deed. [James i. 25.] Be very zealous, therefore, in contending for and keeping his commandments; for his doctrine, promises, characters, and precepts, and every ordinance that he has instituted; for fellowship in assembling together; for all church order; for believers' immersion, for the Lord's supper; for relieving the poor brethren; for love to, long suffering toward, and forbearance with, the brethren, "forgiving one another in love," and having "peace among yourselves;" for preaching the word; for prayer, and singing his praise with the heart and understanding; for an honest conversation and conduct toward them that are without; and for whatever else you find stated in his laws and statutes in the gospel. And may the blessed Spirit of all truth instruct you in all his will, and enable you to walk in all his ways. Be distinct and separated from the world; conform not to its maxims, as much as in you lies. Be quite separated from the whole professing world around you, who have not the possession. Borrow not their phrases; take no pattern from their cunning workmanship; allow none of their mock-divine portraits to be hung up on your spiritual walls; have none of their graven images, wooden gods, and formal worship within your houses of prayer; set your faces boldly against them; tell them they are enemies to the cross of Christ and the cause of God; show them, without the least dissimulation, you consider them false prophets, and dead professors; associate not with them in religious matters; assist them not in their pious trade, "neither bid them God-speed;" countenance not their tract and missionary societies, nor their colleges and academies for forging parsons; help them not in spreading error, and sending abroad blind guides, false prophets, and wandering stars. This do, in point of spiritual things, with all boldness and firmness in the faith; but as men, as fellow-creatures and neighbours, show them all hospitality, courtesy, kindness, and good behaviour. "Do good unto them, as you would unto all men." If ability permit, and need require, supply their wants, and alleviate their distress. Be tender over their characters, as individuals in the world, but spare them not in point of religion; show them no leniency, when you see the fallacy of their wretched systems; for the word of God commands you to "contend earnestly for the faith," to "take the sword of the Spirit, and utterly destroy them, and show them no mercy; to break down their altars, images, and groves." It is incumbent upon all God's people, but particularly his ministers, to set their faces steadfastly against the false professors, and without mercy demolish all their divine handicraft, by the sword of the Spirit. Jeremiah was ordained a preacher of the Lord to root out, pull down, destroy, and throw down the false prophets and rubbishy sentiments and practices of his day. The Galatians were harassed and perplexed with lying preachers, whom Paul wished to be cut off. Do you not remember how the Lord punished king Ahab with death, for letting Benhadad, king of Syria, slip out of his hands, without destroying him, when God gave him into his hands for this purpose? Do you not remember, "they did not destroy the nations concerning whom the Lord commanded them; therefore was the wrath of the Lord kindled against his people, inasmuch that he abhorred his own inheritance?" [Ps. cvi. 34, 40.] Not only are the Lord's people to be faithful, and smite the neighbouring nations, but they are also strictly prohibited from mingling and associating with them, and from learning

their pranks and customs in their worship. They are to keep quite aloof, and dwell alone, in all spiritual matters [Numb. xxiii. 9; Deut. vii. 2-4, Ezra x. 11; Judges ii. 2; Ps. cvi. 35, 41; Nehem. xiii. 23-25; ix. 2; Acts iv. 23, xix. 9.] Therefore, beloved brethren, be zealous, and expose and oppose all error boldly. Let not universal and fleshly charity beguile and lead you astray. "Set your faces like a flint against them, be not afraid of their faces; the good hand of your God is upon you." Be, then, separated from them, dwell alone, and be united together in love, that the light of the glorious gospel may shine in you in all purity. One thing always mark; be very jealous of yourselves if the professors speak well of you, for this is a bad sign; but if they speak all manner of evil against you for your Lord and King's sake, blessed are you. May great grace be upon you all, and may the Lord, with great power, enable you to give witness to the resurrection of the Lord Jesus.

To those of the Lord's quickened family who may be scattered among the several denominations of false professors, I wish to drop a hint or two respecting their situation. Let me tell you, you have not shown you, Scripturally, the sovereign and absolute love of God the Father, Son, and Spirit; the everlasting love and grace of God the Father in choosing the whole election of grace in Christ Jesus before the world began; of their eternal union to him by covenant engagement, in a perfect, pure, and holy state, and in this state preserved in him from, and to, all eternity; of the actual and absolute salvation and redemption of this whole election of grace, and them only, by the righteous obedience, sufferings, death, and resurrection of the Lord Jesus, thereby delivering them from the curse of the law in every sense, and so actually bearing in his body, and in reality removing, every sin that the church has committed, or ever will commit, by real transfer, and likewise transferring his righteousness to them, thereby constituting them actually holy in the sight of God's justice; of the invincible and invulnerable work of God the Spirit, in quickening and enlightening the vessels of mercy, and teaching them the spiritual meaning of God's word, and showing them the filth and depravity of themselves, and the glorious comeliness and beauty of Jesus, and the preciousness of unmerited grace; of giving them the spirit of adoption, and his blessed anointing unto comfort, strength, and support them, under the persecutions of a profane and professing world, the devil's temptations, unbelief, the workings up of sin, fightings without and fears within: I say, you have not these blessed and precious things exhibited to your view, in a Scriptural, God-glorifying, soul-humbling, and heart-warming manner. Not only are the doctrines of the gospel misplaced, mincingly stated, and often kept back altogether, but the characters, invitations, and promises are almost constantly misapplied, and the precepts of the gospel urged upon law grounds. Nor have you your own personal characters, as the living people of God, experimentally traced and laid open before you, and confirmed and substantiated by the experience of gospel saints in the word. By their Yea and Nay preaching, they lift you up and cast you down; they lead you into captivity, down to the Babylonish city of confusion and rivers of distress, and then they will require of you mirth; but they harass you, and estrange you from Zion, so that your soul mourns and weeps, and you hang your harps on the willows in the midst thereof; for how can you sing the Lord's song, of free grace, in a strange land, of legal bondage? [Ps. cxxxvii. 1-4.]

Again: you cannot open the secrets of your hearts to your professed brethren, and tell them all the inward troubles, fiery trials, doubts and fears, hardness of heart, and boilings up of sin you feel within, for they are not acquainted with the language of Canaan, nor do they know the rebellions of the Canaanites. They are strangers to the company of two armies, the Shulamite, therefore they cannot gladden your heart and brighten your countenance, in stating to you their experience. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend;" but it is not so with you; for I well know their experience does not reflect the image of yours.

Further: in your present situation you are unestablished, unstrengthened, unsettled, in the glorious liberty of the gospel. You grow not in grace, and in the right knowledge of Christ to the full stature of a man. You are kept very ignorant, and confused in the harmony of grace throughout. You have not the "deep things of

God" brought up to your view, nor the mystery of God, and of the Father, and of Christ, and of iniquity, solved, nor crooked paths made straight, nor rough places plain. Now, while you are amongst the nominal professors, such is your situation, to a greater or a lesser degree, whether you are aware of it or not; for I can testify it from personal experience; and though the promises of the Lord are yours, yet remember, you have no right to expect the enjoyment of them, while you remain where you are, after you are made aware of your situation. If, then, you regard the glory of God, the honour of Christ, the precious liberty of the gospel, and the comfort of your own soul, hear the voice of the Holy Ghost, and come out from amongst them, and be decided for the whole truth, and nothing but the truth: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." [Eph. v. 14.] Remember, you are in a dark state, while you are amongst the dead professors and lying prophets, and you are commanded to come out from among them before you have light promised: "Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing, and I will receive you." [2 Cor. vi. 17.] "Come out of her, my people, that ye be not partaker of her sins, and receive not of her plagues." [Rev. xviii. 4.] Say not within yourselves that there is a good deal of the truth preached where you are, and you can look over what is not exactly gospel, and that wherever you go you cannot find a church with all straight; for this is only baby-reasoning, though some old saints adopt it. The Lord commands you to come out from ALL error, and be decided for the whole truth; not to stop where part truth and part falsehood is preached or practised, for such "stinketh in the nostrils of the Lord;" nor yet to stay amongst them expecting a reformation; no; for the goats will never be turned into sheep: "The flocks shall all pass again under the hand of him that telleth them, saith the Lord." [Jer. xxxiii. 13.]

"These things I have written unto you, concerning them that seduce you." [1 John ii. 26.] And if it be the covenant will of God, may he, by experimental necessity, lead you forth from the land of modern Ham into your promised rest, Christ Jesus. Unless you are thus led, you will be for going back unto the fleshpots of Egypt. May the Spirit of truth open your eyes to see your situation, and your ears to hear his warning voice, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean." [Isa. lii. 11.] "Depart, I pray you, from the tents of those wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." [Numb. xvi. 26.] Amen.

Preston, 1837.

J. M'K.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

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Communications.

For the Signs of the Times.

AN APOLOGY

For those brethren who are opposed to Baptist Conventions: Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God, in two parts, by JOHN M. WATSON, M. D., of Murfreesborough, Tennessee.

PART THE 2ND.—Continued from vol. v. Page 205.

SECOND SUBJECT:—*The helping forward of those Ministers, who may be going from one country to another, "on their way."* There are many who do not seem to feel themselves under any obligations to assist those ministers who may come among us from a distance, or who may feel disposed to go to other countries to preach the gospel there. We have plain Scriptural authority for helping ministers "on their way;" and when we consider the divine mission under which they may go, we should not decline assisting them merely because they may be going to distant countries. We may find an excuse for doing so, in our covetousness, prejudices, and selfishness, but not in the New Testament. No person can read Gen. xviii. 16: Mat. x. 10: Acts xv. 3; xx. 38; xxi. 5: Rom. xv. 24: 1 Cor. xvi. 11, and then assert to the contrary. The word of God is clear and plain on this subject, and by its Light, we behold with wonder and regret, the great remissness of our churches in this respect. There are many, who say they will not assist travelling ministers, because they are so very liable to be imposed on by them. We are not infallible judges—and if they come on well recommended by churches (not conventions), and give a good account of themselves, we should not reject them, because others may have imposed on us. We had just as well say we will not assist a Pastor, because we may have been previously imposed on by one. On this principle we might decline all duties of this kind. Then if a preacher come preaching among us, sowing spiritual things from any quarter of the Globe, well recommended by churches, of sound faith and order, and he, pos-

sessing the characteristics of one of the Lord's Ministers, we should help him on as readily, as if he was from an adjoining county and going to another. We may decline, doing so from prejudice or covetousness, but not without narrowing down the commission, Mark xvi. 15, to our own selfish notions. The minister of Christ, as an ambassador, is commissioned to treat with saints and sinners, on gospel principles, *whenever the providence of God, or an internal bias of heart may direct him*; and we should ever be ready to help such on their way. Not that these things should be insisted on from the mere letter of the commission, Mark xvi. 15, but that the Lord may in his providence, and direction assign his ministers, a work in any part of the world, in accordance with it. For this commission about which so much has been said and written, abstractedly considered, (viz.) a part from a special providence, or internal spiritual exercise of heart, with regard to going to particular places, does not authorize a minister to go any where!! Here lies the great mistake. Our opponents have forgotten, or overlooked the fact, that after this general commission was given to the Apostles, that each, had (in the providence of the Lord) their respective places of Labor assigned them; or they should have, to have done like the convention preachers do now, assigned each to their different fields of labor, according to *human judgment*. The letter of the commission would then alone have directed in such things, in a general way, and human judgment in all special matters!! In this way individuals preach Arminianism, Campbellism, and Conventionism from that text, Mark xvi. 15.

But to return to the subject:—When ministers from a distance come among us, there are many of our Brethren who profess to be comforted, fed, and edified by their preaching; and seem to be much pleased and gratified; but alas! if a little assistance be called for, or proposed, they grow cold at heart, selfish in purpose, and hostile in feeling. The plain commandment of the Lord is disobeyed, his divine authority disregarded, and his ministers neglected! This is not the case of all our Baptist brethren, but too much so with many, of whom we might have hoped better things. This is a cause for the state of things, yea I believe several: 1st.—In consequence of ministerial support having been carried too far in certain countries—to the great oppression of the poor, and corruption of the clergy, our ministers have preached against it in such a manner, as often to make the impression, that it would be wrong to give a preacher any thing. They have declined donations themselves, and insinuated it would be wrong for any to receive them. This is very different from the course of St. Paul; for

while he determines to make the gospel "without charge" at certain places, on his own part, he teaches the church its duty towards its ministers as zealously as though that was not the case.

2nd. Another cause is that of ministers not insisting on the nature of their calling, being of such a kind as to prevent them from following any regular secular employment for the support of their families. Ministers are themselves in fault! for many have for years past been teaching the things, (or rather encouraging them) of which they now complain. If some have not taught them, they have by their long silence on the subject, given countenance to the course of the churches, in this respect. When ministers from party feelings, or sectarian prejudices suppress certain christian duties, they thereby introduce *human* authority into the church, and although of the negative kind, yet what is the difference between it, and that which connects things with the church for which there is no divine authority. Then while we oppose the convention folks, let us examine our own conduct, to see if we are not in some way or other introducing into the church the very things, which we oppose in another shape, viz: *human authority, assumed rights and privileges*.

3rd. It is certainly the duty of Christ's ministers to declare all the counsel of God; but shall ministers "leave the word of God and serve tables?" No, this would be anti-scriptural. Deacons should take up the matter just here, and should see that these things are attended to. Deacons have been long in fault. Alas! the deaconcy in the most of our churches is almost nominal! Reader art thou a deacon? if so consider thyself well, both in relation to the character and office of one; and if you find yourself in fault, in either respect, endeavor to reform under the guidance of divine direction. We are fully persuaded that when the minister teaches the church its duty to preachers, and the deacons, give these things that oversight and attention which they demand at their hands, it will not for the most part, be much in fault.

4th. And Lastly, a greater cause of hinderance may be found in one word, than in all the foregoing viz. COVETOUSNESS. Nothing but love to God, and love to his ministers can remove this out of the way. Then as there are many in the church (carnal professors) who have neither, we expect they will live and die in it without ever giving Christ's ministers any thing.

We do not expect our Brethren (neither do we want them) to patronize convention-preachers that may come among us; but we really want to see them do a better part by those who come "in the fullness of the blessing of the gospel of Christ," in communicating to their necessities.

4TH. SUBJECT PROPOSED:—The duty of the church to those ministers who may be preaching at remote places.

It is remarkable and worthy of our particular consideration, that the *manner* of helping forward travelling ministers "on their way" and of sustaining them while preaching in remote countries, as recorded in the New Testament would not be apt to embrace any but true ones, such as the Lord had called, and in his providence connected with a *spiritual work*. For they who sow spiritual things have a right to reap carnal things, and those whose hearts are opened by the power of God, are not unmindful of their preacher, Acts xvi. 15. Neither are those, who have previously enjoyed this blessing, but should remember their minister, who may have fed, comforted, and edified them, let him go wherever he may, they should, if opportunity offer communicate to his necessities, again and again" Phil. iv. 14—15. Primitive custom is plainly brought to view here; and how very different from modern ways. It is worthy of consideration that no *spiritual work* in primitive times, ever fell through for the want of funds; but if those, who are preaching abroad, at many places, are not regularly supplied, by monied institutions and otherwise with funds, we fear they would have to abandon their works, so much boasted of, and misrepresented. But after all it is certainly our duty to communicate to ministers who may be preaching in remote countries, provided we are their debtors, in consequence of their having planted vineyards, fed the flock, or sown spiritual things among us. And the best evidence of the seed sown, having fallen on good ground, (honest hearts, is its bringing forth all scriptural fruit; and if any part or portion thereof be wanting, it should excite alarm. All negligence of Pastors, or travelling ministers, and of those who may (as Christ's ministers) be preaching in distant countries should have that effect, yet we should be alarmed at not bearing this fruit, which is so highly commended in the New Testament and with which primitive christians abounded.

CONCLUSION:—There is yet a "Balm in Gilead." Let us teach "all the people of God." The word of Divine Truth, accompanied by the sanctifying influence of the Holy Spirit, can heal our *barren boughs*, and cause them yet to bud and bring forth fruit. I would then hold out the word of Divine Truth as our only guide in such matters; for I have no *new plan* to offer.

It has not been long since the United Baptists, in this country had sore trials about doctrinal subjects, and they searched the Scriptures for proof of their doctrinal views; and many of our lay members became well informed, and were well prepared to distinguish between *human notions*, and the truths recorded in the New Testament. This event no sooner ended, than experimental truths were assailed; we had then to examine for scriptural defence of our experiences; and we then learned many comfortable truths, which we had hitherto too much overlooked. And now we are constrained in self defence, to search for revealed

truths concerning practical duties. The truths connected therewith are too plain to admit of the great contrariety of opinion, which now obtains concerning them. The fault is somewhere else. Brethren let us divest ourselves, as far as possible of all *prejudice, preconceived opinions, party feelings*, and the like; and endeavor, peaceably to search out our duties and *practice them*. How inconsistent to admit certain duties, and yet fail to perform them! I would also appeal to those, who have devised plans of their own, on human authority: and urge on their consideration a better one, *the one recorded in the New Testament*. You have contrary to the wish and advice of many Baptists, introduced a human device among us, and we now in love call upon you to abandon it, and unite with us in carrying into effect the course pursued by primitive christians. Is the demand unreasonable? The word of Truth is plain, on subjects of this kind, or there is no meaning in language, and consequently no distinct and safe channel of communication between man and man.

It is true some have narrowed down the meaning of Holy Scripture to their own selfish and sectarian views; and have tried to exclude plain precepts from the church: while others on the other hand, have attempted to extend its signification to make it embrace their inventions, innovations &c. But notwithstanding all this, the candid enquirer after a knowledge of his duty, may succeed in his researches when guided by an "honest heart."

The United Baptists once delighted in making the word of God, their only standard of Faith, authority for ordinances, and rule of action; and held in abhorrence every thing which did not receive the palpable acknowledgment thereof. But since the New Testament has been made the creed-book of a certain sect, we but seldom hear these things insisted on as before, as though we were afraid of being thought the advocates of the *late mockery* which has been so erroneously predicated thereon.

Let us again look to the word of God for guidance and direction in all our difficulties; and although it has been so often misconstrued and perverted, by those who "have erred," yet it will afford the same precious counsel to the christian that it ever did. We have the best authority for believing that when the truth is taught, it must prevail in the christian's heart, ripen and bring forth fruit, either with regard to doctrinal or practical matters; for a sanctification of spirit is necessarily connected with a belief of the Truth. 2 Thes. ii. 13. Here we have encouragement to teach those palpable truths, which are calculated to settle all difficulties among christians; and shall we when the attempt is made to force us from scriptural ground by the insidious invasion of human device, fail to defend ourselves, with the "Sword of the Spirit" The Christian's best weapon of defence. No let us *not shun* to declare "all the counsel of God." and the errors suggested by Satan

countenanced by the world, and approved by those christians who have been erroneously taught, shall in all this combination of power, yield to its triumphant light, A **BEACON LIGHT**, to light up the narrow way" which leads thro' the dark gloom of Time, along the "valley of the shadow of death" to the church triumphant on high.

(Concluded.)

For the Signs of the Times.

Hamilton, Ohio December 25th, 1837.

DEAR BROTHER BEEBE:—Inclosed you will find \$10, good money, (post paid,) for which please give me credit, and charge me with the number of names given below. Although I have not forwarded as many subscribers names as this money will pay for, yet no doubt it will all come right, but should it so happen that I cannot obtain any more subscribers, to take up the balance due me; you will in that case, oblige me, by making a present of the balance, (in numbers of the Signs of the Times,) to such Old School Baptist brethren and sisters, as may desire to take your paper, but are really too poor to pay for them; and not only so, but you will doubtless pardon me for the delay of this letter and names, when I tell you that many of the brethren who have taken the Signs under my Agency, live at no small distance from here, from many of whom I have not as yet ascertained whether they wish their subscription continued or not; while there are others perhaps on a stand, or halting between two opinions, having their fingers in their pockets, holding on to the precious *filthy lucre*, and the ear more open to gain than godliness; or politics than religion, crying out "times are hard, pork is falling", and when such is the case, perhaps "they are asleep on the rock" and so they are not in a proper situation to make a decision I hope however that there will still be a sufficient number of Old School brethren, who are willing to sustain, what few Old School prints, there are now in the United States, even if it should once a year cost them a dollar or the earnings of one or two days. I for one would be sorry to see either the "Signs of the Times, or the Primitive Baptist," go down for want of patronage, and I also am happy to hear from some late numbers of the "Primitive;" that Elder Bennet has resolved to "go a head" and publish another volume of that work, although he had been so much discouraged and had thought of discontinuing it at the end of the present volume.

In a recent number of the "*Primitive Baptist*," I see a letter from Elder John Clark of Fredericksburg, Va., addressed to brother Bennet, which so completely expresses my views, relative to the privilege and duty of the Old School Baptists in sustaining the few publications, that are now contending for the faith once delivered to the saints, that I could wish that Brother Beebe would copy it entire into the "Signs" it will be found immediately under the Editorial in the 23rd No. of the 2nd. volume. I would also here take occasion to observe that a

short time ago, I received a *most precious* letter, from that same Eld. Clark of Virginia, in which he promised (God willing) to visit the "little squad" at Hamilton, and the churches in this vicinity, during the present winter, and if I may be allowed to judge from the language of his letter, and the evidence of brother George Louthan another *Old School, Old Virginia, hard head* (now a member with us here) I think we shall not be deceived this time; I take him to be a chip of the same block with us; founded and built upon the same Rock, taught of the same spirit, born of the same parent and a member of the same family, whose hope and faith and baptism, is the same of ours, consequently we have responded to his proposition to visit Ohio, Kentucky and Indiana, with a *come on brother*. If the Lord has put it into your heart to visit and comfort his people here, he will make your way pleasant and prosperous, and you a blessing to his poor and disconsolate children. This is our confidence, this our hope, that the Lord is in it; And we also know that on the other hand, where men will palm themselves upon the Saints, with improper motives and sinister, selfish, objects to get *gain* they will be discomfited, disappointed and be peevish, and the very elements will seem ready to upbraid, or swallow them up; and yet the Lord will say, "They did go and prophecy but I did not send them." But mark it here, I am persuaded good things of Elder Clark though I thus speak, and we are anxiously looking for his appointment to arrive.

But here I shall again resume the subject of sustaining those Regular Baptist prints, which stand so nobly and fearlessly, in defence of Bible truth, as well as to support, comfort and edify the Saints, (and it is not for your sake alone as to your private interest, or support in a temporal point of view, that I make the remarks, because I am well aware that if the Signs are not sustained, that your Lord and Master will give you a support and plenty to do in his blessed cause, as a teacher and shepherd, but I am looking at the benefit already derived by the whole church in America, as well as the comfort and edification which I enjoy as an individual, from reading those precious truths contained in the many letters from your worthy correspondents.)

I am also willing to make much allowance for the want of zeal in our brethren with regard to the matter, knowing that the present is a trying time, being a dark and cloudy season to Zion, a time of much leanness, coldness and spiritual dearth; Besides those who are not asleep upon the "Black Rock" (as the term has been used) have long since been convinced that they cannot do as they would, neither can they work themselves up into lively frames, spiritual mindedness, and a holy zeal for the cause of God and truth; no indeed, they can no more perform such a work than, "the Leopard can change his spot, or the Ethiopian his skin—we speak what we do know on this subject. *For this child has tried*

that caper, time and again but always failed and fell lower than he was before.

At the same time, helpless and lifeless as we are, the cause is precious and the Lord is not like man. He changeth not, neither doeth he forget to be gracious to his people, "He knoweth them that are his" therefore seeing that these things are so, and the Lord is so good to us, with what gratitude should we praise him, and also be careful that we do not treat his blessed cause with a cold indifference and disregard; for my own part, my mind is constantly on the stretch, either upon spiritual or worldly matters—and if the wars without, and the fightings within should even slack for a moment;—I am then pop into some bodies else dish,—and never pleased with myself, nor at peace with the world, the flesh or the devil, and not only so but sometimes I find myself in distress or pain at heart, when I look beyond this-self, or even this Miami valley, and take a general view of the church at large; and then if I once suffer myself to suppose, that it is even possible, that, that hateful sin—*Covetousness*, has so got the upper hand of us, and so entwined our hearts with its bewitching fascinating snares, as to cause us to refuse to throw in our mites, or in other words withhold from the Ministers of the Gospel our pecuniary aid and support, or even suffer those *saint-edifying* and *God-honoring* Baptist prints, to fall to the ground for want of our aid and serious reflection on the subject I feel distressed.

Perhaps these hastily written scrolls may be thought too severe, but it cannot hurt where the shoe don't fit, neither have I any particular person in view, but the Baptist cause in general; so here goes, to throw Jonah overboard any how—sink or swim—and if they are spewed out upon dry land, they will repent and still do what is required of them. For if we Baptists have become so much conformed to the world and its amusements, that we can give \$2 or 3 for some poor little scrawny Newspaper, and perhaps that often heavily charged with the political *slang-whang* of some dissipated demagogue, to the exclusion or refusal of Baptist prints, and religious correspondence; then I think it is high time we should wake up and look round, and see whose banner we are marching under.

I am well aware that lawful excuses may be made, that the exceptions may be taken, and that we are not under bondage to any man—and this Sir, is the reason, that I write just as I please in this free and happy republic; and as to means to spare, I may well look at home and make my excuse too; having a large family of seldom less than a dozen to support (being the parent of eleven children, *though some of them are not*), besides *comers and goers* not a few; all which keep me scratching and picking where I scratch, that is; "root pig or die" as brother McDaniel used to say to the Arminians. Still I am so blest of the Lord, with things I vainly call mine, while I am here below, besides spiritual blessings and benefits from his bountiful hand, that it

affords me the most sensible pleasure, to devote a share thereof, in support of those who preach or print the truth and Labour in his divine cause.

May the Great Head of the Church revive his cause and people, and arouse us up from our present apathy, to a proper sense of our high privileges, blessings and duty if consistent with his will and purpose, for Christ's sake.

I also herewith send one of the Minutes of our last Association, (as perhaps the other never come to hand) and as it has been out of my power, to finish the Association history in the 5th volume. I do not know now that I shall write any more on that subject, unless it should be requested; I get but little time to devote to writing for myself, besides I have had and at this moment have much affliction in my family, and to do justice to that subject, it ought to be done with care, to make no mistakes, besides I think New Schoolism is on the wane here; "they being let go, have gone to their own company" and the newschool fires, and sparks of their own kindling are mostly gone out, so that I conclude, if we let them alone, they will die of their own accord.

I have sent a Song or Hymn, for the Signs, it was composed by Elder W. Thompson some 20 years ago, and is often sung by us—I have about 30 or 33 Spiritual Songs, which I have recorded in a little blank book from time to time within the last 20 years, (some of them however are now to be found in print.) But there are several that I should like to see in the Signs if I could get them to you conveniently, however perhaps I may occasionally send you one. I now hasten to close, with these remarks, viz:—that the present is the most gloomy and dark day, that I have ever experienced since I professed to have a hope in the Salvation of the Lord; not only is it so, when I take a view of the cause and church of Christ at large, but frequently so, with regard to my own trials, and darkness and ignorance, but still I know that the Lord reigns, and doeth all his pleasure; neither am I as yet quite so far gone as to give up all for lost, and thereby refuse to stay upon our God, and rest upon his promises. No blessed be his name, the sun is always shining, though a cloud may intervene between him and us, and I often sympathize and feel for the shepherds in these trying times. I conclude that if it is as hard work for them to preach, when they do not feel like it; (or are sunk low like I am) as it is for me to think and talk religiously—I think, Lord pity them—what a trial—what a task—but they feel themselves constrained to go forward to the work however dark, faint or feeble they may feel in their own minds, for there is a woe to them, if they refuse, consequently their trials are still greater than ours; who can dodge and back out, for a Preacher is willing to be God's little any thing, or nothing if he will only uphold and direct him. You see my sheet is full,

Remember me in thy prayers, Farewell.

I. T. SAUNDERS.

For the Signs of the Times.
MINUTES

Of an *Old School Meeting*, held at the Clover Meeting House, Clearmont County, Ohio, Oct. 27th and 28th, 1837.

Whereas, the Clover church at their meeting, Saturday before the 2nd Sunday in September, 1837, expressed their dissatisfaction with the proceedings of the Eastfork of the Little Miami Association, and having called a council to consult on the subject, which council met according to their request, with the Clover church on the 27th day of October, 1837, and after an appropriate discourse by Elder Childers; proceeded as follows:—

1st. Chose Elder T. Childers, Moderator, and brother R. A. Morton, Clerk.

2nd. Appointed Elders T. Childers, J. Layman, C. B. Smith, D. Smith, and brother R. A. Morton, a committee to arrange the business for to-morrow.

3. Adjourned to 10 o'clock, to-morrow.

Saturday, Oct. 28th.—Met according to adjournment, and after preaching, by Elder C. B. Smith: proceeded,

1st. The committee appointed, after deliberate consultation, recommended the following preambles and resolutions.

Whereas, We are of opinion that the Clover church has just cause for dissatisfaction and are likewise of the opinion that a division is now important for the peace and welfare of said church, and all other churches that are in the same situation; Therefore, *Resolved*, That we recommend to the Clover church and all others of the same sentiment, to come out from among them, and be separate from the Eastfork Association; and all other Associations that are engaged in the benevolent institutions of the day, so called, and to form themselves into a separate Association, in order that they may enjoy liberty of conscience, and that fellowship and brotherly love may abound among them.

2nd. Whereas, The brethren present are not prepared to act in behalf of their respective churches: Therefore,

Resolved, That we recommend that another meeting be appointed, and that those churches and brethren who are dissatisfied with the proceedings of Eastfork Association, be cordially invited to attend, and come prepared with letters to constitute themselves into a Regular Baptist Association, and that sister churches be requested to send messengers to aid in the Constitution.

3rd. The above resolutions were unanimously received by the church and council.

4th. Voted that the next meeting, be held with the Stonelick church on Friday before the 2nd Lord's-day, in June next, commencing at 11 o'clock, A. M.

5th. Voted that brother R. A. Morton, prepare the Constitution, and rules of decorum, (and that brethren D. Smith, Wm. Kirkpatrick, and J. Donham be a committee to inspect the same,) and present them at the next meeting.

6th. Voted that Elder D. Smith, preach the introductory sermon, and in case of failure, Eld. W. Kirkpatrick.

7th. Agreed, to invite the following churches to aid in the Constitution. viz:—Hamilton and Rossville, Fairfield, Mount Zion, Mount Pleasant, Muddy Creek, New Market Second Eastfork, Lees Creek and Beach-flat.

8th. Ordered, that the Minutes of this Meeting, be forwarded to Elder G. Beebe, Editor of the Signs of the Times, for publication.

THOMAS CHILDERS, *Mod.*

R. A. MORTON, *Clerk.*

P. S. Those churches inserted above will please take this as an invitation, and all attend by their Messengers, if they possibly can.

R. A. M. Clerk.

Brother Beebe, by giving the above Minutes a place in your valuable paper, you will confer a favor on many Old School Baptists.

And now brother Beebe, I again bid you adieu, hoping you may continue to preach, write and print the Truth as revealed in the Holy Scriptures of Divine Truth, as the hearty wish and prayer of your brother in tribulation, who is looking and waiting for the Lord to turn again the captivity of Zion. R. A. MORTON.

SIGNS OF THE TIMES.

Alexandria, January 26, 1838.

NOT SO FAST FRIEND STEVENS!—In his number of the Cross and Journal, of the 5th inst. Mr. Stevens, has published and commented upon the Minutes of the "Scioto Association" of O. School Baptists; and among many things too wonderful for his comprehension, found in the said Minutes, he says,

"It is exceedingly singular, that, in their letter of correspondence, they speak of adhering to 'old Baptist principles,' when nothing can be more incontrovertibly a plain matter of fact, than that they have trampled 'old Baptist principles' in the dust. The missionary principle is among the old Baptist principles. The most conclusive proof of this has been given in our columns."

Now is this true? Has Mr. S. given the most conclusive testimony, through his paper, that the Scioto Association, or the Old School Baptists have trampled old Baptist principles in the dust? Pray what does he understand by old Baptist principles? Or what has he proven? Why he has brought forward some statements, but on what authority he has not informed us, that certain Baptists in Wales in 1689, resolved to raise funds to assist the churches that were not able to maintain a minister, that their ministers might be encouraged to devote their time exclusively to the work of the ministry. But will Mr. S. dare to assert that the Old School Baptists have trampled such principles as these in the dust? This is a gross misrepresentation. We deny the implication. The Old School Baptists have never, to our knowledge, objected to assist the churches in sustaining those among them whom God has called to the gospel ministry. If therefore

this *conclusive* testimony proves any thing, it proves what Old School Baptists have never denied. Where then is the cause for puffing? But again. He tells us that in 1653, Delegates of churches met in Wales, and collections were made and a fund raised, to send out missionaries!!! Should we admit this testimony, it would prove nothing in favor of Mission Societies, those in Wales, met and acted as delegates of the churches, not as members of Mission Societies where their memberships had been purchased with money.

If indeed the churches in Wales, delegated away to certain men their power, should such a circumstance be quoted as a uniform practice of the primitive church of God? By no means. We challenge Mr. S. or any other champion of new measures, to show from the New Testament, that Christ has ever endowed his church with any power, to delegate to others, hence if the statement be true; it only proves a blemish on the Welch Baptists of 1653, and cannot be admitted to answer the purpose of Mr. S. As well might we attempt to prove that the primitive church enforced their sentiments on the world by the edge of the sword, from the circumstance of Peter's using a sword, when he smote off the ear of a servant of the high priest.

Once more, Mr. S. has not room in his *Cross* to quote the well known testimonies in proof, &c. from the three oldest associations. (We were not aware of the existence of so many oldest associations) in the United States. But suppose he had room according to his strength, what would he, what could he prove? Why, perhaps, he might prove that, notwithstanding their general steadfastness in the faith and order of the gospel, they had occasionally stepped aside from the divinely authorized rule; but this would by no means establish his position. If he feels disposed to contest our claim to the distinction of Old School, or Primitive Baptists, he must go back, so far as to show examples of Mission Societies in the apostolic age of the church, nothing short of this will answer. Almost any error in faith and practice may be proven to have existed, at some period, of the church, but to establish their claim to antiquity, they must give us something from the scriptures of truth. What might have been done in Wales, during the dark ages of papal superstition, or even what might be extorted from the history of Mr. Stevens' three oldest Associations in the United States, will only be sufficient to satisfy those who are predisposed to leave the New Testament as an all-sufficient rule, and seek a precedent from the foibles of earlier transgressors.

The Editor of the Banner, we perceive, is thrown into a fit of the dreadful suz, on reading the letter of Brother R. M. Newport, published in the Signs, a few weeks ago; and after copying the whole letter into his Banner, he proceeds to give brother N. an unmerciful chastisement for venturing into Kentucky with his Old Schoolism.

The Editor seems to be in a pitiful condition the *beloved Frenchman* (brother Reis) seems to annoy him sorely, and now to be constantly alarmed by the frequent visits of other able defenders of the truth, who together with a host of God's *hidden ones*, already in that field; appear to be terrible as an army with banners. Mr. Waller enquires, Who is Richard M. Newport? any information on this subject, may be in season. We hope brother N. will gratify Mr. Waller, with some account of himself, and not forget the *silver spurs*, which have galed the beast so terribly

To Subscribers, Agents, &c.—In overhauling and arranging our Subscription Books, for the present volume, we have erased more than seven hundred subscribers, leaving about from twenty-two to twenty-three hundred names; in doing this, we have, very possibly erased, some who ought to have been continued; but such will no doubt renew their subscription soon. It is not our wish to discontinue any who wish to continue them, but as we before stated there are hundreds, from whom we could get no information, and therefore could not tell whether they were receiving their papers or not.

The names of New Subscribers, should be written in a plain hand, and the P. Office, county, and State, to which the papers are to be sent. Also those who wish to discontinue, should write their names and that of their Post Office, County and State on the margin of the paper and send us a copy back, or otherwise, inform their Post Master, that they shall decline taking them any longer, and he is in that case bound, to give us the requisite notice.

If any however, prefer writing to have their paper stopped, we hope they will have the goodness to pay the postage.

SLANDER.—Well did our divine Redeemer advise his disciples, that the day would come when the enemies of his cause would think they did God service, by killing his saints: and through his inspired apostles, that all such as will live godly, shall suffer persecution. The most bitter and malignant persecutions our world has ever witnessed, has been levelled against the followers of Christ for their *strict* conformity to the doctrine and order of his gospel; and that, in most cases, by those who have stood high in religious profession, as the Scribes, Pharisees, Lawyers, &c. in former; and the advocates of *new religious inventions*, in modern times. O, that every soldier of the cross could, in truth and righteousness, on all such occasions adopt the language of Paul. "But none of these things move me, neither count I my life dear unto me," &c. The people of God can be told by the scars they bear, with about as much certainty as we may know which tree in an orchard bears the best fruit, by the abundance of clubs which have been thrown at it. And why is it so; is it because the ecclesiastical opponents of their faith have ought against them personally? We conclude not. You may

throw a club at a surly dog, and he will snap at the club, when he dare not bite the hand that threw it; the dog is not angry with the club, but with the hand that threw it. Is it not evidently so, in regard to spiritual things? Those who persecute the advocates of truth, would soon make with them a treaty of peace, if the latter would consent to withhold the doctrine of the Gospel, and cease to expose the doctrines and inventions of men.

Look which way we will, where shall we find a virtuous, godly man, contending for the primitive purity of the faith and practice of the gospel of Christ, who is not slandered, vilified and persecuted? We could name multitudes of such men, of whom the world is not worthy. We could mention a host of such men that we are personally acquainted with and esteem as the excellent ones of the earth; and although we know them to be God-fearing men, and men who will sooner suffer their names to be cast out as evil, than to turn aside from the high authority of their gracious commander; yet for their very integrity, and love of the truth, there seems to be no epithets too abusive, or persecution too severe, for them, in the estimation or conduct of their religious opposers.

But it becomes us, dear Brethren, as Old School Baptists, to bear with all patience, humility and meekness all the reproach to which we may be subjected, as the followers of the Meek and Lowly Lamb of God. "Brethren count it all joy," consider, into what society these very persecutions throws us; into the company of our Lord and Master who was reviled, and of the prophets and apostles of the Lamb, for so persecuted their fathers, the prophets which were before us. And furthermore, it requires every weight and trial that we endure to keep us humble and at the footstool of our Blessed Lord. Should we be suffered to wax fat we would rebel, and we know, whatever may be our trials and persecutions, all things do work together for our good, and that in connection with God's declarative glory; and as the poet justly remarks.

"For death and hell, can do no more
Than what our Father please."

Let us then cease our murmurings, buckle on our armour, breast the storm, and press towards the mark of our high calling of God. We are safe, the place of our defence is the munition of rocks, no weapon formed against us shall prosper. The eternal God is our *refuge* underneath us are his everlasting arms, and, be assured, 'Israel shall dwell safely alone, and all his enemies shall be found liars unto him; for there is none like the God of Jeshuran.'

ELDER JOHN CLARK—Agreeably to his arrangement as published in a former number of our paper, is now on his way to Ohio, Indiana and Kentucky, and will take a general circle among our Old School Churches, and Brethren; we therefore would suggest to our friends on his contemplated rout, that Brother Clark is

hereby requested, and fully authorized to collect such money as may be due to us, and also to receive the names of all new subscribers for the Signs, and to transact any business for us, which in his judgement shall be calculated to advance the interests of the Signs.

Baltimore, (Md.) Jan. 28th, 1838.

DEAR BROTHER:—We much approve of Brother Chrisman's proposal of raising the subscription of the "Signs," to \$1 50, but we think it should be voluntary on the part of the subscribers, as perhaps there are some among them who pay as much as they can afford, in the \$1 subscription, and by saying it should be the general sum paid, they might be compelled to relinquish it altogether: and on the other hand, there may be many of our Old School Brethren who are able and I hope willing to pay \$1 50 to sustain a paper which has been a source of such comfort to us all. We wish ours for the future at \$1 50, and will subscribe for another copy at the same rate to be sent as directed below. My sister wishes her paper to be raised to the same.

Yours in the truth,

L.

We feel greatly obliged to our friends in Baltimore, for the kind feelings breathed, and the generous offer made in the foregoing note. We shall not raise our price for the paper. Our present terms are sufficiently high, if promptly complied with to enable us to go on, and also to, make great improvements. **EDITOR.**

From the Primitive Baptist.

"Dear brother Bennett: I have just returned from a tour of preaching, (which perhaps, you saw published in a late number of The Signs of the Times,) and find from the last number received of the Primitive Baptist, that you expect to discontinue the publication of that paper at the expiration of the current volume. This is a move, my brother, considering the state of affairs among us at present as a denomination, much to be regretted, and I deeply deplore the necessity which forces you to it. The want of patronage, or failing to comply with the terms of publishing, or perhaps, both, is no doubt the principal cause which has led you to that result,

And is it possible that the anti-christian kingdom, in all its variety of forms, have their scores of papers, and the saints of the primitive faith and order, cannot support two in all North America? Tell it not in Gath! Brethren! These things ought not so to be.

Although we are few in number compared to the great mass arrayed under the banners of anti-christ, yet our resources are ample, if we arise and exercise the zeal which the cause we are engaged in demands. Let us come up at once to the work, and redouble our diligence, and also our subscriptions, rather than let the Primitive Baptist stop. In my recent tour I obtained for you some few additional subscribers, and if you shall yet conclude to go on with the work, which I trust the brethren will enable you to do, I shall send you in all about ten subscribers. I am yours in the bonds and afflictions of the gospel.

JOHN CLARK.

Fredericksburg, Va. 8th Nov. 1837.

For the Signs of the Times.

Strickersville, (Pa.) Jan. 9th, 1838.

DEAR BROTHER:—In my communication, touching Elder D. Dodge, I find several typographical errors, one of which I consider too important to pass, without correction. It is on page 197, 3rd column, 22nd line from the bottom, and reads thus. "Also Elder D. ventured to say," &c. It should read "*Will Elder D. venture to say, that those boasted institutions,*" &c. you will perceive, the difference is very important, and as it now reads, may subject me to the charge of misrepresentation, as I do not know that Elder D. ever made the assertion, neither do I suppose that he ever did. The other errors only effect the composition and not the sense, and I will leave those who may discover them to correct them.

I saw Mr. Dennison, a few days ago, and he asked me if I thought you would publish a reply, I told him, I thought you would, and I hope you will, if you can consistently with your own sense of duty, as I am willing to hear from him,

Yours as Ever,
THOMAS BARTON.

We do not conceive that courtesy demands of us to publish the strictures of *New School* divines, on the communications of our Regular Old School Brethren. First, because they have eight or ten periodicals, under their control to our one, let them therefore speak thro' their own organs. Secondly, all their mouth pieces, are closed against the Old School generally. Yet in this case, at Brother Barton's request we will insert Mr. D's reply. Here it is!

EDITOR.

Wilmington, Del. Jan. 12th, 1838.

Brother Beebe:—You will probably be surprised at receiving this letter from me; but did you know the kind feelings which reign in my bosom as I write, both you and your readers would, I trust, look on me with more grateful emotions than hitherto. The simple truth is, whatever others may feel, or say; I am fully satisfied of the honesty of your intentions; and I am free to express my belief that you think you are "doing God service" in opposing plans of effort deemed by some to be contrary to the spirit of the gospel. From my heart I honor the stand you have taken on some points, although I hope I am as sincere as you and your associates can be, in advocating measures which promise to advance the declarative glory of God.

I ask and expect, therefore, a candid hearing, while I proceed to reply to a communication from brother Thomas Barton in your paper of December 1st. That communication, it will be remembered, contained strictures on Elder Daniel Dodge, of New Jersey, and myself; but as I have not had an opportunity of corresponding with him on the subject, and as he is fully competent to respond for himself, I shall now allude to that part only which relates to me. I wish to remark, however, in passing, that the men who were in the Delaware Association at the time of which Elder Dodge spoke at the Grove Meeting, were probably as well acquainted with the *constitutionality* of subjects then introduced, as any of us can be who live at the present period. I am not disposed, for one, lightly to esteem the decisions of those fathers in Israel.

But to the matters in which I alone am concerned.

1. And first, as to the Grove Meeting, brother Barton finds fault with the flag belonging to the tent we hired for the occasion, on account of its motto; "*Holiness to the Lord.*" He calls it "Pharisaic." If it be so, then the millenium will be a "Pharisaic" millenium; for we read that then even the bells on the horses shall be inscribed with that motto. If brother Barton

cannot see any thing worse on our banners than such a watch word as that, we shall not only be well satisfied, but look for certain victory. *In hoc signo vinces.* "In this sign we conquer."

2. In regard to the success of that meeting. Brother Barton is mistaken in supposing and stating that its results have not been at all as we expected. If he, or you, or any one who doubts on the subject, will visit with me the neighboring town of New Castle every Wednesday evening, I think all would be satisfied of the truth of my assertion. That meeting was *not* a failure. One was brought into our church through the instrumentality of that meeting, who dates her convictions to brother Kitts's preaching in Philadelphia several years ago. And as further fruits of it, a number will probably be baptised at New Castle in a few weeks. If such sound believers as I judge them to be are "hay, wood and stubble," then I do not know what brother Barton would call "the sacramental host of God's elect."

3. Brother Barton ridicules me, because I called my labors "*poor.*" What would he have me call them? Not *rich*, surely; for I have learned with our blessed Lord to say (Luke xvii. 10) "When ye shall have done all those things which are commanded you, say, *We are unprofitable servants.*" And with James let me add: (ii. 5.) "Hath not God chosen the *poor* of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Yes, with my Saviour I will conclude, (Mat. v. 3,) "Blessed are the *poor* in spirit for theirs is the Kingdom of Heaven."

4. My good brother says that he responds to my request for the prayers of the saints on my labors, by praying that I may "embrace the truth in the love of it." This is tantamount to saying that I am yet "in the gall of bitterness and bonds of iniquity." Is it possible that any of my readers will go so far as this? Is it possible that brother Barton is so uncharitable? What! Am I to be regarded as not a christian, because, although I hold *precisely* the same doctrinal views with Doctor Gill, and brother Barton, I am conscientiously in favor of the Bible, Missionary, Sabbath School, Tract, Temperance, and other good Societies? It cannot be possible. I either greatly misunderstand my brethren, or else they greatly misunderstand me. For I wish it to be distinctly understood—that I place the church of Christ the first and last instrument of benevolence, I do not sanction these institutions, except as far as the *causes* they advance find a warrant in the word of God. I should be better pleased than I am if these causes could be efficiently carried forward without the aid of Societies, or Agents at all; and if you and your brethren can fix a wiser plan than the present, I pledge myself to adopt it without hesitation and with all my soul. In the mean time, I can see no more harm in Societies, well arranged, than I can in your Associations and Conventions, that meet to pass resolutions for the churches. If to entertain these views causes me to practice what brother Barton calls "*enchantments,*" then I suppose I must pass for a *wizard*.

5. Your correspondent accuses me of charging him with Anti-nomianism. I brought *no* such charge against him. But will brother Barton deny that there are Anti-nomians in Delaware? "I trow not." Elder Peckworth, of this city, has repeatedly informed me that he *knew* of a family here who were *avowedly* believers in the Anti-nomian faith. I presume it is not uncharitable in me to say, from what I have myself seen and heard, that there *are* others in the State.

6. The last stricture on me by brother Barton is my allusion to Rollin's account of Hannibal. I was not aware, before, that it is wrong to read that History, or

any other similar book or paper, if our object is to glorify God. But if it be improper for me to quote Rollin, is it not equally so for brother Barton to quote the constitution of the United States? In *my* original letter I quoted as much scripture as he has in his. If I had indulged in more free quotations, perhaps he would have reminded me, as I now remind him, that even the devil can quote the sacred text.

Notwithstanding the sarcasms of my good brother, it seems to me perfectly natural, after such an ancient and orthodox body as the Philadelphia Association had been repudiated by him and his brethren, that I should anticipate difficulties on commencing my efforts in Delaware. He has given the finishing touches to a *true* picture; and I suspect he knows who sat for the likeness as his pen moved over the paper. He should not blame my poetic allusions after this, while he writes so eloquently of the "Carthaginian General," of "*Pris-tine beauty,*" and the "sea of oblivion."

He apologises for his severity. But if what he writes be true, there is no need of an apology. The truth is always severe; and I am not afraid that administering it to me will do the least harm. "Let the righteous smite me; it shall be an excellent oil."

Wishing my brother speedy relief from his "tribulation," and you success in all right attacks on error,

I remain, your brother in Christ,
CHARLES W. DENISON,
Pastor Second Baptist Church,
Wilmington, Delaware.

Clinton, Ala. Dec. 15th. 1837.

Dear Brother:—Our Old School Brethren met agreeably to their appointment, at the Rehoboth church on Friday before the 26. Sunday in November last, and proceeded to organize a new association, on the Old School order and primitive Faith.

I herewith inclose a minute of our proceedings which you can examine and see more minutely what we have done. It was the wish and order of our Association which you will also see that a minute should be forwarded to you and Brother Bennet for publication. I would like for you to give it a place in your valuable paper as early as possible.

Yours in the Bonds of love.

HENRY HARRISON.

MINUTES.

Of the Meeting to form the Pilgrim's Rest Association of Old School Baptist, held with the Rehoboth Church, Greene county, Alabama, on the Friday preceding the Second Lord's-day, in November, 1837.

Rehoboth, Greene County, Nov. 10th, 1837.

According to appointment, the introductory Sermon was delivered by Elder Henry Petty, from Genesis, chapter vii. verse 16th, "And they that went in, went in male and female of all flesh as God commanded him, and the Lord shut him in."

2. The Messengers then assembled together in the meeting house, and received and read letters from the respective Churches and enrolled the names of the Messengers.

3. The brethren then proceeded to the choice of a Moderator and Clerk, whereupon Elder Henry Petty, was chosen Moderator; and brother Henry Harrison, Clerk.

4. The Meeting being now organized, On motion and seconded, agreed unanimously, that we adopt the same articles of faith, abstract of principles and rules of decorum, on which the Union Association was constituted, for the use of our new Association.

5. On motion, agreed that a committee of five be

appointed, consisting of brethren William H. Cook, Jeremiah Pearsell, Joseph Dunlap, Stephen P. Doss and George Head, for the purpose of framing some additional articles to our abstract of principles and rules of decorum, and to arrange the business of the Meeting.

6. On motion, agreed that the Moderator and Clerk act with the above committee.

7. On motion, agreed that a committee of Finance be appointed, consisting of the following brethren, Jubal Carpenter, S. Johnson and Green Wilder.

8. On motion, agreed to appoint a committee of four, consisting of the following brethren, Simon Murphy, Wiley Green, Underhill Ellis and Berry King, for the purpose of arranging the preaching for to-morrow.

9. On motion, agreed to adjourn until to-morrow morning 10 o'clock. Singing and prayer by the brother Moderator, and dismissed in order.

Saturday Morning, 10 o'clock, Nov. 11th.

10. The Messengers composing the Meeting met according to appointment. Singing and prayer by the brother Moderator, and proceeded to business.

11. On motion, agreed to call the names of the messengers composing the Meeting.

12. On motion, agreed to read the abstract of principles and rules of decorum.

13. On motion, agreed to call for the report of the committee of arrangements, which was received and the committee discharged.

14. Called for the report of the committee on resolutions, which was received, and the committee discharged.

15. The Ministers and Messengers now agree unanimously, to go forward into the constitution of the Association. Elder Henry Petty, offered the benediction prayer. The brethren then gave each other the right hand of fellowship, while a song of praise was sung to the honor of him who liveth for ever and ever.

16. On motion, agreed that this newly constituted, Association be known and distinguished by the name of, Pilgrim's Rest Association.

17. On motion, agreed that the following Churches to wit: Rehoboth, Bethlehem, Canaan, Friendship Five Mile and Bethel, form one District, to be known as the First District; and brother Jeremiah Pearsell, distributing agent.

18. And the following Churches, to wit: Pilgrims Rest, Primitive, Bethany, Liberty, Salem and Sarepta, form one District to be known as the Second District; and brother Henry Petty, distributing agent.

19. Time of Union meetings: First District, Bethlehem, commencing Friday preceding the third Lord's day in July.

20. The Second District, Sarepta, commencing Friday preceding the third Lord's day in August.

21. Agreed that our next association be held with the Five Mile Church, Greene County, commencing Friday before the first Lord's day in October.

22. On motion, agreed, that brother Jeremiah Pearsell, be appointed to prepare a Circular to be annexed to our Minutes next year, and permitted to choose his own subject.

23. On motion, agreed, that Elder William H. Cook, preach the introductory discourse at our next annual meeting, and Brother Henry Petty his, alternate.

24. On motion, agreed, that the Brother Clerk, superintend the printing of the Minutes, and that three hundred copies be struck for the use of the Churches.

25. On motion, agreed, that the Circular, Elder Henry Petty has prepared, be annexed to the Minutes of this year.

26. Called for the report of the committee of finance: Received from the respective Churches," &c.

29. On motion, agreed, that the Brother Clerk forward a copy of our proceedings to the Editors of the Primitive Baptist and Signs of the Times, for publication.

30. The business of the Association being finished, the Brother Moderator made some timely remarks and congratulations to the members, exhorting them to the practice of virtue and piety, and bringing to their minds the encouragement of the Gospel, and exhorting them also, as well as the spectators, to take the word of God as the man of counsel. Then, on motion, the Association adjourned. Prayer by the Moderator.

31. On the Sabbath the stand was occupied first by Elder Jeremiah Pearsell; second by Elder Burriel Holbrook, and third by Elder Henry Petty, and entertained a very large and attentive congregation, and we hope their labors may be followed by much good.

32. We tender our sincere and best thanks to this Church and people of this vicinity, for their kind reception of, and hospitality shown to the members, during the session of this meeting.

HENRY PETTY, MODERATOR.

HENRY HARRISON, Clerk.

ARTICLES OF FAITH,

ABSTRACT OF PRINCIPLES AND RULES OF DECORUM.

1. The Association shall be composed of members chosen by the different Churches in our Union, who on producing letters from their respective Churches, certifying their appointment, shall be entitled to seats.

2. The letters from the different Churches are to express their number in full fellowship: those baptised, received by letters, dismissed, excommunicated or died, since last Association.

3. The members thus chosen and convened, shall be known by the name of the Pilgrims Rest Association, who shall have no power to lord it over God's heritages or to infringe any of the internal rights of the Churches in union, but shall be merely considered an advisory council in matters respecting their internal concerns for the common benefit of all such Churches, but the Association shall have power to exclude any Church from the Union who shall violate or deviate from the rules of orthodox principles of the gospel.

4. Every Church in the union shall be entitled to their delegates or messengers, and should any Church neglect to represent herself, she shall state the reasons in her letter at the next Association.

5. New Churches may be admitted into the union who shall petition by letter and messengers, and upon examination, if found orthodox and orderly, shall be received by the Association, and the reception thereof manifested by the Moderator giving the right hand.

6. The Association when convened, shall be governed by regular and proper rules of decorum, which they are authorized to form themselves.

7. The Association shall appoint a Moderator from among themselves, for the time being, whose duty it shall be to see that the rules of decorum be attended to, and take the opinion of the Association on all questions properly brought before it: also, a Clerk shall be appointed, whose duty it shall be to take proper and correct minutes of their proceedings.

8. Every query sent by a particular Church, must be included in their letter certifying that she has endeavored to settle it but could not, in which case the Association shall take it under consideration and give their advice.

9. Queries which immediately concern the union or state of the churches at large, when sent by a particular Church as from them, or handed in by proper motion, moved and seconded by an individual, shall be taken up and decided on as soon as an opportunity will permit.

10. The Association shall have a fund for the support of the same, which shall be supplied by the voluntary contribution of the Churches whose duty it shall be to send it by the hands of the messengers, which monies so sent shall be deposited in the hands of the treasurer for that purpose and be accountable to the Association for all monies by them received or paid out as they may direct.

11. There shall be an Association book provided and kept, in which the proceedings of the Association shall be regularly recorded by the Clerk.

12. The Association shall in all cases be governed by a majority of the members present.

13. This Association shall correspond with other association as may be agreed on while in session.

14. The Association at their first session, shall appoint one of their ministers to preach an introductory sermon at their next session; also one to write the circular letter, which rule shall be observed at every Association thereafter.

15. The Association shall endeavor to furnish the Churches with the minutes of their proceedings.

16. Amendments to this constitution may be made at any time when two-thirds of the Churches composing the Association may deem it necessary.

17. The minutes of the Association shall be read, and corrected, if need be, and signed by the Moderator, and attested by the Clerk, before the Association rises.

18. We do now engage in the strength of the Lord, and through His assistance, to keep the faith as it was once delivered to the saints; which we believe to contain the following sublime and important doctrine, viz: the being of a God, a trinity of persons in the Godhead,

and that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice; the fall of Adam, the degeneracy of his posterity, corruption of human nature, and the inability of fallen man to do that which is spiritually good. The everlasting love of God to his people, elected in him before the foundation of the world, a covenant of grace with Jesus Christ, and a particular redemption by his blood, justification by the imputation of Christ's righteousness, pardon and reconciliation through him. Calling, regeneration and sanctification by the influence and operation of the Holy Spirit, the final perseverance of the saints in grace; the resurrection of the dead and general judgment: and that the joys of the righteous and the punishment of the wicked will be eternal. And that baptism is immersion in water, and that none but regularly baptised persons have a right to commune together at the Lord's table. Also, that no ministers have a right to the administration of the ordinances but such as are regularly baptised, called and come under the imposition of hands by the presbytery.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Dear Brethren, it is likely fresh in your memories, the painful scenes experienced by our being associated with persons calling themselves Baptists, though of a different faith, and being votaries of the Missionary or Effort System, which converted our public counsels of conference both in Church and associations, into a scene of turmoil and confusion, instead of that Dove-like spirit of peace which should always pervade Christian assemblies, which has led us to the necessity of separating ourselves from them and entering into the following Resolutions:

1. Therefore Resolved, That we enter our protest against Missionary operations and all its appending Institutions (falsely called Benevolent) as being unprecedented in the word of God.

2. And in order to guard against the Innovations, that may be made on the Churches, we advise you as early as practicable to dismiss by letter or otherwise from your Churches all members favorable to the Missionary and Effort System, and moreover we recommend to you to be careful to examine all persons offering their membership to you touching their views relative to Missionary Measures, and if found to be favorable to such measures reject them.

Circular Letter.

Dear Brethren, having transacted the business which came before us, as our minutes will more fully show, we think it meet to address you in a circular letter, in which we give you our views in regard to the support of the Gospel ministry, as we believe, the same to be warranted from the word of God, and in so doing we will bring to view that portion of Scripture that is most plain to the point. First the express declaration of Jesus Christ is, "provide neither gold nor silver, nor brass in your purses," &c., for the workman is worthy of his meat and the laborer his hire, Mat. x. 9-10, Luke ix. 3, this right the Apostles published throughout the world; 1 Cor. ix. 14, even so hath the Lord ordained that they which preach the Gospel should live by the Gospel; Gal. vi. 6, Let him that is taught in the word communicate unto him that teacheth in all good things; 1 Tim. v. 18, Thou shalt not muzzle the Ox that treadeth out the Corn, and the labourer is worthy of his reward; 1 Cor. ix. and 7th verse, Who goeth a warfare any time at his own charges; who planteth a vineyard and eateth not of the fruit thereof; or who feedeth a flock and eateth not of the milk of the flock; for our sakes no doubt this is written 1 Cor. ix. and 11th If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things, and they that wait at the altar are partakers with the altar. Thus our dear brethren it does most clearly appear from divine authority, the Ministers of the Gospel have a divine right to a maintenance from the people, let us for a moment contrast the Gospel plan for the support of God's Ministers with the popular and new fangled notions of the day commonly called Benevolent or otherwise called the Effort System; one is a measure whose author is God, and the other a human invention, first we know of no officer that is authorized in the church of Christ to take up contributions but the Deacons, the patriots of seventy-six groaned, bled and died, many of them to bring about our happy form of government, and to throw off the titheing of the Clergy, and the tyranny of Priest craft which they claimed, as a support, for the ministry,

but strange! passing strange! that societies of different names and orders should be formed, and agents appointed whose business is to ride and take up contributions, and it cloaked under the name, for the support of the ministry. Dear brethren the plain truth is, that God has ordained, that his ministers should be fed and clothed, but no where has directed such a course of merchandize of the Gospel. God has reserved the prerogative to himself of calling his ministers, and appointing the fields of their labor, and we view Theological Schools unwarranted in the word of God and dangerous to religious liberty. And wherever they have been organized, whether Jewish, Pagan, Heathen, Roman Catholic or Christians, they have been a source of persecution and bloodshed to the Church of Christ; Witness in the xix. of the Acts of the Apostles, Paul disputing for the space of two years in the school of one Tiranus, and many of them who used curious arts, brought their books (the trumpery of said school which was found to be valued at fifty thousand pieces of silver) and burned them before all men, a cloud of history testimony can be brought to prove that heathen priest have been taught in their schools of Theology, or Mythology, in order to prepare them to preach the genealogy and divinity of their gods.

We admit that the Egyptians, Greeks, English and French, Spaniards and many others, have had their theological schools to teach mythology, magic and many other curious arts, but never have promoted the cause of Christ and the simplicity of the Gospel; but in every age and every nation, has been a nursery of persecution and bloodshed on the churches of Christ. Why then did not Christ go to the schools for preachers, instead of the sea of Galilee for fishermen? Brethren, least we weary your patience, we close; yet much more could be said. May the Lord bless and direct you, and help you to rightly divine the word of truth.

DIED

In Steuben Co. N. Y., on the 21st ult MARY daughter of Humphrey and Nancy Sloan, aged 19 years 9 months and 18 days.

Receipts.

Isaiah Green Jr.	N. H.	\$1 00
Wm. Carpenter,	N. Y.	1 00
Mrs. Sylvia Seybolt,	do.	1 00
Eli Roberts,	do.	1 00
Cornelius Shons,	do.	5 00
Ira Herrington,	do.	2 00
Calven Smith,	do.	3 00
Chas. Woodward,	do.	5 00
Elder A. Calvert,	do.	10 00
James Burt Jr.	do.	5 00
Lemuel S. Earll,	do.	3 00
Elder Theo. Horris,	Pa.	10 00
Calven Carmichael,	do.	1 00
Elijah Stone,	Mass.	2 00
Jas. M. Clarkson Esq.	Ky.	5 00
Elder Jordan H. Walker,	do.	15 00
James Gains esq.	do.	5 00
Elder T. P. Dudley,	do.	20 00
Wm. Goodloe,	do.	3 00
C. Mills,	do.	5 00
Richard Boring,	Md.	6 00
C. B. Hassell,	N. C.	5 00
A. Buckley,	Ala.	6 00
Elder Wm. Marven,	Va.	5 00
Wm. Simms,	do.	3 00
Elder H. Coal,	do.	5 00
John T. Johnson,	D. C.	1 00
Mrs. Stephenson,	do.	1 00
H. Simpson,	do.	1 00
Mrs. Crandle,	do.	1 00
Mr. Kinsley,	do.	1 00
S. J. Staples,	do.	1 00
Elder Joseph H. Flint,	Ohio.	5 00
Elder Jas. Henderson,	Ga.	5 00
B. Lawrence esq.	S. C.	5 00
Elder A. B. Goldsmith,	Ct.	5 00
Elder Joseph Bailey,	Me.	5 00
Col. Wm. Patterson,	N. J.	5 00
Total,		\$169 00

New AGENTS—A. Buckley, Perry C. H. Ala.
Jas. Gains Esq. P. M. Corneliusville. Boon. Co. Ky.
Eld. Joseph Bailey, North Alna. Lincoln Co. Maine.

Poetry.

Composed by Eld. W. Thompson about 20 years ago.

O for a heart to love my God,
A tongue to sound a Saviour's praise,
His fulness to proclaim,
In Him the Father's, fulness is,
In Him the treasures of his grace
Are open for the poor.

Behold the Saviour on his throne,
He turns an eye of pity down
And sees his BRIDE enthroned
She is my love, I know her groan
And for her, I must leave my throne
And bear her mazy load.

I was ordain'd e'er time began
To ransom God's elect of men,
And suffer in their room.
The time roll's on the atoning hour
I'll meet the thundering law with power,
And bear the flaming sword.

The Saviour comes in human form,
And with his priestly garments on,
His breastplate shows their names.
A Mediator now we see
Fulfilling God's first great decree,
To save poor fallen man.

Thus on the cross was Jesus slain,
Sustain'd the curse, endured the pain
And bought the Church with blood.
As every charge on him was laid,
And he complete atonement made,
No curse can fall on those.

The law can never curse them more,
Stern Justice burns with wrath no more,
'Tis quenched with Jesus' blood
And ever since the Head was slain,
The body's justified from pain;
With Jesus they are one.

But when He, rising from the tomb.
Resum'd his native glorious throne,
His chosen race in him,
Then in their priest they were complete,
Accepted at the mercy seat;
In Jesus they're received.

Thus down to earth the tidings flew,
"Go tell the Gentile and the Jew
That Jesus lives again."
He lives, He lives, for you above!
"Your life is hid with Christ, in God"
Beyond the reach of harm.

He'll bring you to his promised rest,
With every blessing, you'll be blest,
And made as Jesus is.
Yes, you shall circle round his throne
When all his work of grace is done,
The ransom'd shall get home.

There glory in fruition rise;
And endless be their heavenly Joys,
When all the Saints get home,
With sounding notes, thy then shall sing
The glories of their heavenly king,
And all his fullness prove.

APPOINTMENT.—Having, in the course of Divine Providence, been prevented from filling our stated appointment, with the Upper Broad-Run Church, on the 3rd Sunday of the present month, in consequence of indisposition, and the inclemency of the weather. We propose (if God permits) to attend with, and preach for them, at the house of Dr. Klipstine, New Baltimore, Fauquier county, (Va.) on the first Sunday in February, and the Saturday preceeding, at which meeting we expect to administer the ordinances of the gospel, viz. Baptism and the Lord's Supper.
N. B. Our stated appointment with that church, is on the 3rd Sunday of each month.

Some Individual, to save postage as we presume, has sent us a copy of the N. York Evangelist, and in it, a slip containing some names, as we suppose, to be discontinued, the paper and slips are charged according to law, 50 cts., and we have refused to take them from the post office, the person concerned is hereby informed, that the Law of the P. Office Department has provided a way for us to receive all such information free of postage. Whoever may wish to discontinue their subscription, have only to inform their Post Master of their determination, and they are bound by law, to give us the information free of expence.

List of Agents.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

- MAINE.—P. Hartwell, P. C. Mason, W. Jay.
NEW HAMPSHIRE.—J. Fernald.
MASSACHUSETTS.—N. Y. Bushnell, D. Hart, D. Cole, J. Thacher, David Clark.
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MISSISSIPPI.—J. Barrett.
ALABAMA.—Baker Roberts, Richard May, Jeremiah Psarsall, R. Newton.
LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, FEBRUARY 9, 1838.

NO. 3.

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GILBERT BEEBE, Editor.

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Communications.

For the Signs of the Times.

CORRESPONDING LETTER.

The Licking Association of Particular Baptists, now in Session at Stoney Point Meeting House, Bourbon Co. Ky., on the 2nd. Saturday in September, 1836. To the Elk-Horn Association of Baptists, when met at Dry Run Meeting House, Scott County. (Kentucky) on the 2nd Saturday in August, 1837.

WISH GOSPEL BLESSINGS.

BRETHREN:—Your letter of correspondence by the hands of your Messengers, together with the accompanying charge and specifications, have been duly received; and have met that respectful consideration which the importance of the subjects involved, demands.

We take occasion to say, that, as there appears to be a radical difference in our views with regard to the great principles of our holy Religion, we feel gratified, that you have made known to us in terms so unequivocal, the cause of your distress.

We sincerely hope, that in our response, whilst we use "great plainness of speech," we may be guided by that *charity* which "rejoiceth not in iniquity but in the truth."

Solomon said, "He that is first, in his own cause seemeth just; but his neighbor cometh and searcheth him," Prov. xviii. 17. If we shall be able to shew, that the principles we maintain are in strict accordance with the gospel of the Son of God, as well as our constitution; and that the departure from first principles exists emphatically with you; we shall do you a kindness, and disabuse ourselves of the charge you have preferred against us in the following words. "We as an Association would remark with deep regret and great mortification, that some of your members do hold and publicly avow, views and sentiments at war with the doctrine of the Bible and the Constitution of your Association as well as ours."

In the specifications you have been pleased to give, you have left us at a loss to determine what "view" or "sentiment" of ours is repugnant to either the doctrine of the Bible or our Constitu-

tion. The first specification reads as follows, "that ministers of the gospel are not authorized to call upon men every where to repent." We have inquired in vain, for that member, or those members of our body, who have rendered themselves obnoxious to your charge. So far as we are advised, our brethren "publicly" maintain the supremacy of the law of God over all its subjects.—That it was given as a test of obedience.—That by it men are required to engage in the ceaseless practice of virtue, and abstain from vice in all its forms.—That the fall of man, resulting from which, is his incapacity to obey the precepts of the divine law, does by no means, release him from obligation to its observance. That it is his bounden duty to "love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke x. 27. And that the law is continually saying to the transgressor "pay that, thou owest." Here we are led to inquire what did man owe? The answer is, perfect and perpetual obedience to the precepts of the law. The undivided affections of his heart to God. The employment of all the faculties with which he was endowed in creation, in the service of his Creator. Paul said, "Now we know that what things-soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 19. It seems very clear to us, that when the apostles addressed the unregenerate, they addressed them through the law, as the appropriate medium. In this, they imitated their Divine Master, as in the case of "the young man." Mat. xix. 16—22. The "certain ruler," Luke xviii. 18 to 22. Mark x. 17 to 20. Indeed, we hazard little in saying, such was the practice, of the BRIGHTEST EXAMPLE for gospel ministers, throughout his public ministry. If the Lord Jesus came "not to destroy the law," why seek another test of obedience? The scriptures inform us "The law was not made for a righteous man, but for the lawless and disobedient." "Sin is the transgression of the law." Hence "where no law is, there is no transgression." Again, "For as many as have sinned, without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law." Rom. ii. 12. We are constrained to believe, both from the Bible and our constitution, that man was competent, in his original state of innocence, to comply with every duty enjoined upon him, and that all such duties, were purely natural: hence his guilt consists, in his not doing that, which his Creator gave him power to do: and not in his nonconformity to a system purely spiritual and which is obligatory alone, upon spiritual beings, according

to the declaration of the apostle Peter. "Ye also as lively stones, are built up a spiritual house, a holy Priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." 1 Peter ii. 5. In order to come immediately to the pith of the matter, we ask, 1st. Was man, in his original creation, a natural or spiritual being? If you say, he was spiritual, you conflict directly with Paul, who said, "Howbeit, that was not first, which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly. Now this I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. xv. 46 to 50 inclusive. "Dust thou art, and unto dust shalt thou return." 2nd. Are gospel faith and gospel repentance fruits of the spirit, or are they not? "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, FAITH." Gal. v. 22. "But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 10, 11, 12, 13, 14. "But ye believe not; because ye are not of my sheep, as I said unto you." John x. 26. "No man can come unto me (or believe on me) except the Father which sent me draw him; and I will raise him up at the last day." John vi. 44. In relation to Evangelical repentance, we remark, of Jesus, it is said "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance UNTO ISRAEL and forgiveness of sins." Acts v. 31. It is evident, that life is indispensable to faith, and that man must believe that he is a sinner, ere he repents for sin. The office of the spirit, is (in part) to "reprove the world of sin, and of righteousness, and of judgment." John xvi. 8. Until this is done, there is no gospel or evangelical repentance. 3rd. Is the agency of the spirit indispensable to the exercise of the grace of Faith and repentance, or is it not? We answer: "It is the spirit that quickeneth the flesh profiteth

nothing." John vi. 68. "No man can say Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3. "For unto you it is given, in the behalf of Christ not only to believe on him, but also to suffer for his sake." Phil. i. 29. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32. "All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16 and 17. And he said unto them (disciples) unto you it is given to know the mystery of the kingdom of God but unto them that are without, all these things are done in parables." Mark iv. 11. 4th. Doth the Lord give his spirit to whom he please, or does he not? The Saviour answered this question, when he said to his disciples "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth, whom the world CANNOT RECEIVE, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John xiv. 16 and 17. "Until the spirit be poured out upon us from on high." Isaiah xxxii. 15. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. 5th Does Jesus give repentance to any, save those, for whom he was exalted to give it, with the forgiveness of sins, and can they exercise it, unless it be thus given? We answer No. The whole mediatorial work of the Lord Jesus, was directed for, and intended to accomplish the salvation of his church, his body, his bride, his sheep, "And she shall bring forth a Son, and thou shalt call his name JESUS, for he shall save his people from their sins." Mat. i. 21. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John vi. 38 and 39. 6th. Are men saved for the exercise of faith and repentance; or is the exercise of those fruits of the spirit, only the evidence that, they "have passed from death unto life?" we say if men are saved for the exercise of faith and repentance, then is salvation of works; forasmuch as God neither believes or repents for any. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 8, 9, and 10. We now come to your second specification, viz: That unregenerate men are under no obligations to repent and believe the gospel, and that sinners will not be damned for rejecting the gospel of Jesus Christ." We answer "He that hath ears to hear let him hear, what the spirit saith unto the Churches." The apostle said of the Church "For ye are not under the law, but under grace." Rom. vi. 14. Hence we remark, the gos-

pel is the appropriate medium (being a spiritual system and revealed alone to faith) through which God addresses spiritual men. Nor can we see how you can avoid Fatalism; holding as you profess to do, with the necessity of divine influence, in order to the existence of faith without which there is no gospel repentance; and being compelled to admit (as you are) that, it is a sovereign act of Jehovah to give the spirit to whom he please, and yet referring the damnation of sinners to the rejection of the gospel of Jesus Christ. We ask, are men justly liable to damnation because they were not created spiritual beings?—Because the spirit has not begotten them? Because they are not the sons of God, as developed by regeneration? Because they are not the sheep of Christ? Because they were not chosen in Christ Jesus before the world began; and had not grace given them in him? Because an inheritance which is incorruptible and undefiled, was not laid up for them in Heaven? Because they are not heirs of God and joint heirs with the Lord Jesus Christ? Because they are not part in the redemption which is in Christ Jesus? Because God will not give them faith; and Christ will not give them repentance? In a word because they do not possess themselves of the divine nature by creating themselves in Christ Jesus unto good works? all of which are spiritual blessings conferred upon the heirs of glory, as set forth in the gospel. If not, why all this cry, about their being damned for rejecting the gospel of Jesus Christ? The plain matter of fact, is, that man is neither saved for believing the gospel; nor is he damned for disbelieving it. His faith is proof that he is "alive unto God." And his unbelief is proof that he is "dead in trespasses and sins." We cannot believe that God requires spiritual duties of natural men: Consequently we cannot view it otherwise, than a direct attack upon his justice to say, that mankind in a state of nature, unregenerate, are required to exercise evangelical faith and repentance (both of which, have been shown to be fruits or effects of Eternal life imparted to the soul) and damned for non-compliance. The Lord Jesus said, "I thank thee O, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight." Luke x. 21. "Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses in whom ye trust." John v. 45. Will he then (as judge) condemn those from whom he thanks his Father that he has "hid these things" because they have not believed them? Forbid it Heaven, that so wicked a thought should find lodgment in the breast of one of his real disciples.

Until you shall be able to shew a precept in the divine law requiring evangelical repentance of natural men, you never can sustain your position and God forbid that we should embrace it without divine warrant.

The Lord Jesus (who is the sum and substance

of all gospel) said "For God sent not his Son unto the world to condemn the world" John iii. 17. Why? Because sinners were already condemned—By what rule? not for rejecting the Gospel: because it had only been preached through types and shadows (and that exclusively to the Jews) anterior to his advent—nor yet, for want of faith in the Son of God, because until then God had not been "manifest in the flesh"—By what rule then, were they condemned? Do you mean to contend, that the law was abrogated when Christ came? If not, we ask again, by what rule were those condemned (if condemned, there were any) previously to the coming of Christ? If by the law, we invite you to look at the dilemma into which you have plunged yourselves viz. That men were condemned under the Old Testament dispensation, for violating the law, which was given to natural men; and under the New Testament dispensation, for rejecting the gospel, which can alone, be received, believed and obeyed by spiritual men—We frankly confess, we have no fellowship for such theory—In the spirit of kindness we again invite you to retrospect your position, when we think you must see its absurdity—According to your hypothesis, you make the gospel a curse to a guilty world instead of a blessing: which follows irresistibly, if men are damned for rejecting it, and cannot believe it without the operation of the spirit—Thus do you pervert the very term gospel.

The gospel was published for the obedience of faith? "all men have not faith," and Paul said of the gospel "For therein is the righteousness of God revealed from faith to faith." Rom. i. 17. Hence ministers are required to "Feed my lambs, feed my sheep," "Feed the church of God; which he hath purchased with his own blood." "Comfort ye, comfort ye, my people saith your God." "And he gave some Apostles, and some Prophets, and some evangelists, and some Pastors and teachers; For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 11, 12, 13. But enough has been said on this point—We pass to your third specification, which reads thus, "And further, for encouraging a course of conduct well calculated rather to sever than unite brethren together, such as refusing to commune with our churches and brethren generally." When you shall have redeemed your pledge by "promptly correcting departures from constitutional principles," in your body, and remove the hinderances to brotherly love; we shall take pleasure in communing with your churches and brethren generally. But whilst we know gross disorders to exist among you; some believing in general atonement and special application—others who contend for infant purity—others who deny that God's people are denominated sheep, until after they are re-

generated—others who contend for gospel condemnation—others who contend that faith is that, which justifies the soul before God—thereby excluding the righteousness of Jesus Christ; we must be excused for declining to commune with such a heterogenous mass. We take pleasure in saying that, there are very many members of your body, for whom we entertain warm Christian fellowship, union and communion, and with whom we cheerfully mingle in the worship of God. "Purge out the old leaven, that you may be a new lump" and then may you expect, with confidence, that we will commune with your churches and brethren generally."

Your last specification is as follows "And for recognizing churches as members of your body which have been composed of factions members of other churches, to the great grief of whole churches composing of our body." We are not aware of, nor do we believe any such case exists amongst us. We learn (from one of your messengers present) that reference was made to the Particular Baptist church, constituted in George town some four years since. If so, we must say, the facts in the case are most grossly perverted. Six members of the church at Dry Run which at that time belonged to our Association (all of whom were residents of George town) applied for, and obtained letters of dismission, for the purpose of forming a constitution in George town. From the tenor of the letters given by the church, designating them "beloved brethren and sisters," we are authorized to say the term *factions* as applied to them, is a slander. They met a Presbytery of our brethren, and were constituted in the presence of a large assembly, (many of whom belonged to your association) without an objection being made by any one, so far as we are advised. We ask, is it consistent with the spirit and temper of the gospel, for you to publish orderly members of our body as "factions members." Or whether you are not doing great injustice to very many members of your own body, who know the brethren in George town, and who are in the habit of joining those "factions members," (as you are pleased to call them) in worship both private and public, and especially communing with them? We have mistaken the spirit and temper of the gospel, if you have evinced either, in your complaints.

We are constrained to believe that the true secret has not yet been disclosed; and that when found out, it will appear, that, as an Association, you have become tired of your constitution and pledge given us; and consequently desire a termination of the correspondence with us. If so, the sooner a period is put to it the better. In conclusion we have to remark, that you have not only failed (as we believe) to make good your charge against us; but have given abundant evidence, that you, yourselves, have departed from original ground.

We send this by the hands of our Brethren, to whom we refer you for further particulars.

May the God of Jacob deliver you and us from the flood of error which is inundating the church in this dark and gloomy day, may he make his *real soldiers* faithful even unto death in contending for the rights of Zion.

Done by order of the Association.

THOMAS P. DUDLEY Mod.

Attest, JAMES M. CLARKSON Clerk.

After the Elk-horn Association had received and read the foregoing letter, it was referred to a Select Committee which was to report on Monday. When that item in the arrangement was reached on Monday, the Chairman of the Select Committee made a verbal report (in substance) as follows: 1st. That the doctrinal points at issue, ought not to interrupt the fellowship of the two associations. 2nd That the subject of communion ought to be left entirely to the churches. 3rd The Committee unanimously recommended that, Elkhorn should make acknowledgements to Licking, for charging her with recognizing churches, as members of her body, composed of factious members of other churches. 4th That Elkhorn should adhere to constitutional principles.

A proposition was made that a friendly letter should be prepared to Licking, embracing the report from the Committee; considerable discussion followed; some desiring to drop correspondence. The more intelligent, seeing their dilemma, urged the propriety of writing. The vote was finally taken, when their appeared 20 for, and 22 against writing. Thus has the correspondence been dropped, to the gratification of our association almost unanimously. The urgent desire of very many Brethren to obtain a copy of the letter to Elkhorn, induces me to forward it to you for publication in the "Signs of the Times."

I saw a few days since, the remarks purporting to be Editorial, in that contemptible vehicle of Slander and misrepresentation, the "Baptist Banner" on the corresponding letter from Licking to Long Run Association. Additional evidence is therein afforded of the recklessness of the writer of those remarks. I cannot condescend to enter into a discussion with the writers for that paper, but will observe that there is an attempt made to make an impression upon the mind of the reader of those remarks, which is known to those who were present on that occasion to be false. The writer says "Brother Buck stated on the floor of the Long Run Association, that he was prepared to prove that She (Licking) had radically departed from it in fifteen important particulars, and her messengers present, manifested no disposition to enter into the investigation." I state fearless of contradiction that Mr. Buck did not show that we had departed in one particular.—When the letter was reported for the Committee, and again read, a motion was made to drop correspondence with Licking. Mr. Buck moved to amend the motion by adding "without discussion," alledging that if a discussion were gone into, they would be detained there a week; at the

expiration of which time the association would be no better prepared for the vote than she then was. Mr. Giddings also made some calculations as to the time that would be unnecessarily (as he concurred) consumed, making it about twelve days. (I think) six for them to urge their objections to the sentiments advanced in the letter, and six for me to reply. He further said (truly) if they did not drop correspondence, Licking would. During the pendency of the question, some explanation was asked in reference to some point in the letter. I replied, "I am not authorized to give any explanations, the letter is sufficiently intelligible, that the association meant what she had said. But if they desired to know my views, I was prepared to maintain and defend them." It is known that nothing like argument was entered into or proof adduced to show that we had departed from constitutional principles, although the Moderator (Geo. Waller) seemed, anxious that discussion should be had on the subject. After pausing for some time and receiving, what was considered a gentle reproof, the Moderator rose and said, "I go the whole for the benevolent institutions of the day." "It is the duty of mankind indiscriminately, to believe and repent evangelically to the saving of the soul—that man's cannot, is the cause of his damnation and justly so." Quoting the Saviours declaration "No man can come to me except the Father which sent me draw him," As he was about to resume his seat, I observed, "You will tempt me to speak." I undertook to show what God required of *natural men* in his law; after which I undertook to show that the gospel was (a spiritual system) and who its subjects were, I quoted the text "I thank thee Father, Lord of Heaven and Earth because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight. I asked what can be the Moderator's conceptions of the character of Jesus Christ as a just judge; to suppose that he would condemn those to eternal misery, from whom he thanks his Father he has hid these things, because they did not believe them? He made no reply, the question was very shortly afterwards taken and the correspondence dropped. You will discover the *backing out* was with them and not me. I received a letter from a highly respectable member of the Long Run Association, a few days since bearing voluntary testimony to the disingenuousness manifested in the Editorial remarks on our corresponding letter. Another highly esteemed member of the body was at my house a day or two since, who bore testimony to the misrepresentations of the Editor in that matter. By the way—some of your subscribers in this Country are not willing that you shall appropriate so much of your paper to noticing the *upstart*, who publishes himself "Editor of the Banner." The Editor of the Banner says in a recent number of his filthy paper, that the Licking Association is composed of *fragments of Churches*. A more impudent bold and malicious

libel never was uttered by mortal, however degraded he may have been. I very rarely see a number of that paper, and never expect to see justice done to these who honestly maintain sound principles, by its Editor, or correspondents.

You may expect a letter with an inclosure in a day or two, to pay subscriptions for the "Signs."

Your Brother and companion in tribulation,

THOMAS P. DUDLEY.

Lexington Ky. Jan. 8 h 1838.



For the Signs of the Times.

An explanation of Mat. ii. 23. "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene."

BROTHER BEEBE:—From the conversation which passed when I was last in Alexandria, on the above text, I was led on returning home to give the subject a more close examination. The result of this examination I will now offer to your readers as an illustration of this scripture.

The apparent difficulties of this passage, are, 1st. That there are no prophecies in scripture directly asserting that Christ should be called a *Nazarite* or according to the Greek termination a *Nazarene*; and 2nd. That he was principally called a Nazarene from the mere circumstance of his being brought up in Nazareth.

There is some difficulty in deciding from which of the two Hebrew words the name of the city Nazareth was derived. One is *Nazar* which signifies *separated*; the other *Natzar* which primarily signifies, *preserved*. These words, in Hebrew, are both spelled with three letters, the one with *Zain* answering to *Z*, in English; the other with *tzadhe* answering to *tz*, but both answering to the letter, *zeta* in Greek. Parkhurst (in Hebrew Lexicon) considers Nazareth derived from *Nazar*, others derive it from *Natzar*, and Calmet and others derive it indifferently from either. As the Evangelist refers to the prophets without specifying any one, we may with Calmet, consider both words, and their use in the scriptures embraced. Whatever may have been the design of the founders of this city in giving it this name, it was evidently designed of God to point it out, as the designated residence of the true Nazarite, and Branch, or the *separated and Preserved One*. The expression, "He shall be called a Nazarene," means nothing less than that He should be *made manifest* as the *Nazarene*: the term *called* is frequently used in this sense in the scriptures, as in Jer. xxiii. 6.

I will 1st. mention the word *Nazarene* as derived from *Nazar*, and show some of the instances wherein, in the use of that word, Christ is prophesied of. 1st. *Nazar* is the word to point out the Nazarite under his vow of separation. Here permit me to remark, that vows generally, as recognized by the Levitical law, had a typical reference to the Messiah, to that surety ship which he had entered into, and to his devoting himself to God in the place of legal sacrifices, and in behalf of his people, hence the strictness

with which vows were to be observed Leviticus xxvii. 1—29; Numb. xxx. 1—15. Hence Jephtha's affliction in consequence of his vow; hence Christ says, "Ought not Christ to have suffered these things, &c." Luke xxiv. 26; and the Psalmist I think, personating Christ, says "Thy vows are upon me O God," Ps. lvi. 13. If it is not so, and the laws concerning vows are to teach the spiritual Israelite the rigidity with which he must perform his promises to God, what a miserable case should we be in!

But to return to the subject, the law concerning the Nazarite, (Numb. vi.) required that the person, during the period specified in his vow, should refrain from wine and every thing of the fruit of the vine; should not come nigh any dead, even his nearest relatives; should not let any razor come upon his head; and that he should all the days of his separation, be *holy to the Lord*. These things taught typically, or prophetically, the perfect holiness of Christ, in his humanity, his entire separation from the depravity and defilement of sinners. Heb. vii. 26. And thus also was showed the separation of his people in him, from sin and the world *which lieth in wickedness*. The Nazarite in not being allowed to drink any wine or any thing fermented with the grape, showed forth Christ as acting in the work of salvation, from his own Divine, and not from a borrowed power, that he was not excited nor empowered to act from any thing external or derived. Hence those, who in this day would by their prayers and schemes excite and help Christ to save the world, are comparable to those who gave wine to the Nazarite to drink. Amos ii. 12. But the hair of the Nazarite was the distinguishing thing in his separation. Hence Numb. vi. 7. His hair is called, the *consecration*, or rather *separation, of his God*. "Because the consecration of his God is upon his head." In verse 19, in the translation we read. "After the hair of his separation is shaven;" but the words, *the hair of* are in italics, showing that in the original it reads, "After his separation is shaven." Hence if a person died suddenly by him, he was said to have defiled *the head of his separation*, verse 9. Thus in the case of the Nazarite, it is seen that the principal part of his consecration consisted in his unshaven hair and in the case of Sampson, who was a Nazarite from the womb his great strength lay in his Nazaritical locks, Judges xvi. 17, 19 and 22. So in the unshorn glory of Christ, the Head of his Church in his contest with Satan, sin, death and the law, lies all the strength and action of his people; and the cause of their being made manifest as consecrated to God.

But it may be asked, what had Jesus' dwelling at Nazareth to do with his being the true Nazarite? I answer, first; by his being brought up at Nazareth, he had the name given him which pointed him out as one separated to God; 2nd. As the Nazarite was to keep himself separate from the dead bodies even of his nearest relatives, so because Christ's brethren the Jews

were now dead as a nation, as a typical people, and as a peculiar people to God, seeing that the Messiah, the promised Seed, and Substance had come out of them, and also that for their transgressions they were dead under the curse of the Sinai covenant, he must not be brought up in Judea, the national province of the Jews, but in Nazareth a city in the province of Galilee, called *Galilee of the Gentiles*. Isaiah ix. 1—2, and Mat. iv. 15. Thus Jeremiah prophesied of the Jews, saying "Cut off thine hair O Jerusalem and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath." Jer. vii. 29. The word here rendered hair, is *Nizer*, from *Nazar*, showing that it was the *hair of their separation* which was to be cut off; having reference to the fact, that hitherto they had been a *Nazaritical* nation, a people separated from the other nations and consecrated to the Lord. Christ, as he lay in them in type and in promise, was the *Nizer*, the *separation* or *consecration* of that nation. And as Jeremiah thus intimates, in the prophecy under consideration, Jerusalem for her sins, was left to reject Christ when he came to them in his ministry; and in rejecting him their peculiar national glory was shorn from them: the *middle wall of partition* between them and the Gentiles was broken down. And Christ being cut off from Jerusalem, became the *Nizer* in truth and in accomplishment of prophecy, or the manifestation of consecration to spiritual Israel, a people consecrated to God from both Jews and Gentiles. This, Christ intimated, was about to be accomplished by his being brought up among a mixed people, of Jews and Gentiles, and in Nazareth a city *separated* from the province of Judea. Galilee was like Samaria, a part of the land originally inhabited by the ten Tribes, and was, when they were carried into captivity, repopled by those nations which Shalmaneser King of Assyria brought and placed there; (2 Kings xvii. 24) and who were considered as aliens by the Jews, though many Jews in the time of our Saviour dwelt among them. Hence as before noted, it is called Galilee of the Gentiles and the inhabitants are said to *walk in darkness*, and to *dwell in the region and shadow of death*. Isaiah ix. 1—2. Mat. iv. 15—16.

2nd. The word *Nazar* is used in reference to Joseph, and to his being *separated* from his brethren; intimating that in his separation he was a Nazarite to God. Gen. iv. 26; and Deut. xxiii. 16. Joseph's Father and his brethren, in his being made a *Nazir* or *separated one* from them, considered him lost and his Father's expectations concerning him cut off; yet Joseph from that separation rose to great power, and to be a preserver to his Father's house. In this, as in other things, Joseph was a figure of Christ. Christ as the Anti-type of Joseph, received from his brethren the Jews, the name of *Nazarene* which is the same as *Nazir*, *Nazarite* or *separated one*, and that out of envy and spite, as Joseph's brethren from the same cause made him a *separated*

one. Not only so, but Christ from being separated from the Jewish nation, in his rejection and crucifixion, was highly exalted, and had a name given him which is above every name. &c. "That at the name of Jesus every knee should bow &c." "And hath all things put under his feet, excepting him who did put all things under him; so that only the Father is greater than he." See Phil. ii. 9—10; 1 Cor. xv. 27, and Gen. iv. 39—44. Christ also became salvation unto his Father's spiritual house; not only to them of the Gentiles but of the Jews also. We find also an indication of these things, and a personal correspondence in Christ as in the flesh, with Joseph. For, from Jesus' being born in Bethlehem, the city of David, and from other events connected with his birth, the expectations of many were raised concerning him, that he was born to be a Ruler over the people Israel, yet from his being driven thence and being brought up in Nazareth a city held accursed by the Jews, those expectations were, in their estimation, wholly blasted; and he was truly as a Nazir, as one separated from his brethren, according to the flesh. But though they viewed his infantile indications cut off, as Joseph's brethren considered his dreams brought to nought, yet God was with him, owning him as His Son, and preparing the way for his being manifested as the Messiah.

I will now notice one instance in which the word *Nazir* is used in reference to the Messiah. This word as before said, signifies primarily *preserved*, it also signifies a *sucker* or *young tree* springing from the roots of a tree that has been cut down, as being preserved whilst the old tree is destroyed, or perhaps as being separated from it, so that the idea differs not materially from the meaning of *Nazar*. It is used in this sense in reference to the Messiah in Isaiah xi. 1. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." In this text Christ, in his manifestation in the flesh, is pointed out, as a rod (a weak or tender shoot) growing out of the stem (the stump as the word properly signifies) of Jesse, (the father of David) and as a Branch (*Nazir*) growing out of his roots. The idea therefore is clearly held forth in this prophesy, that the family of Jesse should be cut off from the throne of David and should be nearly extinct, (as knowing their direct lineage,) when the Messiah should be born; and that the Branch of David, (Christ) should grow up, in the eyes of the Jews, as a slender twig having no promise of being the King of Israel. Or as Isaiah, in another place, has it, that, "He should grow up as a tender plant and as a root out of a dry ground, &c." that, "He is despised and rejected of men, &c." Isaiah liii. 2—3. Thus we find Jesus born at Bethlehem the place of Jesse's residence and of David's birth, and at a time when Joseph, his supposed Father, went there to be taxed, because he was of the house and lineage of David, and therefore at the time when his name was recorded as being of the family of David and a rightful heir of his throne,

but immediately he is compelled to flee to save the child's life from the cruelty of Herod, who had usurped the throne of David. He fled first to Egypt, and when recalled from there, returned aside into Galilee, and went and dwelt in the city Nazareth, for fear of Archelaus who reigned in the place of his father Herod. Mat. ii. 13—23. Thus was clearly manifested, the low estate of the family of David at the time Jesus was born. Joseph it is true was acknowledged to be of the lineage of David, but this was in the act of being taxed by a foreign power, by the decree of the Emperor of Rome, and in danger of the child's life from Herod who reigned in Judea by the privilege of the Roman Emperor.

Jesus being brought up at Nazareth, made him, as professing to be the Messiah, peculiarly the contempt of the Jews. Even Nathaniel, an Israelite in whom was no guile, when Jesus of Nazareth was spoken of, to him as the Messiah, directly replied, "Can any good thing come out of Nazareth." John i. 6. The Pharisees reply to what Nicodemus said, "Out of Galilee ariseth no prophet." John vii. 52. Thus the Jews, out of contempt, calling Jesus a Nazarene, was in direct accomplishment of the prophecies in Isa. xi. 1—2 and liii. 2—3. And his being brought up at Nazareth was made the occasion of it. Besides the Jews calling him the Nazarene, though in contempt, was as directly an involuntary acknowledgement of Jesus being the true *Nazirite* of God, and the *Branch* from the roots of Jesse. as was Pilate's superscription, an acknowledgement of his being the *King of the Jews*, and as was Caiaphas' advise that he should be put to death, a prophesy that "He should die for that nation and not for that nation only, &c." John xi. 49—52.

Thus let infidels say what they may upon this point, it is evident the Scriptures fully bear the Evangelist out in giving it, as a fulfilling of prophecy, that Jesus should be called a *Nazarene*.

Yours, &c.

S. TROTT.

Fairfax C. H., (Va.) Jan. 26th, 1838.

Lawrenceburg, January 1st, 1838.

BROTHER BEEBE:—Enclosed I send you Fifteen dollars for the following old subscribers, including myself, who still manifest a willingness to sustain the truth of the Master, through your paper. Although we have delayed to forward our names at the time you requested, owing to circumstances not now necessary to mention, nevertheless we hope in time to obtain a complete set of the numbers for the present year. Brother Beebe, the Eternity of God, is a subject that many of the professed friends of Zion have stumbled at, and in their fall and efforts to rise have filled their mouths with arguments, as I conceive, against the dignity and power of God, but to my mind the thought is most awfully sublime. When I think of this Circle of Eternity, in which there is neither beginning nor ending, in which the great I am, the Alpha and Omega,

dwelt alone, when there was no visible angel in Heaven, yea

"Ere the blue heavens were stretched abroad,
From (all Eternity) was The Word,
The Word was God, God was the Word,
And must divinely be adored."
Yea, Eternity existed,
"Ere sin was born, or Satan fell."

And Eternity filled immensity, and did Eternity always exist, and did Deity ever fill Eternity! and is there nothing new with God? Is he omniscient, omnipotent & omnipresent, just and merciful, loving and affectionate; Yes, God is Love. Then from all Eternity, his eternal wisdom knew all things, for there is nothing new with Eternal God, his being present even at the same time from all Eternity, all things that ever did, that ever will, that shall ever exist, and his omnipotence spake all things unto existence after the model of his eternal wisdom from all Eternity. And he knew the ending from all Eternity that all created intelligences were by eternal wisdom destined to, to all Eternity, whether their end be eternal happiness or eternal misery, and yet his eternal justice and eternal mercy and his loving kindness stands unimpeached by any of his created intelligences, and that too, from all Eternity. To illustrate this, for example, God commands his creatures not to murder; now from his character as the creator, he has the right, yes, from all Eternity he saw the intention of that creature to commit the murder; by his eternal wisdom he knows and sees this being violating his command in lifting the instruments of death to perpetrate the deed, and yet we are constrained to acknowledge his omnipotence could have stayed the stroke, and yet he did not, but permitted it; shall we therefore say God is unjust? Will he not in his eternal wisdom be eternally justified in whatever he permits to exist? I conceive that he will. Now when we make the application of what we conceive the word of God reveals, in relation to his eternal purpose of grace, in his electing love to his own elect, before the foundation of the world; and speak of their eternal justification, we often fall, or come in contact with opposers who think the Eternity reaches too far back. But for my own part I beg leave to differ, and feel to rejoice in the belief of what I conceive to be God's truth, that salvation is of the Lord, and that is existed with him from all Eternity. As ever I remain,

Your Brother in Tribulation.

JORDAN H. WALKER.

N. T. Stephensburg, Va. Aug. 30th, 1837.

BROTHER BEEBE:—My predilection for Old School Baptist Churches, and Brethren of the primitive faith and order, mutually corresponding with each other for worship and edification of the brethren, as being more in strict accordance with primitive times, than the plan of constitutional self organized bodies called associations, I presume does not disqualify me to communicate to my Old School brethren through the 'Signs' a short narrative of a corresponding meeting with the church at Bethlehem Meeting

house Prince William county, Va. as I was privileged to unite with the brethren, who met there according to previous appointment. The ministering brethren with yourself were, Elders E. Hansborough, J. Clark and S. Trott, Messengers from several churches took their seats with the church, and the old school brethren present were affectionately invited to participate in all the privileges of the meeting which was cordially received and complied with. We were all with one accord in one place.

If attention on the word preached in godly sincerity and honestly, and receiving gospel truth in the light of it together with hearing, by letters and messages of the faith, tribulations, patience, experience, churches, and a oneness in sentiment and feelings as expressed, and otherwise manifested by the church and brethren who met with them on this occasion is a business meeting, this certainly was a business meeting throughout; extending its savory influence to every brother's house I had the pleasure of visiting.

The ministering brethren manifested their love and zeal for the truth as it is in Christ, by word and deed, such was the sense of God's presence and condescending goodness to one brother in the meeting, he was constrained to say "Who are we, or what is our Father's house?" what the brethren responded in expressive silence, manifesting they enjoyed as a share of the divine love shed abroad in their own hearts by thereceiving influence of the spirit of God.

The meeting closed and the parting farewell of the brethren and sisters was mixed with endowments of joy and sorrow.

These meetings of the Old School Baptists, really have, all the advantages constitutional associations can possibly claim in uniting together for the worship of God, the peace and harmony of the churches, and his declarative glory with the entire exclusion of the disadvantages, which indeed are many they are compelled to encounter. All that choose to accept of the invitation given by a church requesting a correspondence can do so, or otherwise, whenever they choose, to go. They have no business referred from a previous meeting, no legislative formalities or constitutional rules to adhere to, no committees or select brethren to inspect letters, treasurers accounts settlements, arrangements for preaching, &c. and to make report. In short, nothing of the kind but such business, if indeed it is a business, as that part above mentioned. The brethren in the ministry arrange their preaching among themselves, and all the brethren and sisters attentively want to hear, and appear to hear with understanding and gladness, this being the case, all strife for mastery must cease of necessity, and there will be an equality amongst the brethren that is truly desirable and profitable.

I cannot see a possibility of any infringement whatever on the rights and privileges of any church, or brother, or any privation they can be liable to by such corresponding meetings, as all

are at liberty to go to them or stay at home, as they may choose, every thing belonging to the church of Christ, being secure and sacred to herself. Separated bodies, or individuals, have nought whatever to interfere or meddle, with her internal regulations, nor has the church any right or privilege conferred on her that she has a right or privilege to surrender or commit to any self created body, or other individual whatever.

The church of Jesus Christ being under a Theocracy can own but one head and law giver. "I have set my King upon my holy Hill of Zion." The Lord hath chosen Zion, he hath desired it for his habitation his rest forever, and his statute book is their only rule of faith and practice, and his blessed spirit is given to his church and people to lead them into all truth necessary for them to understand, believe, experience and practice accordingly.

On the supposition that Christ's church stands in need of an advisory council, or some other ecclesiastical body or personage, is a reflection on Zion's King; and a disgrace to the church: and I do think whenever a Baptist church becomes so weak, that she cannot exercise her own discipline, without an advisory council &c., or so much corrupted, that discipline cannot be exercised according to the scriptures—with all the supposed necessary assistance of advisory councils, or ecclesiastical bodies—or any men made in invention whatever, she had better be dissolved, or those who have the root of the matter in themselves, should unite themselves to a church having the necessary gifts and qualifications for worship and discipline. And should it be so in providence that they can meet with the church but seldom, let their names appear on the side of truth and all their deportment correspondent therewith.

I do think my Old School brethren have not given corresponding meetings that attention as they highly deserve, and I believe one amongst several other causes of that remissness is, there having been so long accustomed to the plan of men-made constitutional associations.

Much more might be said on the subject in a way of explanation and information also, by one qualified to do so. In my little way, for I am really poor and needy, I have tried to give a plain short account of a meeting I prefer, as being more congenial with the faith, experience and spirit of the gospel, according to my views and understanding of the gospel church in apostolic times, I could say more, but not knowing how this will be received by my Old School brethren, who I love in the Lord, I therefore desist, but if it is the will of the Lord, and it should appear prudent, probably I may offer some more of my thoughts on the subject. If you think the above is worthy of notice you will attend to it of course, if not throw it away, or burn it.

I remain yours, in brotherly love and Christian Fellowship,
I. CHRISMAN.

Todd County, (Ky.) January 8th, 1838.

DEAR BROTHER BEEBE:—The "Signs" continues to be a fine article with a few of us, and only a few; which is good evidence that it carries truth along with it. Our master had few followers and many enemies, few indeed that loved Him, and his electing discriminating doctrine, while pharisees and hypocrites hated him, by scores; and can you my brother, expect to fare any better? "The disciple is not above his master, nor the servant above his Lord," now if the people persecuted the Lord Jesus Christ for preaching discriminating grace and favour to poor lost and perishing sinners, what can the "Signs" and its advocates calculate on better than persecution, and to have their names cast out as evil; the hatred of the world is the christian's legacy,

and we should glory, and count it all joy to suffer persecution for righteousness sake; "being reviled we bless, being persecuted we suffer it." 1 Cor. iv. 12. Now let me my brother, say a few words to you in reference to Mr. Waller, no doubt he has done you injustice in his misrepresenting you; and if he has done it knowingly and designedly for the purpose of sporting with your feelings, he is truly to be pitied, for thus sinning against God and his own conscience. And had you passed it by with silence, it would have been altogether at Mr. Waller's expense and might have been profitable to him, but you have recriminated pretty sharply on him, when you ought to have begged the Lord to have given you a heart to pray for him, and not revile him; soft words turneth away wrath, and a word fitly spoken is like apples of gold in pictures of silver, I am not alone when I tell you that you are doing injustice to yourself and to the "Signs" in noticing Mr. Waller in the way you do. I will close my remarks on this subject with a little anecdote, One of the primitive martyr's while under examination respecting his faith continued silent, it was demanded of him why he did not answer the question, his reply was, that "silence was a good answer to a foolish question." You complain of considerable defection amongst many of your subscribers, and without some reformation in this matter one dirge may serve for both the "Primitive Baptist and the Signs of the Times." This is no good news to me, and I can but hope that your agents and subscribers will all take the hint, and use a little more industry and promptness; and never let it be said that the O. School Baptists in America could not sustain one semi-monthly periodical, at the moderate price of one dollar in advance—No! indeed I would sooner pay double the current price, than see my little visitant buried in the dust. I love to hear from my dear brethren from different parts of the world; all speaking the same language, resting alone on the everlasting love of God in Christ Jesus our Lord, and having no confidence in the flesh. When I take a review of my life, since I first obtained a hope in the Lord Jesus, I find it strewn with the wormwood and the gall, long nights of darkness, distressing temptations and a wicked rebellious heart to fight against; but my blessed God has given me here, and there, a Bethel, here and there an Ebenezer and a hill Mizar where my precious Saviour healed my broken bones bound up my wounds and smiled my sorrows all away but these delightful and precious times have been few and far between; they are the jewels of my heart the earnest of my Saviour's love, and who shall separate us from the love of Christ.

Your affectionate Brother,
C. MILLS.

Effingham, S. C. Nov. 27th, 1837.

MR. EDITOR:—Your paper has met with a welcome and an unwelcome reception here, welcome by the subscribers, and unwelcome by our money-hunting, anti-christian, fashionable Baptist Friends. The epithets they use I shall not trouble you with, as you are better acquainted with them than I can possibly be at present; but for my part I must say, God speed their flight over the land, for they contain the Bible doctrine of our Lord and Saviour Jesus Christ. I have for years staggered back as it were, from the religious world into one corner, and then with wide stretched eyes, mouth and ears, noticed the passing scene, without knowing what to do, as I am a single man, as it regards church membership, although I have had courtious addresses from the silver slipper, gold laced, scarlet silk frocked Harlot of Rome, desiring to be espoused, but I have not so learned Christ. I again inclose to you \$5 and eight more subscribers. I hope I shall be able to let you hear from me shortly again; meanwhile contend earnestly for the faith once delivered.

While I hold you in the Bosom of my remembrance,
B. LAWRENCE.

SIGNS OF THE TIMES.

Alexandria, February 9, 1838.

ASHDOD LANGUAGE:—In a late number of what is called the Christian Index, (a significant name, inasmuch as that paper often points at Christians, as Ishmael did at Isaac, although it never pursues the christian course) we find a kind of illegitimate article, having no one to father it, and being disowned by its progenitor, it is cast upon the hospitality of the Editors of the *pointer*, with instructions for them to take in the little *foundling* or let it die unnoticed and unmourned, as they may choose, but rather than expose the author, let it die. The humane editors have adopted the little nondescript, and being highly gratified, desire more of the same brood.

The article alluded to, commences with high commendations of the Baptist Church, and holds the following language, viz.

"It has been our *peculiar* glory to take the scripture as our guide. We have built upon their broad basis, and in simplicity of soul, have attempted conformity to the primitive church of Christ. In our denomination, there are no splendid innovations: the constitutions of our churches, their ritual discipline, and creed, accord with the New Testament.—Bible truth has been the object of our investigations; and finding it, we have attempted to yield obedience to its requisitions. This simple hearted faith, and obedience, constitute the boast of the Baptist. I have confidence therefore in their integrity to do, what they see clearly to be their duty."

To the above paragraph, abstractedly considered, we would not object, provided the declarations were all true, which unhappily is far from being the case. We most cheerfully admit "It has been the peculiar glory of our churches, to take the Scriptures for their guide," and that there are still, a remnant, according to the election of grace, who glory in a strict conformity to the law of Christ, as laid down in the New Testament, we fully believe; but to assert that there are no splendid innovations among the Baptist denomination, is so palpably false, as hardly to require a contradiction. The balance of the article will show its writer entering our denominational enclosures, laden with the *wedge* and the *garments* of the Babylonians, and giving a full contradiction to the assertions quoted above.

He stops his commendations, (as he calls them,) and anon, he takes up a lamentation, and the first sob that breaks his heart, is that the Baptists are in rear of many denominations, in active and efficient effort &c. What harmony; first congratulate the Baptists for being perfectly scriptural, and free from splendid innovations, and then lament that the Canaanite, the Hittite, the Jebusite, the Hivite &c. &c. are in advance! How are we to understand these disciples of Gamaliel? Do they mean to say the Baptists are the most scriptural people on all the earth, and yet the other denominations are far more scriptural than they? Or, does this apparent discrepancy arise from the fact, that "the legs of the lame are not equal?" But, lest we subject ourselves to the charge of uncharitableness, we will conclude the writer does not mean to say the other denominations are more scriptural than the Baptists, (for if they are, he may wipe his tears and go and join them.) But we will suppose he means that the other denominations are in advance, in regard to the unscriptural enterprises of the present day; and that we now hit the right nail on its head, will be clearly demonstrated by the specifications of his lamentation, viz:

Specification, First, "We are remiss in our attention to Sabbath Schools!"

"Second. We are guilty in furnishing the world, the ministry we have given it." &c.

"Third. We are remiss in the cause of education."

At all, and each of these pours, the sorrows of his pious heart breaks forth. No grief on account of non conformity to the divine rule: all his tears are absorbed in weeping over our nonconformity to the humanly devised corruptions of other denominations wherein they excel us in zeal!

But will it be thought sensorious, or unkind, if we examine these mellow spots, on this adopted article? What denominations are those so far in advance of Baptists in regard to Sabbath Schools? Shall we say, there were more Sabbath Schools in the primitive church, in the apostolic age, than there are with us at this time? No; for in that case we would be guilty of departure from scriptural rule; but from this charge, the writer himself has absolved us, and the Editors of the *Pointer* have endorsed the *absolution*. Are we in the rear of the Baptist of any former age, in this particular? If so, at what time since the day of John the Baptist, has our churches been infested with a greater number of Sunday schools, than at the present? Their own reports from time to time assure us, there never were so many Sabbath Schools among the Baptists as at the present. But to the question—What denominations excel us in this particular? In searching the good Book, we learn that the Old Pharisees, used to keep a Sabbath School, and by the same authority, we learn they were very tenacious, in attending to it every Sabbath day. At these ancient schools, they used to read *Moses in their synagogues*, and they were very much engaged in winning souls, making proselytes &c. But the apostolic church being anti-sabbatarian (see Col. ii. 12—17.) chose to remain far behind those denominations, whose zeal was not according to knowledge. For the comfort, however of the nameless author of the article, we will assure him that the New School Baptists are not so far in the rear of their Pharisaic brethren of 1800 years ago, as he seems to imagine.

The Roman Catholics, are another denomination who seem to be very actively engaged in their Sabbath School services, and if their visits to their Cathedrals at an earlier hour on what they denominate the sabbath, or the zeal of their devotion, or the number of attendants, or their methods of impressing on the minds of their pupils their lessons, be any criterion, we judge the Old Lady may be somewhat in advance of all her daughters in her attention to Sabbath Schools. As far as our own observation extends however, we cannot discover that any of the protestant daughters of the Mother of Harlots are in advance of the New School Baptists, in regard to Sabbath Schools, the former are no more expert in inventing new projects than the latter are in copying them, and the copy is so complete a transcript of the original, that, for our life, we can detect no essential difference.

The second defect, complained of, is not to be got over by the Baptists, quite so easily as perhaps some may at first imagine; they are charged with being guilty, in furnishing the World with the ministry which they have given it. We freely admit the righteousness of this charge, in all its severity, as far as it is applicable; but we beg leave to say that it does not touch the Old School Baptists, they have given no ministry to the world; nor have they ever been able to furnish themselves with ministers. They have no factories under their charge, for making either ministers or converts, they have no oil to give, even to those whose lamps have gone out; but we tell such, to go rather to those who sell, (or traffic in that article,) and buy for themselves.

When the Great Head and Leader of the Old School Baptist church, ascended on high, when he led captivity captive, he gave gifts to men, yea, he gave some apos-

les and teachers &c., and these he gave not to the world, but to his church, for they preached themselves the servants of the church, for Christ's sake; and he gave a charge to his church, if she should discover a want of laborers at any subsequent period of her existence to pray the Lord of the Harvest to send more laborers into his harvest, and his disciples have always obeyed him; for except ye deny yourselves, and take up your cross and follow him ye cannot be his disciples but then are ye his disciples indeed if ye do whatsoever he commands you. Such are the characteristics, and such the course of conduct by which ~~the church~~ shall be known on earth, while every anti-christian harlot shall be equally well known by their propensity to make void his laws, prerogatives and institutions, by their own traditions, while they shall as they at present do, teach for doctrine, the commandments of men. That portion of the Baptist denomination involved in the charge of guilt for usurping the prerogative of giving to the world a ministry, are not the Old Regular Baptists, but they are the *strange* illegitimate creatures of means, which have come in by climbing up some other way, not by the door into the sheep fold, and our Master says they are *thieves and robbers*, and this being their character, it is not after all so very strange that they should attempt to steal away from us our name, and call themselves the Baptist denomination, while they manifest a disposition to rob Christ of his sceptre and his crown, and assume the work which he has reserved to himself to do. They alone can be guilty of giving a ministry to the world, who have committed the outrage against the Divine Majesty. The writer seems however to attach the principle blame upon his brethren, for the quality of the ministers they have given, and seems to overlook the heaven-daring sin of their assuming the right to take this work out of Messiah's hands. "Look at them!" he says, "they are pious laborious men," But *piety* is not holiness, all the old Scribes and Pharisees were pious; *industry* is not grace, the former were as *laborious* as the latter. But he further testifies, "As teachers the majority are not well qualified." Ah true, neither are the minority, for how can well qualified ministers of the gospel, come to us from any source short of our Lord Jesus Christ. "Few understand thoroughly their own language," he says, this we do not doubt, for God confused their own language as long ago as when their fathers were engaged in the mighty enterprise of constructing a new way to heaven, and they have never recovered from that shock. "A smaller number still, (he says) know the original languages in which the Bible is written, and consequently are unable to make critical comments on the word." Truly, so much truth from such a source, almost leads us to exclaim, *The dumb ass has spoken in a man's voice!* to rebuke the false, hireling prophets, which the new school have given to the world. But we are happy to testify that the Old School Baptists have no such complaint to make of those whom our Blessed Master has given his church, Look at them! They are men of experience, men of grace, all of them well qualified, (we do not mean, to teach in the wisdom which the world teaches) but by demonstration of the spirit, commend themselves to every man's conscience, in the sight of God. Yes, WELL QUALIFIED, precisely as the Lord would have them. Their feet are shod with the preparation of the gospel, they are not therefore afraid to tread on serpents and scorpions; their loins are girt about with truth; what better girdle could they have? The breast plate of Righteousness; for a helmet, the hope of salvation, and above all, the sword of the Spirit, for there is some fighting to be done, and they are so well qualified, that, although they are of themselves very

weakness itself, one of them shall chase a thousand; and two shall put ten thousand to flight. These all understand *thoroughly* their own language, for the Lord has *turned to them a pure language*, it is the language of Canaan, *no part Jew and part Ashdod sound*, but the real gospel's joyful sound. Their enemies can neither understand nor learn it, for they sing a song, and dwell upon a theme, which none but the hundred and forty and four thousand, and the innumerable company redeemed from the earth, who have the seal of God, can learn. They are taught by that Spirit which searcheth the deep things, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him. They are in the Old School of Christ made quite familiar with the *original language* in which the word was communicated to "Holy men of old who spake."

They know little and care less about the dead languages; for God the Spirit has quickened them, and they are made alive, and a living language becomes them best, they are not given to the world like those said to be given by that guilty church, spoken of in the article in the Index, but God's ministers are all given to the church, *a living people, of lively stones, a spiritual house*, hence *living preachers*, and that word of the Lord, which *liveth and abideth forever* is just what they want. These servants of God, and by his will, servants of his church, are enabled to make *critical comments on the word*, and too critical, by far, to suit the notions of those learned novices which are pouring forth continually from Colleges, and Theological Schools; for their teacher has made them wise as serpents, and harmless as doves, and should any emergency ever require of them, any greater amount of wisdom, their teacher has pledged himself, to be with them to the end, and they have only to ask it of Him who giveth liberally and upbraideth not. These are Classical Scholars all of them, all liberally educated, classical, for God has given them the tongue of the learned, *liberally* educated, being all taught of God from the least of them to the greatest, and for their instruction they have never had to pay one cent. Thus we see, Their Rock, is not as our Rock, our enemies themselves being judges.

There are many things stated in the article under consideration, on which we would remark if time and circumstances would admit. "Few," of these ministers, which the writer says, the church have been guilty of giving to the world, "understand the principles of scriptural interpretation, and not many are qualified to build men up in the faith of the gospel after they are converted. However mortifying this confession may seem to the *wire workers* of the Missionary Machine, the concealed author, has confessed more truth perhaps than he intended. We can subscribe the truth of the above extract, when we have struck out, *expunged*, and drawn a black line around the word, "Few," and in the place thereof inserted the word *None*; for if the church or any other society on earth have ever given a solitary minister to the world, who possessed the above qualifications, we have not been aware of it. But we know that all the ministers God has given his church, possess all necessary qualifications, to shew themselves *workmen approved of God, rightly dividing the word*. &c.

But the writer of the article says, of these *deficient* ministers, given to the world, "God called them." If he means the God of Israel, the assertion is false. They are called only by their god, and their god is their belly, and they invariably think, that, *gain is godliness*. We consider it a gross insult on heaven, to charge the Lord

with calling an *inefficient, unqualified* and useless set of ministers, to the work, "I have not sent them, yet they run," saith the Lord.—Hence as the writer has shown, instead of these men, looking to the Lord for support, and all needful grace and wisdom; they look to money, Colleges, and Theological Institutions, to learn scientifically and mechanically, these lessons of preparation for the work of the gospel ministry which can only be received, experimentally and efficiently from God, through the teaching of his Holy Spirit.

The third source of the writer's grief and that which wounds him deeper than all, is that the Baptists are remiss in the cause of education, and in this part of his lamentation, he joins the general "*Howling of the Shepherds*" for he betrays his ignorance of the manner of learning, requisite to a knowledge of the true God, and of Spiritual things, and contends that the same instruction which makes the good statesman, makes the good minister. And concluding with his brother Simon, the gifts may be obtained for cash, calls loudly on Mammon to aid the *new school*, in RENOVATING THE WORLD, IN POLITICS AND RELIGION, and concludes his bitter *wailing and gnashing* in the following expressive words, viz.

"Are these things true? Then men and brethren help.—Help, I beseech you, help."

MARRIED.

At Salem, Rockingham Co. Va. on the 16th, day of Nov. last, by Elders, Buck, Booten and Lauck, Elder WM. W. COVINGTON, of Sperryville, Rappahannock Co. Va. to Miss, RACHEL SOLOMON, of the former place.

The *Connubial Knot* was tied, and the marriage nuptials solemnized in the following order. viz: First an appropriate address to the Bride and Groom, on the nature, object, origin, and responsibilities of that state into which they were about to adventure, by Elder Thomas Buck Jun. After which Elder A. C. Booten, in his usual laconic, neat and polite manner joined them together, as husband and wife. Elder Lauck concluded the services by prayer.

The Lord make them, a happy pair,
As Jacob, and his Rachel, were,
Not like the Patriarch, to his sorrow:
Find Leah, for Rachel, on the morrow.

Honesty and sincerity are the pillars on which peace and contentment are founded.

To do unto others as we would wish to have them do unto us, is one of heavens best rules.

Receipts.

Benjamin Cornwell,	Va.	\$1 00
J. Jones,	do.	6 00
Elder S. Trott,	do.	5 00
David Hansborough,	do.	1 00
Elder S. Gard,	Ohio	5 00
I. T. Saunders, per Hon. T. Webster,	do.	12 00
Elder J. W. Thomas,	Ia.	5 00
John T. Crocks,	do.	10 00
Robert Newton,	Ala.	5 00
Elder A. Hood,	Ga.	5 00
Charles Mankin,	D. C.	1 00
James S. Dean,*	Mich.	5 00
Elder Martin Salmon,	N. Y.	5 00
Jos. Edmiston,	Ill.	5 00
Elder J. M. Watson, M. D. Tenn.		20 00
Elder P. S. Nance,	Ky.	5 00
Elder Tho. Poteet,	Md.	2 00
Total,		\$98 00

* The money sent by brother Livesay, has been duly received and credited.

NEW AGENT.—James S. Dean, Bakers, Lenawee County, Michigan.

Poetry.

For the Signs of the Times.
N. T. Stephensonburg Va. Jan. 3rd, 1838.
Brother Beebe:—It is about a month, since your paper has been received, not knowing the cause: and supposing you may lack matter, I have sent you some of my little jingling, for the Signs, if it is admissible, if so, such as it is, accept it as a New Year's gift for yourself and your patrons. I. CHRISMAN.

My foolish thoughts, and little mind;
Are oft to vanity inclin'd;
And when I would my God adore,
I find I have no doing power.

I sometimes seem inclin'd to try,
To raise my thoughts from vanity:
E'en then! before I am aware
I'm thinking things! that foolish are.

Sometimes I think I have a will
To trust the Lord and fear no ill;
But soon I feel another law,
My mind seducing to withdraw.

I often think I'll try and hope
On Christ as God, my only prop.
Then I am made to fear anon,
So hypocrites have often done.

Sometimes to love I feel inclin'd,
And think to this I have a mind;
But love is weak and fears are strong,
I then conclude perhaps I'm wrong.

And cannot make the same appeal
That Peter made, with holy zeal.
If zeal is evidence of truth
A Saul was zealous in his youth.

A zeal for God and truth, I fear,
Does not in me shine bright and clear;
And if it did, I do not know,
That zeal alone, would save from woe.

For Peter did one act of zeal,
Christ wrought a miracle to heal.
Sincerity is good I know,
In all I say and all I do.

But when on this I try to rest,
It is *legality* at best.
A ruler seem'd sincere, to know
Of Christ as master, what to do.

But when he's try'd this truth to test,
It's surely not made manifest.
His conduct prov'd him lacking grace,
And worldly sorrow clouds his face:

If this show'd him to be sincere,
The Pharisees were so in prayer.
Sincerity of gracious kind,
Springs not from an unholy mind.

But when the soul is taught by grace
Sincerity will sure take place.
But after all, what's my support
Now I've grown old, my time is short.

I soon shall drop into the grave,
And I've no pow'r myself to save:
And ev'ry plan and scheme on earth
Cannot produce my second birth.

And all the angels round the throne
Cannot for sins, of mine atone;
For I've transgressed God's holy law
Which must be kept without a flaw.

By me, or some one in my stead,
Or hell will surely be my bed.
Condemn'd I felt beneath the stroke
Of God's just law which I had broke.

When Christ by faith I plainly saw,
For me had kept this holy law.
Complete according to the plan
As mediator 'tween God and man.

This is the way that grace has made
To quicken sinners that are dead.
They're justifi'd in Christ their head,
And sav'd because they're elected.

And now to Christ by faith I cry,
Lord save a wretch condemn'd to die.
But if I'm lost I've no good plea
To charge injustice, Lord, to thee.
For God can save, and be just still
Let unbelief say what it will.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, FEBRUARY 23, 1838.

NO. 4.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms, \$1 50 per annum: or if paid in advance, \$1 00, Five dollars paid in advance, in current money, and free from postage, will secure six copies for one year.

☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

Mount Pleasant, Md., Jan. 24th, 1838.

BROTHER BEEBE: The Old School Baptists in my section of the country, are by many of the world, and New School Baptists, called Antinomians, because we do not hold and preach that *good works* are the means of salvation; therefore they conclude that we do not perform them: but their conclusion, I conceive, arises from ignorance and blindness in spiritual things. It is evident that they think, if works are not essential to salvation, it is needless to perform them; but we Old School Baptists, have not *so learned Christ*, we believe there are no other intelligent beings under such great obligations, as we are, to do good works, and show forth the praises of him who hath called us out of darkness into his marvelous light; has the Lord given us evidence that he hath chosen us to salvation through the sanctification of the Spirit, and belief of the truth, has the blessed Redeemer performed all the conditions of our salvation, redeemed us from all iniquity, finished transgression, made an end of the sins of his people, and brought in everlasting righteousness to clothe them, that they may appear in his sight without spot or wrinkle or any such thing, has the Lord promised that Israel shall be saved in the Lord with an everlasting salvation, has the Lord confirmed it by an oath, *by two immutable things in which it is impossible for God to lie*, that we may have strong consolation, has the Lord promised never to leave nor forsake us, that his grace is sufficient for us, and that he will be with us in six troubles, and not forsake us in the seventh, and that the munition of rocks shall be our defence, and that our bread shall be given us, and our waters shall be sure? What obligations then are we under to love and serve God! our language should be like that of the Psalmist, "Come all ye that fear the Lord, and I will declare what he hath done for my soul; what shall I render to the Lord for all his benefits." Or with the Apostle Paul, writing to his brethren at Rome, "I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice,

holy and acceptable unto God, which is your reasonable service." Thus we see that the salvation which God hath provided for his people, leads to holiness; chosen in Christ before the foundation of the world, that we should be holy: created in Christ unto good works, which God hath before ordained that we should walk in them. But the question arises, what kind of works are good? In order to constitute a good work or works, in the view of a heart-searching God, it is necessary in the first place, that the principle begood by which we are actuated, we must have the love of God in Christ Jesus, shed abroad in our hearts; the Lord requires the heart,—"My son, give me thine heart," and if we have the love of God in our hearts, our desire will be to please him. The next thing is, the action must be good, and done in obedience to his command, and in accordance with the directions the Lord hath given in his word: it must also be done in faith and with a view to his glory. Apply this rule to the popular religion of the day, the doctrines, inventions and commandments of men, we shall see they have neither precept nor example for their inventions, and consequently their works cannot be *good*, according to the divine rule. It is good to wait upon the Lord, agreeably to his word and in all the ways of his appointment, also to pray without ceasing and in all things give thanks to God; for this is good and acceptable unto God our Saviour. Hence we ask, that we may receive, seek, that we may find, and knock, that it may be opened unto us. The Lord has told us for our encouragement, that he is able to exceed all that we can ask or think; the Lord has never rebuked his people for asking too much, but he counsels them to buy of him gold, *tried in the fire* that they may be rich, and white raiment, that they may be clothed, and eye-salve to anoint the eyes, that they may see: thus we are to go to Christ for every spiritual blessing, for it has pleased the Father, that in him, all fullness should dwell and that we may receive out of that fullness, and grace, for grace. We should not only pray for ourselves, but for the whole household of faith, for the peace of Jerusalem; for they shall all prosper, that love her. We should also pray for our enemies, and all who are in authority, that we lead a quiet and peaceable life, in all godliness and honesty. We should not forsake the assembling of ourselves together for the public worship of God, but should ever be found waiting at Wisdom's gates, and at the posts of her doors, walking in all the ordinances and commandments of the Lord; and let our light shine before men, and thus glorify our Father in heaven; and so by well doing, put to silence the ignorance of foolish men. By thus waiting upon the Lord, earnestly and fervently, we have the

promise that our strength shall be renewed, we shall experience a blessing in the deed, and not for it, I, being in the way, saith the prophet, the Lord met with me; the more we are engaged in waiting upon the Lord, the more of his Divine presence we shall enjoy. Thus we discover something of the nature and use of good works; we do not put them in the place of Christ, or make a saviour of them, in whole, or part, no, we abhor the thought: *good works* are the effect, and not the cause, of salvation, and if we are enabled to perform them, it is all owing to the grace and spirit of God which works in us, both to will, and to do of his good pleasure, for his own glory and own present and eternal good. I must stop, brother Beebe, my sheet is full; I wanted to make a remittance, and I sat down last night and committed the above thoughts to writing, without premeditation or method, which you may do with, as you think best—I am glad to hear that both papers are to be continued, viz: the Signs, and Primitive Baptist, I take them both, and I hope both may be sustained, Yours, in the best of Bonds,

THOMAS POTEET

—♦♦♦♦—
BROTHER BEEBE:—I have often thought that there is a real soul satisfaction in this silent way of talking, with the pen, and press; where kindred spirits seem to meet and hold sweet conversation, and our acquaintance in the christian world enlarged; in perusing of the Signs of the Times, I form an acquaintance with beloved brethren from the east to the far west, and from the north to the south; and when they tell me by their letters of their trials, their conflicts, and their persecutions, they have to endure, from the kingdom of Anti-Christ, or as Paul calls them, false brethren; (Arminians, and Bastard Calvinist) I think if not deceived I feel in soul for them; and my request at a throne of grace is Lord sustain them, strengthen them mightily by thy spirit in the inner man, clothe them with the armour of God; help them to take the sword of the spirit which is the word of God; and use it manfully and skilfully, and perseveringly looking to Jesus, the author and finisher of their faith; who, for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of God. In reading of the letters of the brethren, and the circulars, and corresponding letters, of the different associations, it seems as if I had formed a personal acquaintance with them, and I am frequently, as Paul says, present in spirit; endeavoring in my weak and broken way, to encourage the dear children of God, to stand fast in the liberty wherewith Christ has made them free, and be not entangled with the yoke of bondage. Hagar's children, are but mocking Ishmaelites

in bondage, and are born after the flesh, and do mind the things of the flesh; hence they cleave to, and contend for, all the train of benevolent institutions; and when the seed of Isaac, display the banner of the cross, and hold forth the precious truths of the gospel, as revealed in the word of God, and declare Jehovah's sovereign acts of love and mercy, made manifest in his eternal choice of his people, and predestination of them to the adoption of sons, by Jesus Christ to himself; justifying of them by his righteousness; preserving of them by his power, through all the trials, tribulations and persecutions they meet in this world of sin and sorrow, and finally crowning them in eternal glory, in spite of earth and hell. I say, then Hagerenes will mock, and call it damnable doctrine; but the child of God sweetly feeds on these precious truths; and while feeding, his soul is engaged, and his heart glows with gratitude, and his mind is filled with admiration, and he adores a sovereign God. I do rejoice when reading of the Signs, to learn that God has a people scattered in various sections of the country, that have earnestly contended for the faith, and are separating from those that cause division and are making void the commandments of God, by the traditions and inventions of men. May the Lord, who is a *Man of war*, fight for them, until every thing that offends or disturbs the peace of Zion, be effectually rooted out,

Yours, affectionately in the Bonds of the Gospel,
THOS. FAULKNER.

Roxbury, N. Y. Dec. 10th, 1837.

For the Signs of the Times.

Hector, Nov. 25th, 1837.

ONE MORE CAST OUT OF THE SYNAGOGUE!!!

BROTHER BEEBE:—You will please to give the following a place in your paper, as in so doing, you will do a favor to the friends of truth. Whereas, a publication has lately made its appearance in the "New York Baptist Register," calumniating the character of Elder Jesse Briggs, of Hector, Tompkins county, N. Y. We the First Baptist church in Hector, (called *Old School Baptists*) by, and with, the aid of a council of brethren belonging to sister churches, together with a number of the members of the second Baptist church in Hector, having thoroughly investigated the character and standing of the above named Elder Briggs, with special reference to the above mentioned publication, would hereby present the public with the result of our investigations; carefully guarding against stating any thing, as fact, which has not been positively proved to us, by respectable testimony.

Elder Briggs, as satisfactorily proved to us, by his credentials and other corroborating evidence, has for many years been a respectable minister of the gospel.

Not far from a year since, he became the pastor of the above named, second Baptist church, in Hector, and preached to said church steadily, for the term of nine months, to the good satisfac-

tion of the church. In consequence of dissatisfaction among some of the ministers in the association, which (as it appears) had originated from rumors that were circulated among the ministers of the denomination, that said Briggs, was corrupt in doctrine, was opposed to the *Benevolent Institutions*, and a divider of churches, &c. Said Briggs, requested the church, to call a council of the Elders of the association, that, if practicable, there might be union and fellowship established between him and those ministers.

A council was at length convened, and was met by a committee from the said second church, which, having been appointed for the purpose informed the council, that the church were in good fellowship with Elder Briggs, the council, after having been together for a time, adjourned for four weeks, having appointed a committee to obtain all the information that they could, respecting said Briggs, and report at the time adjourned to.

At the time adjourned to, the council and committee convened, and after being organized, called for, and heard, the report of the committee. By the report of the committee, it appeared that rumours were in circulation, that Elder Briggs was corrupt in doctrine, a bad man, that he caused divisions in churches, was a sabbath breaker, &c. &c. During the report of the committee Elder B. was permitted to be present, and in some few instances he was permitted to reply, but not to make any special defence, being told by the moderator Elder C. G. Carpenter, that it was out of order for him to speak then, that they were hearing the report then of the committee, and that when they got through with that, if they found any thing to charge him with, they would make out their charges and present them to him in writing. When the committee had finished making their report, Elder B., by a vote of the council, was requested to, and accordingly did withdraw from the meeting.

After said Briggs had withdrawn, the council proceeded to make out charges against him, and went on and tried, judged and condemned him, not permitting him to know what they were doing. After they had prevailed on all present, to condemn him, or to pronounce him guilty, having spent all the latter part of the day and the evening, until after ten o'clock in charging, judging and condemning, him in his absence; he was, at a late hour of the night, called into the meeting, when the moderator arose, and from a paper which he held in his hand, read a catalogue of charges which he has since published to the world; and then informed Elder Briggs, that he was judged guilty, by every member of the meeting. He however, told him if he could clear himself, and do it that night, he might have the chance! Elder B. requested the privilege of having the meeting adjourned, that he might bring evidence, and have a chance to defend; but was replied to by the moderator, in the following words, "We cannot spend any more time with this business" Elder Briggs declined

to make any defence at that time; and by the request of the moderator left the house, and has never since been permitted to make any defence before that council.

The foregoing facts, having been proved by the most incontestible evidence, we are led by the uncontrollable power of truth, to come to the following results, and to adopt the following resolutions, viz:

Resolved unanimously, That Eld. J. Briggs, has been expelled from the second Baptist church in Hector, without a trial by the church, that the committee of the church, in assuming to act in the name of the church, have exercised authority which was never delegated to them, and that the manner in which Elder B. has been charged, judged, condemned and published to the world, is not only contrary to the laws of God and man, but repugnant to the principles of humanity itself.

Resolved finally, That from the most conclusive and positive evidence, and on a most careful and thorough investigation, of the treatment which Elder B. has received from the council, purporting to have charged, tried and condemned him, that nothing has appeared to impeach either his *moral or christian character*; but we believe him to be justly entitled to the confidence and esteem of the people of God, as a minister of the gospel.

Resolved, That the doings of this church and council, be published in the Signs of the Times. Done at an open public meeting of the aforesaid first Baptist church, and council, held in the Methodist Meeting house in McIntyre settlement, in the town of Hector, Nov. 25, 1837.

REED BURRITT, Moderator.

D. V. OWENS, } Clerks of Church and
WM. SHARP, } Council.

Effingham S. C. Feb. 3rd, 1838.

Mr. Editor:—The Calumny and reproach which is heaped with profusion upon the little despised few—I have at length become the happy participant of, choosing, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, remembering too, that the race is not to the swift, nor the battle to the strong—Trusting under the sheltering wings of my Almighty Father, and protected by a wise constitution of a happy people—They dare not approach me with their *Pontifical ordeals* (fire and faggot)—The principle crime of which I am charg'd, is that I have join'd in with, and instigated several others, to send to one Beebe of Alexandria, for some instructions, to find the person and place, where we may have wine and milk, without money and without price—This kind of food, here is too much mix'd with metallic substances, so that it completely surfeits the sheep, their only remaining bill of fare being a few briars whose only tendency is to rob the poor sheep of their fleece, while the Goats are banqueting on the buds.

B. LAWRENCE.

For the Signs of the Times.
Champaign Co., Ohio, Jan. 31st, 1838.

DEAR BROTHER BEEBE:—In accordance with an intimation given in my letter for the Signs, of December last; I now proceed to point out, some (only) of the inconsistencies, misrepresentations, and perversions of scripture, contained in what is called, "Circular Address, of the Mad River Baptist Association." As I have not the Minutes of this New School Association; I shall review the Address, as published in the Cross and Journal, Oct. 27, 1837. To point out some of the wrongs or evils that have existed among them as a denomination, likewise to notice the proper remedy; appears to be the professed object of the address. The address then proceeds as follows. "In the first place then we would observe, that we believe the proper connection between doctrinal sentiments, and practical religion, has not been maintained." In this belief of theirs, I also do agree, for, had their preachers (some of them at least) acted in accordance with the doctrine preached by them, and insisted for a practice on the part of their hearers, in accordance with that doctrine, I believe, we never should have heard tell of, "The Gospel Union Society," neither would Eld. Bryant have had cause to say, "The reformers filed off by themselves." But as they appear to be convinced of this fault of theirs; would it not be well for them to repent, and return to the association from whence they have departed, and make a confession of the same?

I will not say, that none of these wrongs, or evils, of which they complain do exist among those who are known by the name of Old School Baptists; for I do not feel disposed, to hide the faults of my brethren, where the word of God requires reproof. But if there are Old School Baptists, who stand in opposition to the advancement of the Redeemer's cause on earth; I know it not. There may be some among us, that do not take that interest they should, in the support of the ministry, that the Scriptures require; but if there should be, the blame ought in a great measure to fall upon those who are now finding fault; for they have invariably declared, that the principle of free toleration relative to these things is scriptural. But take notice, here are the wrongs, and the principal evils they complain of; standing aloof from, and opposed to, what they call,— "effort and exertion of brethren, for the advancing of the Redeemer's cause and kingdom on earth." But is it not *very* inconsistent for them to say, these things are *wrong*, and yet *scriptural*? It would be reasonable to suppose, that as they had discovered it to be wrong, for brethren to stand aloof from their 'efforts and exertions', that they would at once exhort, such among them as do not come into their measures (for there are many, who yet have their standing among them, who are utterly opposed to their efforts) to do their duty, and also, deal with them for a neglect of that duty. But will they do so? Not at present: But why not? Because if they

should, Mr. Stevens, would not be able to give such a glowing description of their number next Oct. as he did last; and, as it is numbers (in part) that they are after, the work will not be attended to: but, they will bear, with almost any thing; "Dead weights" not excepted. "They seem to view every effort for the spread of the gospel, and gathering of ransomed sinners to Zion, as interfering with the prerogative of Jehovah in the work of salvation." If this charge was intended for the Old School Baptists, and if the 'every effort' there spoken of, means every scriptural effort; then, the charge is false, in every sense of the word: but if they only intended the unscriptural efforts, some of *themselves* are making; then, the charge is true. "Hence we hear expressions like the following—God will save his elect, without any of your help, you need not undertake to help the Lord to do his work; he will do it without any of your assistance: God will save his elect without men or money." These expressions, although in substance scriptural; yet, they are very offensive to some folks; and this no doubt is the reason, why they are named in the circular. But, however offensive those expressions may be to some, yet to the children of God, (who are not bewitched) they afford matter, for praise, and thanksgiving to His holy name. How would they like to hear the following? God will *not* save his elect, without some of *your* help: *you* must undertake to *help* the Lord do his work; he will *not* do it without *your* assistance: God will *not* save his elect, without *men* or *money*:—I really fear, those would suit them to a notch. "Brethren who have given the most unquestionable evidence of their piety, and faith in Christ, have been unfellowshipped, whose greatest crime was sending the gospel to the destitute, and aiding in the circulation of the Holy Scriptures." The statement in the above question, if intended to apply to the conduct of Old School Baptists, is false in every particular; and those who made it, stated what they did not believe themselves. For it is impossible for a person to believe without testimony; and it is certain they cannot point out an act of any church, or association, acting with the old fashioned Baptists, that ever unfellowshipped any person, for the reasons assigned in the above quotation. "Small minorities, in their blind zeal &c." A prodigious crime indeed, when perpetrated by Old School Baptists: but when the same things are done in part, and a willing mind manifested to do the whole, by small minorities of the Miami, and Sciota Associations, who are of the New School order, why then forsooth, with these people, all is right; they receive them into their fellowship, and bid them God's speed. Does not the last quotation, look like satan reproving sin? The next thing worthy of notice in the circular is this; they tell us they believe that God has ordained means for the accomplishment of His purpose: and then they enquire. "Does this set aside human instrumentality." We also answer in the negative:

For it is revealed in the Scriptures, that the church is God's house; and also, that God is the Builder of said house: every builder then makes use of instruments, but never expects those instruments to make use of themselves. And God is making use of His instruments, even to the present time; and some of these are ministers of the gospel, who are travelling far and wide, preaching by day and by night; feeding the church of God, which He has purchased with His own blood; and exhorting them, of the *Wolf breed* to beware! After noticing the fact of Cornelius' sending for Peter, the Circular proceeds as follows. "Had Peter's views corresponded with some of our day, he might have answered the messengers thus—it will be interfering with God's prerogative—he can save them without any of my help, etc." As a kind of a balance for this quotation, I will say—had Peter's views corresponded with the new school Baptists of our day, he *certainly* would have answered them thus—The poor gentiles! Oh! the poor gentiles!! my heart bleeds for the poor gentiles!!! but I must tell you, I cannot go without funds; *Money! MONEY!! MONEY!!!* Just go back now, form a money society, and whenever you get 20 or 30 dollars, let me know and I'll come.

SAMUEL WILLIAMS.

[To be Continued.]

For the Signs of the Times.

Tawalliga, Ga., January 1st, 1838.

BROTHER BEEBE:—Through the good hand of him who appeared unto Moses, in the midst of the bush. I am permitted, this first day of the week, the first day of the month, and the first day of the year, to enclose you, for publication a preamble and resolutions, of the Old School Baptist Church of Jesus Christ, at County Line, (Pike Co. Ga.) where my membership now is, and where on the 18th day of August (1832) I related the dealing, yea the gracious dealings of a Covenant keeping God, with me, how he had done good for my poor soul, whereof I was glad; and on the day following which was the Sabbath, in obedience to the example, and command of the great head of the Church, I was buried in the baptismal Stream, by Elder John Hamrick; and as some of the young speculators (in Ga.) harp much upon being baptised by, and raised up at the feet of the learned Gamalial, the champion missionary of Ga. the Rev. Jesse Mercer: I will just remark, of Elder John Hamrick, that he was in every iota unconnected with the institutions of the day, and opposed to the mission system with all its kindred branches. But my beloved brother has gone hence, to realize and participate in that rest, that remains to the people of God. There the wicked cease from troubling, and there the weary are at rest, there the prisoners rest together, they hear the voice of the oppressor no more. Heb. iv. 9; Job iii. 17, 18, "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, for they rest

from their labours, and their works do follow them." Rev. xiv. 13.

Yours as ever, in a furnace of affliction.

VACHAL D. WHATLEY.

Whereas, we have taken a stand against the entire mass of humanly invented contrivances, fleeing plans, speculating schemes and cunningly devised fables of men, speaking perverse things to draw away disciples after them, and many baptists whom we once delighted in, have followed their pernicious ways, by reason of whom the way of truth is evil spoken of, and through covetousness do they with feigned words make merchandise of you, (the church of the living God, the pillar and ground of the truth. 2 Peter i. 16. Acts xx. 30. 2 Peter ii. 3. 1 Tim. iii. 15.) Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, (that is, from the primitive faith and order that was once delivered to the saints) giving heed to seducing spirits and doctrines of devils, supposing gain is godliness: from such withdraw thyself. Again now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple; again, now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not after the traditions which he received of us (Apostles) 1 Tim. iv. 1—6. Rom. xvi. 17, 18. 2 Thes. iii. 6. Such was the solemn admonition of the eminent Apostle Paul to his son Timothy, and to his brethren at Rome, and at Thessalonica also, and again to the Colossians ii. 21, "Touch not, taste not, handle not, which all are to perish with the using, after the commandments, and doctrines of men." And again, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii. 4. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the Temple of God with idols, for ye are the Temple of the Living God, as God hath said I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and you shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 14—18. Therefore beloved brethren, let us stand fast in the liberty wherewith Christ hath made us free, with one spirit, with one mind, striving together for the faith of the gospel, earnestly contending for the faith that was once delivered to the saints,—therefore my beloved brethren, be steadfast, im-

movable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Gal. v. 1. Phil. i. 27 Jude 3. 1 Cor. xv. 58.

Be it therefore Resolved, That the benevolent, (so called) institutions of the day, such as Bible, Tract, Missionary and Temperance Societies, Theological Seminaries, and Sunday School Unions &c. &c. are unscriptural, unsupported by divine revelation, and therefore Anti-Christian, and the prolific source of the great distress, division and confusion, now extant in the streets of our once peaceful Zion.

Be it further Resolved, That Ministers connected with the above new institutions (we call them new because they are not old enough to have annexed to them a "Thus saith the Lord") shall not be permitted to preach in our pulpit.

And, Be it further Resolved, That it shall be the duty of the Moderator of this Church, when any person applies for membership by letter or experience, to examine them whether they are directly or indirectly connected with the institutions: and if they are, they shall not be received, except they will come out from among them, and be separate.

Signed in behalf of the church the 18th, of Nov. 1837.

JOSEPH GODARD Mod.

VACHAL D. WHATLEY. Clerk.

P. S. It is requested that the views of Elder S. Trott, on the xi. Chap. of Zechariah, relative to the *two Staves, beauty and bands*: and their connections be published through the Signs of the Times, this request is not for any speculation; but for information sake. V. D. W.

SIGNS OF THE TIMES.

Alexandria, February 23, 1838.

WHO ARE THE DISCIPLES OF CHRIST?

This is a question, involving considerations of vital importance, to all those who profess to be the children of God. Our Lord has given us the rule, (both negative, and positive) by which we are to decide this important matter.

In offering our readers a few remarks on this subject, we will premise, that we understand, in the Scripture sense of the term as used by Christ and his Apostles, in reference to his followers, something more intended than an acknowledgment of their being the children of God, and consequently heirs of glory. All Old Testament Saints, for instance, and the thief on the cross, were the children of God, and saved with an everlasting salvation; but they were not designated disciples of Christ. Again, others were nominally called disciples, who evidently were not the children of God. There were some who followed our Lord because, *they did eat of the loaves, and were filled*, who, when they heard Christ preach the distinguishing and fundamental principles of his doctrine, such as brought prominently to view the sovereignty, and eternal purpose of Jehovah, his electing love, his distin-

guishing grace bestowed exclusively on the election of grace, the utter impossibility of their being saved without coming to him, and the decree that *all that the Father had given him, should come to him, and that they shall not be cast out*; and that all such should eat the bread which came down from heaven, even that, which Moses or the law, gave not to Israel in the wilderness; and finally when he informed them, that all who had life in him, must eat his flesh and drink his blood; they being unable to bear the truth, went away and walked no more with him.

Hence then, we discover that the Scriptures advise us of two kinds of disciples, the one are the real heaven born, and heaven bound souls, who follow the Lamb whithersoever he leads the way, and who also live, by faith, upon the Son of God; the others, are those who seem to think *that gain is godliness*. This latter kind, can be made without grace, and without that special operation of the Holy Ghost by which the true disciples are quickened; they may always be found, calling Jesus Master, where *loaves and fishes* abound, or where such a profession would contribute to their worldly emolument and fame; but these like their ancient brethren spoken of in the vi. of John; will invariably desert the ground when they can find nothing there better suited to their taste than the doctrine of God our Saviour.

To be, in an evangelical sense, a disciple of Christ, the soul must first be a subject of grace, quickened by the life-giving power of the Holy Ghost, born of God, and made partaker experimentally of the *good word of life*; yet this of itself, although an indispensable prerequisite, does not fully constitute the character. "If any man come unto me, and hate not his Father, and Mother, &c. and his own life also, he *cannot be my disciple*. And whosoever doth not bear his cross, and come after me, *cannot be my disciple*; and again Whosoever he be *of you*, that forsaketh not all that he hath, *he cannot be my disciple*, see Luke xiv. 26, 27, and 33. Also Matthew x. 38. And he that taketh not his cross, and followeth after me, is not worthy of me. While by this negative testimony, we are advised of the impossibility of being owned by Christ, as his disciples in the absence of these indispensable qualifications, our Blessed Lord has taught us in positive language, what constitutes *disciples*. We are aware, that the term itself implies, a pupil, or learner, and necessarily, that to be Christ's disciple, we must belong to his *Old School* (for he has instituted no new one, within the last eighteen hundred years,) we must be taught of him who teaches as never man taught; hence, we can no more be his disciples by virtue of human teaching, than we can become proficient in the Greek or Hebrew language, by learning the English. But for the positive instructions, and indispensable qualifications, as laid down by our Lord Jesus Christ, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow

me." Matt. xvi. 24. Mark viii. 34, and x. 21. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix. 23. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii. 31—32. By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John xv. 8. From these Scriptures, with many others of the like import, we discover that we are not only to entertain hope for life and salvation, through the blood and righteousness of Christ, but even having this, we must follow him, we must deny ourselves, we must take up our cross daily, we must know the truth, the truth must make us free, and we must bring forth fruit. Where these evidences do not appear, we have no right to know, or acknowledge any, as the disciples of Christ. They cannot be his.

But, what is it to follow Christ? We answer negatively, It is not to go before him, and form projects and plans for him, or for the building up of his cause or kingdom, and then call on him to follow us. It would really seem that many of our zealous *New School* divines had forgotten that the place of the disciple is in the rear of his Lord, and that all who pretend to go before him are thieves and robbers, see John x. or we should not be so much harassed with their new projects and contrivances, and so deafened by their calling on the Lord, to come on, and second their motions; saying, Lord follow up our enterprise with thy blessing, crown our undertaking for thy glory, and add thy sanction to our efforts for the salvation of sinners. What place does the above popular language assign our Lord? Is he Captain, or Leader? No, they themselves go ahead, and call him to follow them in their newly discovered schemes and plans. But add to the above picture, the bold, and presumptuous manner, in which they are often heard, publicly to use the imperative mood, and cry, Lord bless our Sunday Schools, Mission Societies, Theological Seminaries, &c. and can we in the face of the words of Christ, as above quoted, view, or acknowledge them as the disciples of Christ? We cannot.

But the grace of God that bringeth salvation hath appeared to all men, (Jew and Gentile) teaching us (the disciples of Christ,) that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, Titus ii. 11—12. It is also written, All his children shall be taught of God, and Christ has assured us that all who hear and learn of the Father, cometh unto him, yea, they learn of him who is meek and lowly, and they find rest to their souls, while all workmongers, who sustain the character of nominal disciples, are compared to the troubled sea which cannot rest, but con-

tinually casteth up mire and dirt. Ever getting up some muddy, filthy human device, and new fangled system, by which to perpetuate their own commotion, while they *like raging waves of the sea*, continually lash the shore and foam out their own shame and confusion.

Finally, to be a true disciple of Christ, it is required, First, that we be quickened from the dead by the regenerating power of the Holy Spirit. Second, that we *deny ourselves*, of all ungodliness and worldly lusts, laying aside, as Paul did, all that we have counted gain, and as our Lord has said in a passage quoted above, forsaking all. Third, that we become followers of Christ, (not leaders) as dear children; observing all things, whatsoever he has commanded us; going unto him without the camp, bearing his reproach. Fourth, that we learn of him. Learning from any other source will not answer the purpose; human learning is good in its place, but it will never do as a substitute for divine instruction, nor can any amount of it, ever lead us into a knowledge of the things of the Spirit, while it is written, that God has hidden these things from the wise and prudent, and revealed them unto babes: or, while it pleaseth the Lord, that men by wisdom should not know him. We must be taught of God; not attempt to teach him, by making improvements on his doctrine, or ordinances, or on his method of salvation, and then calling on him, virtually, to lay aside his plan, purpose and wisdom, and adopt our scheme. Fifth, we must know *the truth*, not a truth, or any truth; there are many things, true in themselves, which have no connexion with the gospel of Christ. We must know *THE TRUTH*, and that very Truth which sets the disciples of Christ free. This requisition however, cannot be acquired from Sunday Schools, Theological, or any other humanly invented, or humanly conducted Schools; none but the Old School of Christ, will, by any means, answer the purpose; none but Jesus, who teaches as never man taught, can teach these heavenly lessons; but he can and will astonish us with his doctrine, for he teaches, as one having authority, and not as the Scribes.

In conclusion we say to all our *Old School* brethren, suffer the word of exhortation. We profess to be the disciples of Him who is meek, and lowly. Let us copy our Blessed Instructor, in meekness and humility; and whatever course others may pursue, be it ours to adorn the doctrine of God, our Saviour, in our lives and conversation; and let us remember, we are not our own, we are bought with a price; wherefore, let us endeavor to glorify God, in our bodies and in our spirits, which are his.

There are two sights, which would be somewhat unpleasant to human beings; the one, to see a body when its spirit or soul has departed, the other, to see a disembodied spirit, but to see them together produces no unpleasant sensations, James says, "For as the body without the spirit is dead, so faith without works is dead also."

James ii. 26. But living faith, will invariably produce living works, and when we are in possession of that faith which is the fruit of the Spirit, and the gift of God, it must and will lead us to a conformity with the precepts and examples of our Lord Jesus Christ.



We have the pleasure to present our readers with the following Circular Letter, of the Miami, Ohio, Association, on the all important subject of Regeneration; also their Corresponding epistle, with the note published by the Clerk of that association, on his own responsibility; from all of which we discover, that since the new school party have been separated from them, the old school brethren have truly realized, "How good, and how pleasant it is, for brethren to dwell together in unity."

Circular Letter.

Of the Miami Regular Baptist Association. To the Churches composing her body, beloved of God, called to be saints, grace to you, and peace from God our Father and the Lord Jesus Christ.

DEARLY BELOVED BRETHREN IN THE LORD. As former custom will naturally cause you to expect an address from us, and as we esteem it a high privilege to communicate with you in those things pertaining to the Kingdom of our Lord Jesus Christ, we would invite your attention to the Scriptural doctrine of *Regeneration*. The term regeneration, is a figurative expression, and intended to illustrate things that are spiritual by things that are natural, as that of being born again. Now, where there is no principle of animal life, there can be no growth or action in relation to natural things; so in relation to spiritual things, (as man is dead in trespasses and sin) there can be no knowledge of God or spiritual exercises produced until he is quickened and made alive. That this effect is produced in this work we need only refer to the declaration of our Lord Jesus Christ: John, v. 25 verse, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Now, the creature being raised from a state of death in sin, and principle of spiritual life implanted in the soul, is what we understand from plain scripture testimony, and the experience of all that are taught of God, to be *regeneration*. Dear brethren, as this is a subject that accompanies salvation, and is essentially necessary, as, by the purchased possession receive the earnest of the heavenly inheritance, witness, "For he that believeth hath the witness in himself;" John, v. 10, And as there is a diversity of opinion, in the religious world, in regard to this momentous subject, and even amongst those who bear the name of Baptists: some contend that a man assent to the historical facts of the Gospel, and a submission to Baptism, is all that is necessary, thereby inducing multitudes, (like that generation of vipers that came to John's Baptism, but was rejected, not having fruits meet for repentance,) to come to this, their great water goddess, and receive regeneration: thus divining lies unto them, saying 'thus saith the Lord God,' when the Lord hath not spoken; for "except a man be born of water and of the spirit, he cannot enter the kingdom of God." John, iii. 5. Others contend that salvation is on terms of some condition; that man is not totally depraved, but that there remains some principle, spark, or seed of Grace, in his natural state, which he can so improve as to become a believer in the Lord Jesus Christ, and that this is regeneration, or the new birth, which is equally as absurd and unscriptural as the former, and has been a most fruitful source for producing all the antisciptural machinery, and plans that are now

in operation to convert the world [as they say] and have been propagated by the whole anti-christian and arminian rabble, as acceptable sacrifices from Cain's offering down to the New School Baptist of our day. Now, as David said of Saul's armour, "we cannot go with these," we have not so learned Christ, who says, "No man can come unto me except the Father which sent me draw him," and in Romans, ix. 16: "It is not of him that willeth nor of him that runneth, but God that sheweth mercy." We feel the comfortable persuasion, that we are addressing those whose experience has taught them, not only the necessity of this change, but, that God alone by his spirit must and does perform the work, whose faith stands, not in the wisdom of man, but in the power of God. Now, that this work is absolutely necessary, is established by the revelation, the Lord has given of the deplorable condition of man in his natural state, and as the scriptures abound with evidence to this soul humbling truth, from the first accounts of the fall of man, to the closing of the Revelation to John in the Isle of Patmos. A few witnesses to this part of our subject, must suffice. In the xlix. Psalm 5, it is said, "man being in honor, abideth not." "The earth also was corrupt before God, and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth" Gen. vi. 14, 12. Jeremiah says, xvi. 9, "the heart of man is deceitful, and desperately wicked, above all things" who can know it. "Behold I was shapen in iniquity, and in sin did my mother conceive me" Psalms. li. 5. Now, as man has become corrupt, the whole head is sick, and the whole heart is faint, from the sole of the foot, even to the head, there is no soundness in it; the imaginations of the thoughts of his heart are only evil continually, and full of all uncleanness, Matt. xxiii. 27. "And as a corrupt tree cannot bring forth good fruit," Matthew 7, 17, "And no unclean person hath any inheritance in the Kingdom of Christ," Eph. v. 5. Hence we see the necessity of regeneration, as confirmed by Christ, to Nicodemus; John iii. 3, "Except a man be born again he cannot see the Kingdom of God."

That this work is ascribed to God alone, the scriptures abundantly testify; of those that come to Christ, it is said, John i. 13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," And Peter i. 23; "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Paul, in his 2nd epistle to the Church at Corinth v. 5, says, "Now he that hath wrought us for this self same thing, is God, who also hath given unto us the earnest of his spirit." That it is not in consequence of any merit, or performance in man, is proven, Titus iii. 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." And Timothy, i. 9, "Who hath saved us and called us with a holy calling, not according to our works; for God who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ," Corinthians iv. 6: "Christ is called a quickening spirit," Cor. xv. 45 and Rom. iii. 2 "The spirit of life;" and in John i. 4, "In him was life, and the life was the light of men." Now, when God (who said let there be light) shines into the heart of the sinner, dead in trespasses and in sin, then is this light and spirit of life communicated, which penetrates the dark caverns of the soul, and by its quickening power the sinner is emerged from his state of death in sin, to a knowledge of his condition, as a sinner before God, and cries in agony of soul, "what shall I do to be saved," he feels himself a wretch undone, and knows not how mercy can be extended to him, he stands as a guilty criminal before his Judge, expecting to hear the sentence, "depart ye cursed," he owns the sentence just, but the thought augments his misery. The Heavens appear to frown, an awful gloom is upon his mind, and Hell appears to yawn to receive him, Satan with a malicious rage haunts his soul, the thunders of Sinai's fire law, fills him with trembling and dread; "the soul that sinneth shall die;" his nearest friends on earth cannot help him; in grief and bitter lamentation, he roams in solitary places; he tries to pray. But God requires the heart, and he cannot give it, his sins are bearing him down; he knows not where to flee, from that God against whom he has sinned; The commandment has come, sin revives and he dies. Thus his burdened and guilty soul sinks down into the valley of death; hope is fled and despair is upon him;

but is the poor hopeless sinner left here? No, bless the Lord, he dies to live again; the Heavenly tidings of peace, and pardon salutes his disponding heart.

"Deliver him from going down to the pit, I have found a ransom, the blood of Jesus Christ, his Son, cleanseth from all sin, thy sins that are many are freely forgiven thee" His Soul in a rapture of joy begins to rise superior to all his distress; Faith now begins to work by Love; the mind seems to be drawn to Calvary, where he sees the redemption price of his soul was paid, when Jesus was suffering under the massy load of his people's sin, and sweating as it were, great drops of blood. A view of the mangled hands, and pierced side of Jesus, causes him to mourn while he rejoices. *They shall look on Him whom they have pierced, and mourn.* Yet faith cleaves to the crucified Lord, and responding to the language of Thomas, exclaims, My Lord, and my God!! *for thou wast slain and hast redeemed us unto God, by thy blood, out of every kindred, and nation, and tongue, and people.* Rev. v. 9. He now sits at the feet of Christ, clothed, and in his right mind, and can be an arminian no longer. His mind still contemplates on the great work of Salvation, and he concludes there is a cure for him; he finds it revealed in the sacred pages, *And because ye are sons, God hath sent forth the spirit of his Son, into your hearts, crying, Abba Father.* Gal. iv. 6. "I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee;" Jer. xxxi. 3; and Ephe. ii. 4; "But God for his great love wherewith he loved us; even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved." The man is now a predestinarian, and old nature cannot prevent it; he is now prepared by grace alone for admittance (by being buried with Christ in Baptism) into the Church of God, and to offer up spiritual sacrifices to God by Jesus Christ; not on a six month's trial of his faith; *God hath tried him,* and he has come forth as gold, his faith is of the operation of God, and stands in the power of God. And he is kept by the power of God through faith unto Salvation, ready to be revealed in the last times. And this same grace reigns through righteousness unto eternal life, by Jesus Christ our Lord; therefore, he cannot believe in falling from grace, though poor, sinful and helpless in himself.

And now, dear brethren, as your own experience, as well as the Scriptures, bears witness to these things, compare for a moment the above sentiments, with a few of the many corrupt and pernicious doctrines that have been brought in amongst us, and tried the souls of the Baptist for years past, and *water regeneration* will be found to prove an abortion, and christian experience something more than a mere whim of the brain, as sure as deceivers have spoken evil of things that they know not. And not only so, but some contend that Science has set dead nature to work, and then when reproved, they vainly pretend to say that only a natural application was intended. Such sentiments however, correspond as well with Atheism, as any thing else; and those who advocate them, may profess Predestinarian Baptist principles in order to deceive. Yet their philosophy and vain deceit cannot change the glory of the incorruptible God, into an *image* made like unto a *Sunday School*; for they say "Sunday Schools are the *germ of immortality and eternal life*." Surely with their tongues they have used deceit. How easy to see that from such principles have originated monied societies, with all their various contrivances to convert the world, as they tell us; and that from them has proceeded the great swarms of mendicants and religious gamblers that is to effect the work. And yet these deceitful workers have the audacity to call themselves Baptist, and try to steal the name, to take away their reproach; when a true Baptist never believed such stuff from the day of John the Baptist; till now. And we know not that Simon, the sorcerer, was a more base counterfeit amongst the Apostles, than they are amongst the Baptist at this day. We speak not these things out of strife or vain glory; but because, to our great grief, we have been witnesses to them, while we have seen our Churches *rended, Association thrown into disorder and confusion*; and many (as we believe) of God's dear children drawn away after them, and our aged fathers in the gospel, treated with contempt and abuse, some of whom are bowed down under bodily afflictions, and leaning, as it were, over the grave; for whom the sympathetic tear has been made to drop, while we take up the lamentation, "O, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the Daughters of my People."

Dear Brethren, shall not past experience teach us the necessity of guarding our pulpits and Churches against like impositions, regardless of the reproaches and mockings of the Ishmaelish crew? If to us it is given to suffer for his sake. And the devil knows very well how to introduce a double-dealing Preacher here and there into the Churches, to lay in wait to deceive.—Let not their sanctimonious appearance, sad countenances and disfigured faces, nor even their long prayers and pretended zeal for the good of souls, deter us from the discharge of duty in this matter, for they that are such, serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches, deceive the hearts of the simple. Their cry is give—give to aid in the conversion of sinners; but, brethren, give no place to them for one hour, and keep tight your purse-strings, and the sooner you will get clear of these greedy dogs that would eat us up as they eat bread. They cannot add one lively stone to the building of Mercy; the print of man's hands will not be found thereon. But Alas! grace stands engaged to progress this work until the last spiritual material is brought forward with shoutings of grace, unto it. Wherefore, comfort one another with these things, and let your conversation and deportment be as becometh the gospel of Christ, and stand fast in one spirit, with one mind striving together for the Faith of the gospel, and in nothing terrified by your adversaries. Finally, brethren, farewell.—Live in peace, and the God of love and peace shall be with you.—Amen.

CORRESPONDING LETTER.

The Miami Baptist Association met at Tapscott Meeting House, Warren County, Ohio, on Friday, the 8th of September, A. D. 1837. Unto the several Associations with which she corresponds, sendeth greeting. BELOVED BRETHREN IN THE LORD:—We send you this, our epistle of love, as a token of fellowship and esteem that we have for you, and all them that love the truth. We hope that our correspondence may be continued with you, and thus by our mutual intercourse with each other, we may edify, comfort, and strengthen each other in the heart-cheering and soul-reviving truths of the Gospel. For we can truly say, that although the world has been very fruitful in inventing new theories, and new societies to please and feed graceless men and hypocritical professors, yet to us they are but empty sounds, that afford no joy; broken cisterns that hold no water; clouds of windy doctrines, that give no heavenly rain; fruitless trees that are twice dead; they promise liberty to others, while they themselves are in bondage to corruption;—but let us have the pure and unadulterated Gospel of Christ, untarnished by the wisdom of men, but in its native simplicity, as it was given by the great head of the Church. It comes to us with joyful news from a far Country; it sounds a Jubilee to the poor and needy; it proclaims liberty to the captive, and the opening of the prison to them that are bound;—it presents to the hungry and thirsty the bread and water of life; and when attended by the Holy Spirit, it pours out upon thirsty Zion refreshing showers of heavenly rain. It presents Christ the Tree of Life, whose fruit never fails, and it is truly sweet; yea, sweeter than a honey comb to our taste. In a word, it exhibits Christ Jesus the beginning, the way, and the end of Salvation to all his chosen people.

We profess to be taught in the School of Christ, which indeed is an Old School; the Bible is our School-book, in which we read our Faith, and by it we wish to walk, and take the Apostles for our example, and to mark them that walk disorderly (or not according to the Scripture) and hold no fellowship with them; but as many as walk according to this rule, we cordially fellowship, and bid them God speed; and say to them, stand fast in the Liberty wherewith Christ has made you free; and be not entangled again with the yoke of bondage. Finally, brethren, farewell. Live in peace, and the God of love and peace shall be with you.—AMEN.

I. T. SAUNDERS, Clerk.

Lord's day, September 10th, 1837.

According to previous arrangement, the Ministers appointed, preached to a solemn and attentive assembly; when Christ Jesus the Lord, was exalted in the gospel, as the Apostle and High Priest of our profession; and the Old School Predestination Regular Baptist doctrine, [or in other words] the glorious gospel of the blessed Lord expounded, honored and defended; consequently, we hope their labors were not in vain in the Lord; while many of the Saints were edified, comforted and built up in the truth. And this is not all that is worthy of note. But we now have the consolation to say, that we have enjoyed one comfortable season in

peace, and that the present session, from first to last, has been one continual feast; the whole throughout being marked with peace and harmony, decency and good order, not a jarring discord, dissenting voice, or unpleasant sound to be heard in all our borders. The former difficulties, strifes and contentions about societies, worldly institutions and money, and the contradictory spoutings and long speeches by society advocates, was not so much as once named, and much less suffered to find a place among us, to mar our peace, derange our business, and disgrace the regular Baptist cause. And it was quite frequent at the present session, that we heard this remark or observation among the brethren and sisters—"Why my brother, this looks like old times among the Baptist, just see how they love one another; all happy, all one—in love and peace, union and fellowship." The old Jade and her daughters are cast out; and she has stole our name to take away her reproach; but the war is over, and we have now only to praise the Lord with gratitude, while we adopt the language of the sweet singer in Israel, and say "Oh, how good, and how pleasant it is for brethren to dwell together in unity," Psalms. These remarks are made by the Clerk upon his own responsibility, *at home in the old fort, peeping through the port holes.*

From the Gospel Standard. (Eng.)
THE LOVE OF GOD.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1.

Subjects of more than an ordinary nature are generally introduced in the word of God with a "behold!" For instance, Jacob's dream (Gen. xxviii. 12), the kingly reign of Christ (Isa. xxxii. 1), and also his sacrificial character as the Lamb of God's providing and sending (John i. 29.); and as the love of God to his elect is a subject which is not at all inferior to the above, the apostle introduces it with a "behold" (i. e. see, consider) "what manner of love the Father hath bestowed upon us, who are such poor, vile, rebellious, and sinful creatures, that we should be called or made the sons of God."

Nevertheless, as it is revealed in the Scriptures of truth, I will venture to make a few remarks upon what is said of it there.

And first, it is said to be eternal. The Arminians say that we must love God, and then he will love us. If so, then our love to God must precede his love to us, and we must be before hand with him, instead of his being before hand with us, as I am sure he is. But if the love of God be God himself, as the apostle says it is, and if God is eternal in his nature (Deut. xxxiii. 27), then his love must be eternal; and as love cannot exist without an object loved, he must have loved his people with an everlasting love; and the many things which he did for them in eternity fully prove that he loved them before they love him; yea, that he loved them from eternity; such as his choosing them in Christ before the world began, that they might be holy and without blame before him in love; his giving them to Christ as his children; his entering into covenant with him to redeem them from sin, wrath, and death; his giving them grace in him before the world began; his having written their names in the book of life, promised life to them, and ordained them to it. Now there must have been a cause why the Lord did those things for them; and what could that cause be but love to the persons for whom they were done; and as they were done in eternity, they certainly prove that the love which was the cause of their being done is eternal in its date. (Jer. xxxi. 3.)

Secondly, it is free in its nature. The Most High did not love his people with an eternal love upon the fore view of any goodness in them, for there is none by nature; nor for their faith, repentance, and love, for these are the effects of his love to them; and it is clear that Jehovah never foresaw them possessed of one good thing which his love was not the cause of. As such, his love must exist toward them before faith, repentance, and love; for these are the effects of his love to them; and it is clear that Jehovah never foresaw them possessed of one good thing which his love, was not the cause of. As such, his love must exist toward them before faith, repentance, and love can exist in them. Neither did he set his love upon them for the good works done by them; for Paul says, "It is not of works, lest any man should boast." Indeed, there is nothing that is either possessed or done by them that is the cause of his loving them; for the cause of love is in himself, of

his own sovereign will. Hence, as the Jews hated Christ without there being any cause in him why they should have hated him, even so the Lord loved his saints without there being any cause in them why he should have loved them. And that man must be very ignorant of both his Bible and his own condition as a sinner, that thinks that there is any thing in him, or done by him, as a cause of the Lord's love, either in its fixation or manifestation to the soul: for the word of God declares that all men are sinners; enemies to God by wicked works; unclean in heart, lip, and life, and haters of God and each other. And what the people are as fallen creatures, and what they do as such, were foreseen and foreknown by the Lord of heaven and earth; and yet he loved them, notwithstanding all. To this the apostle bears his testimony when he says, "But God, who is rich in mercy, for his great love wherewith he loved us," (when we loved him? no, no! but) "even when we were dead in sins, hath quickened us together with Christ." (Eph. ii. 4.) Yes, the great I AM has loved some of the very worst of mankind, and thereby he commends the freeness of his love to sensible sinners, who are poring over their total unworthiness of it; for that love must be free which embraced a Manasseh, a Mary Magdalene, a crucified thief, a Saul of Tarsus, a Newton, and a Bunyon, when they were walking according to the prince of the power of the air, fulfilling the desires of the flesh and of the mind. And the love which embraced them when they were dead in sins, quickened them to feel their need of salvation, and also to receive it without money and without price. Therefore, poor sinner, though you may feel yourself entirely destitute of all good by nature, and as such have nothing of your own to plead before God as a cause why he should bless you; as his love is free, all the blessings which proceed from it are free also; yea, as free as the rain which comes down from the clouds, or the light which comes from the sun.

Thirdly, the love of God is sovereign. Jehovah was quite at liberty either to love with complacency the human race or not; therefore his love flows to his people from his own sovereign pleasure. As it is written, "I will have mercy upon whom I will have mercy, and I will be gracious to whom I will be gracious." [Rom. ix. 15.] But this is a truth which carnal men hate and oppose, and they do not hesitate to charge the Divine Being with acting unjustly, in the exercise of his own sovereign right, in loving some and not others. Still it shines forth in the Scriptures as the sun at noon-day, when there are no clouds to obstruct its rays; for the Lord loved Abel, but not Cain; Isaac, but not Ishmael; Jacob, but not Esau. Not because there was any difference between those who were loved and those who were not; for they were all alike unworthy; "the children being not yet born, neither having done any good or evil;" but that "the purpose of God according to election might stand; not of works, but of him that calleth; as it is written, Jacob have I loved, but Esau have I hated." [Rom. ix. 11.] Indeed, if the Lord loves all men alike, how is it that the effects of the love are not communicated to all men? How is it that some are saved, regenerated, pardoned, justified, and reconciled to God, and others are not? It is in vain for the Arminian to say that the Lord has loved all men, and that all men might have the effects of his love, and be saved from sin and hell, if they would only be obedient; for that implies that men's disobedience prevents the accomplishment of God's will to save them; and therefore, while God is mighty to love and wills the salvation of all men, men by their disobedience are almighty to resist his love, and prevent the accomplishment of his will to save them, and that, instead of men's submitting to God and the power of his grace, God has to submit to them. But bless his precious name, when he displays his power, none can withstand it; for he says, "I will work, and who shall let or hinder? and my counsel shall stand, and I will do all my pleasure. And as it respects the supposed injustice of the act, I ask, was God under any obligation to the human race? No, he was not. Had he not a perfect right to fix his love upon whomsoever he would? Yes, he had. Has he done those whom he has not loved any injury in not loving them? No, he has not; for sovereign love is not the cause of the damnation of the non-elect, but sin; yea, their own sin.

And now, who art thou, O vain man, that dare to find fault with thy Maker for doing that which he has a perfect right to do? "Hath not the potter power over the clay, of the same lump to make one vessel to honour and another to dishonour? What if God, willing

to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared to glory?" [Rom. ix.]

Fourthly, the love of God is wonderful. We read of the love of Jacob to Rachel, and of the love of David to Jonathan; but, "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." [1 John iv. 10.] As the Father sent his Son to be a propitiation or atonement for sin, he laid upon him all the sins of his people, and he was viewed by infinite holiness and justice, as made sin for his members. As such, he was abhorred by the former, and punished by the latter. (Ps. lxxxix. 38.) "He bore our sins in his own body upon the tree, and he was wounded for our transgressions; he was bruised for our iniquities, and the chastisement of our peace was laid upon him." (Isa. liii. 5.) Hereby sin was honourably removed. It was removed from the elect to Jesus by imputation, and Jesus removed it from himself by making an atonement for it by the shedding of his blood; and he has removed it where neither justice, law, men, nor devils can find it, so as to bring it back and lay it to the charge of his people. [Jer. li. 20; Rom. iii. 33, 34.] The love of God appears wonderful in sending Jesus to open an honourable way for the exercise of mercy, to be the paymaster of his people's debts; to work out a righteousness that they may be righteous; to die, that his children might live forever; to be poor, that they through his poverty might be rich in grace and glory. Yea, the love of God appears wonderful in his thinking of them, bearing with their numberless provocations, lifting them up from the dunghill of nature's wretchedness, manifesting himself to them, providing for all their needs, so that though the young lions do lack and suffer hunger, they that seek the Lord shall not want any good thing. Therefore, believe, trust in thy ever-faithful and ever-loving God, at all times, for he is possessed of everlasting strength.

Again; the love of God appears wonderful in preparing an eternal inheritance of life, light, liberty, holiness, &c., for the saints, and giving them a title to it, and making them meet for the possession and enjoyment of it.

Fifthly, the love of God is unchangeable. The world is changeable, so that we both see and hear of changes taking place every day. Friends are changeable, for one day they appear as if they were all love, and then perhaps the next they seem as if they were all hatred. They will lift us up to-day and cast us down to-morrow. And, what is still worse, we find, to the grief of our minds, that some who profess to be friends can carry two faces under one hat, that is, can say and do one thing before our face, and another behind our back. Feelings are changeable. We are sometimes in the light, and sometimes in the dark; sometimes in liberty, and sometimes in bondage; sometimes a little comfortable, and sometimes very miserable; prospects sometimes encouraging, and then discouraging. But amidst all these, and numberless, other changes, both within us and without us the love of God is the same. "For he is in one mind, and none can turn him;" therefore, whatever changes take place, the love of God remains the same: "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

The love of God changes the objects of it from death to life, from being enemies to be friends, from hating him to love him; but these changes do not change his love to them; for he loved them the same before they were changed as he does after they are changed; and as there never was any thing in or done by them that drew the Lord's love toward them, so there is nothing in them or done by them, that can turn it away from them: "For he rests in his love." [Zeph. iii. 17.] "I will make an everlasting covenant with them that I will not turn away from them to do them good." [Jer. xxxii. 40.] "I am persuaded, that neither death, nor life, nor things present, nor things to come, &c., shall be able to separate us from the love of God which is in Christ Jesus our Lord." [Rom. viii. 38, 39.]

I conclude these remarks by observing that the love of God is from everlasting to everlasting the same, and that it is just as possible for God to cease to be God, as it is possible for him to cease to love his children.

Bedford, 1837.

JACOB.

We should be in the Lord's cause like lions; in our own like lambs.

The Saviour's robe will fit the best
When thou art naked, quite undrest.

DIED

We are indebted to Brother James Bowen, of Southampton, for the mournful intelligence of the Death of our beloved Brother, Elder THOMAS KIRRS, of Philadelphia. Whofell asleep in Jesus on the 26th of January. We understand he was for some length of time previous to his death, in a delicate state of health, so much so that he has not been able to preach but a very few times since he attended the Warwick Association last June.

"Blessed are the dead who die in the Lord, for they rest from their labours and their works do follow them."

Receipts.

Dr. P. A. Klipstine,	Va.	\$1 00
Wm. W. West,	do.	3 00
Robert C. Leachman,	do.	3 00
Franklin Turner,	do.	1 50
Joshua Dorsey,	Md.	1 00
Wm. Selman,	do.	8 00
Elder J. H. Walker,	Ky.	5 00
Joseph Bears,	N. J.	5 00
John Hubbard,	Ct.	5 00
Wm. C. Stanton,	do.	2 00
Elder Jason Grier,	Ga.	5 00
E. A. Morton,	Ohio.	5 00
Wilmot Vail,	Pa.	5 00
Dennis Johnston, Esq.	D. C.	1 00
Samuel Barnes,	do.	1 00
Elder T. H. Owens, per	Hon. Judge Young, of	10 50
U. S. Senate,	Ill.	5 00
Charles S. Morton, Esq.	N. Y.	5 00
Wm. Olmstead,	do.	7 00
J. W. Livingston,	do.	5 00
Elder J. Wilcox,	do.	5 00
Elder Reed Burrell,*	do.	5 00
Total,		\$80 00

*The remittance forwarded by brother V. D. Owen is also received.

NEW AGENTS.—Elder Jesse Briggs, Mecklenburgh, Tompkins co. N. Y.
Green Bennett, Saintbria, Chemung co. N. Y.
Robert W. Craig, Ghent, Gallatin co. Ky.
Richard King, Esq. Midway Madison co. Ohio.

All subscribers in Michigan, who find it inconvenient to remit us their small amount, are requested to remit the same, to our agent, Brother A. Y. Murray.—Address him, *Post Paid*, Borodino, Wayne co. Mich.

Poetry.

THE FAMILIST'S HYMN.

BY J. G. WHITTIER.

[THE "Pilgrims" of New England, even in their wilderness home, were not exempted from the sectarian contentions which agitated the mother country after the downfall of Charles the First, and of the established Episcopacy. The Quakers, Baptists, and Catholics were banished on pain of death from the Massachusetts Colony.—One Samuel Gorton, a bold and eloquent declaimer, after preaching for a time in Boston, against the doctrines of the Puritans, and declaring that their churches were mere human devices, and their sacrament and baptism an abomination, was driven out of the State's jurisdiction, and compelled to seek a residence among the savages. He gathered round him a considerable number of converts, who, like the primitive Christians, shared all things in common. His opinions, however, were so troublesome to the leading clergy of the Colony, that they instigated an attack upon his "Family," by an armed force, who seized upon the principle men in it, and brought them into Massachusetts, where they were sentenced to be kept at hard labor in several towns, [one only in each town,] during the pleasure of the General Court, they being forbidden under severe penalties to utter any of their religious sentiments, except to such ministers as might labor for their conversion. They were unquestionably sincere in their opinions and whatever may have been their errors, deserve to be ranked among those who in all ages have suffered for freedom of conscience.]

Father! to thy suffering poor
Strength and grace and faith impart,

And with thy own love restore
Comfort to the broken heart!
O, the failing ones confirm
With a holier strength of zeal!—
Give thou not the feeble worm
Helpless to the spoiler's heel!

Father! for Thy holy sake,
We are spoiled and haunted thus:
Joyful, for Thy truth we take
Bonds and burthens unto us:
Poor, and weak, and robbed of all,
Weary with our daily task,
That thy truth may never fail
Through our weakness, Lord we ask.

Round our fired and wasted homes
Flits the forest-bird unscarred,
And at noon, the wild beast comes
Where our frugal meal was shared;
For the song of praises, there
Shrieks the crow the livelong day,
For the sound of evening prayer
Howls the evil beast of prey!

Sweet the songs we loved to sing
Underneath thy holy sky—
Words and tones that used to bring
Tears of joy in every eye,—
Dear the wrestling hours of prayer,
When we gathered knee to knee,
Blameless youth and hoary hair,
Bowed, oh God, alone to Thee!

As thine early children, Lord,
Shared their wealth of daily bread,
Even so, with one accord,
We, in love, each other fed.
Not with us the miser's hoard,
Not with us his grasping hand;
Equal, round a common board,
Drew our meek and brother-band!

Safe our quiet Eden lay
When the war-hoop stirred the land,
And the Indian turned away
From our home his bloody hand.
Well that forest-ranger saw,
That the burthen and the curse
Of the white man's cruel law
Restred also upon us.

Torn apart, and driven forth
To our toiling hard and long,
Father!—from the dust of earth
Lift we still our grateful song!
Grateful—that in bonds we share
In Thy love which maketh free,
Joyful—that the wrongs we bear
Draw us nearer, Lord, to Thee!

Grateful!—that, where'er we toil—
By Wachuset's wooded side,
On Nantucket's sea worn isle,
Or by wild Neponset's tide,—
Still, in spirit, we are near,
And our evening hymns, which rise
Separate and discordant here,
Meet and mingle in the skies!

Let the scoffer scorn and mock,
Let the proud and evil priest
Rob the needy of his flock,
For his wine-cup and his feast,—
Reddens not thy bolt in store
Through the blackness of thy skies?
For the sighing of the poor
Wilt thou not, at length, arise?

Worn and wasted, oh, how long
Shall thy trodden poor complain,
In Thy name they bear the wrong,
In Thy cause the bonds of pain!
Melt oppression's heart of steel,
Let that haughty priesthood see,
And their blinded followers feel,
That in us they mock at Thee!

In Thy time, oh Lord of hosts,
Stretch abroad that hand, to save,
Which of old, on Egypt's coasts
Smote apart the Red Sea's wave!
Lead us from this evil land.
From the spoiler set us free,
And, once more our gathered band,
Heart to heart, shall worship Thee!

[Independent Republican.]

List of Agents.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

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GILBERT BEEBE, Editor.

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Communications.

For the Signs of the Times.

THOUGHTS ON REV. i. 4, LATTER PART, "And from the Seven Spirits which are before the throne."

Brother Bowen:—At your request I will give you some of my thoughts on the above text.—All of my thoughts on the subject I will not give; for since seeing your communication, I have had many and various thoughts on that and other parallel passages of Scripture; and at length concluded that I should have to inform you, that I could think nothing satisfactorily concerning the spirits intended.—As however the subject has since opened with a good degree of satisfaction to my mind, I will give you my present views.

In reference to the number seven, and its frequent, figurative use in the Scriptures, there has not been so much difficulty on my mind concerning its figurative import, having been fixed in my views on that point for several years. And in this case, my views, I believe correspond with the general opinion on the subject. As I profess, not to be governed by the opinions of men, in these things, but to examine for myself, so I will give you the grounds on which I formed this opinion that you may judge for yourself of its correctness.

First the number seven, we find used, on the first occasion that ever occurred for the use of numbers, to mark that particular division of time, which found the work of creation completed, and which was set apart as a day of rest in commemoration of God's having finished his work. Whether God's having employed this Hebrew word to mark this seventh division of time in this special case, was the occasion of derivatives being formed from it, to express the ideas of completion, fulness, satisfaction, &c., or whether the words signifying seven, seventh, &c. were derived from another root signifying completion, perfection, &c., is not for me to decide, though I am inclined to the former notion. Some Hebrew Lexicographers who reject the vowel points in reading Hebrew, make the words signifying seven, seventh, &c. derivatives from a root, signifying completion, perfection, fulness, &c. Others who admit the authenticity of the vowel points, make Shebang,

the word signifying seven, a root, and derive other words from it. But both unite in attaching to the word and those connected with it in formation, the ideas above noticed, that is completion, &c.

Second. The divisions of time into weeks of seven days, into periods of seven years, and again of seven times seven years, making the seventh, and fiftieth year, years of rest, release, &c. both in commemoration of God's having rested the seventh day from all his works, and in reference to the rest resulting to the people of God from Christ's having ceased from his own work as God did from his, (Heb. iv. 3—10,) all justify our attaching the idea of fulness, completion, satisfaction, &c. to the number seven, when used figuratively, in types, prophecies, &c.

Again in the springling of blood, &c. under the law, as in the case of cleansing the leper. Lev. xiv. 7. xvi. 27 and 51; and on the great day of atonement, Lev. xvi. 14, 15 and 19, these things having a special reference to the presentation, and application of the blood and atonement of Christ, there is not left room for us to doubt that the circumstance required in the law of sprinkling the blood and oil, on these occasions, seven times, pointed out the complete satisfaction, the perfect cleansing found in the blood of Christ.

There are other instances in which the meaning of the number seven as used figuratively, cannot be easily mistaken. Hannah in her song on the occasion of having borne Samuel, says, "So that the barren hath borne seven," which can mean nothing other than her full satisfaction. (Sam. ii. 5.) The term seven is used in a similar sense, in Ruth iv. 15. *Fleeing seven ways*, evidently denotes a complete scattering, Lev. xxvi. 18 and Deut. xxviii. 7 and 25. The *seven gold light the light of seven days*, Isaiah. xxx. 26, denotes the perfect gospel light which the church shall enjoy at the period their prophesied of. In Prov. xxiv. 16 and xxvi. 16 and 25 seven appears used for a great or indefinite number.

From the typical use of the number seven among the worshippers of the true God, others seemed to conclude that there was a power of enchantment in it. Hence Balak and Balaam's seven altars, seven bullocks, and seven rams, Numb. xxiii. 1, 14 and 29 and xxiv. 1.

From the instances I have noticed of the figurative use of the number seven in the Scriptures I think we are fully authorised to understand by it, as used in types and prophecies, the idea of fulness, perfection, &c. pointed out.

The seven nations, Deut. vii. 1, which you mention, evidently have a typical reference to gospel times, from being the enemies of Israel, a typical people. They possessed the land of Canaan

before Israel took possession, and Israel was commanded utterly to destroy them, and to have no connexion with them. But again it is said that God would send hornets before Israel, to drive out those nations, but he would not drive them out in one year, but by little and little, &c. Exod. xxiii. 27 & 30. Hence those nations certainly did not typify any nations, as such under the gospel; "For the Son of man is not come to destroy men's lives, but to save." Luke ix. 56. As national Israel typified a religious people as such, so these seven nations must typify all the false religions, which the gospel and church of Christ have to contend with. Hence the instruction to be drawn from it, is that the people of God are to seek, by the sword of the Spirit, utterly to destroy every false system, and that they are to make no kind of intermarriages, nor to have any connexion with them. Let us then, my brother, maintain our separation from every false religion. But again in reference to individual experience—(for as Israel was typical of the travail of the church, so of every individual child of grace,) those seven nations pointed out all the corruptions of our hearts, and these we are to seek to destroy, and not to make any compromise with them. In reference to Jericho. Jericho means, that is the word, *his moon*, *his month*, and was a walled city. It therefore fitly pointed out, first, the Jewish Anti-christ, and second the Romish, as both have been much governed by the moon in their ceremonies &c., and both bear the characteristics of cities &c. As Jericho was destroyed, or its walls broken down by the simple form of encompassing it carrying the ark, and seven priests going before bearing seven trumpets of ram's horns and blowing with them. The ark was not as you said, borne by seven priests, four, was, I presume, the usual number to bear it, carrying it on their shoulders by the two staves, and was usually carried by the Levites of the family of the Kohathites Numb. iii. 31, and 1 Chron. xv. 15, though on special occasions it may have been carried by the priests the sons of Aaron, as in passing Jordan and in encompassing Jericho, &c. or rather I think in both cases, the Levites are called priests, see Josh. iii. 3. The ark was typical of Christ and his atonement—or *Christ crucified*, and this you know is the theme of gospel preaching, it was of Paul's 1 Cor. i. 23 and ii. 2. This is the appointed means for breaking down the walls of Judaism and of popery. The ram's horns carried before and blown, were well calculated to prefigure the insignificance of plain gospel preaching in the eyes of false religionists and of such gospel preachers as the Lord usually calls to the work, such as the unlearned fishermen of Galilee. These being seven shows that the Lord will have a suffi-

ciency of ministers, weak as they are, to accomplish his purpose and that they will speak and not hold their peace, as the trumpets were blown. And being borne by seven priests shows that there will be a sufficiency of those who are made kings and priests unto God, that is to believers, to sustain, encourage and support the ministers of Christ or that the whole true visible church of Christ will support. Both these figures seem necessary to have been blended, the ark, and the ram's horns, to set forth the matter, the order, and the instruments of gospel preaching, and the simple means by which God will break down the strong holds of the man of sin.

The city was to be encompassed seven days, once each day, for six days, and seven times on the seventh. There is a period allotted to the man of sin, during that full period, denoted by the seven days, the faithful witnesses will be sounding their trumpets, and yet the city stands. The encompassing it seven times on the seventh, denotes the great or perfect zeal and activity with which the gospel will be preached when the time for the fall of Babylon comes. Now, like the going round once a day we go the regular round of preaching and the church of coming to hear and then retire to our tents to rest. But then all will be activity in the religion of Christ. Now the witnesses prophesy in sackcloth, but then they will have been figuratively caught up to heaven. Rev. xi. 12—13. The men of war or the armed men went on before, so God has his armed men to destroy Jerusalem, and had them reserved to visit Babylon with vengeance when her walls shall fall &c. Rev. xvii. 16—17. If there are any Rahabs there they will be brought out. I have just glanced at some of the principle ideas to illustrate what I understand by the *sevens* &c. in this case.

The seven spirits I will leave for another communication.

Yours, affectionately,

S. TROTTE.

Fairfax C. H. Va. Feb. 12th, 1838.

For the Signs of the Times.

BROTHER BEEBE:—I have purposed, for some time, sending a few lines to you, but deferred it, in hope of having one or two new subscribers for the Signs. I have however to write to you at last without them. Many are willing and anxious to read your paper, but I fear, they love the dear dollar more than they feel interested in the support of truth, and righteousness. Others I find are afraid of the Signs. This fear I judge, may be attributed in every case, to one or the other of the two causes. Either the parties are not in the habit of reading and thinking cordially for themselves, determined to know and be guided by the truth; or they are under the influence of prejudice which has been fostered by the enemies of the Signs. These latter characters are numerous and busy. They have put me in mind of boys, in play, dressing up a fat butting lamb in a tiger's skin; and then cry tiger, tiger and with their pop-guns well charged, wind and paper bullets fire

away and make a loud report, but neither kill nor wound, but frighten children and the old and superannuated.

I here subjoin a communication, (after some reductions and additions not affecting the substance) which I recently wrote for a beloved brother whom I considered as injured. The individual to whom it was sent, is the pastor of an old school Baptist church; was chosen to that office among them from the supposition that he was of that stamp. He has mingled with the brethren of the old fashioned order, in this part of the union, for the last two years, in almost all their special and periodical meeting. Our brethren however have not been able to exercise full confidence in him.

Here we drop our figure, and observe with delight, how firm and undaunted did this servant of the living God, the apostle of the gentiles, meet the crafty enemies of the truth; and, like a good soldier, return charge for charge with full effect. How noble pure and disinterested the principles which inspired his heart, and bore him forward through all his sufferings with cheerfulness, in his arduous but, glorious work. Did he aspire to greater heights and depths in divine knowledge? did he possess natural and spiritual endowments to an unusual degree? all he considered as bestowed, not for his own advantage, honour, pleasure or safety, but for the glory of him, who had called him out of darkness into his marvellous light; for the up building of the kingdom of Christ in truth and righteousness. Hence we find him wholly engaged, absorbed in his blessed work, yet in this he lived, laboured suffered and died. "I will very gladly spend and be spent for you." 2 Cor. xii. 15. The considerations which, we have too much reason to believe, influence the hearts of hundreds among the Baptists to preach a gospel were by him never sought, loved or thought of. He coveted no man's silver or gold or apparel. He was crucified unto the world, and the world unto him. For the supply of his necessities, in the faithful discharge of his work, he rested fully satisfied with the promises, faithfulness, ability and love of his head, saviour and God; who, he well knew would see them all supplied, in due season, by the hands of foes as well as friends. Hear what he says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Paul here reasons from the greater to the less. If our heavenly Father has delivered up for us all, the greatest the best, the most glorious gift, surely he will not withhold the lesser. Satisfied with such a broad basis for his support, comfort and assurance; and such a friend to execute faithfully the whole good implied he needs no conventions, or associations, or mite or mission societies formed for his convenience or security; no he has heaven's love and veracity to lean upon; onward therefore he pushes in the work assigned, nor doubts the care and kindness of his God.

Here permit me to remark, that so far as my knowledge extends of the word of God, it gives not the least warrant, for the formation of any such bodies, as they now exist and are governed. As to the expediency or usefulness or what not, the head of the church did not think it expedient to give us directions for them in his word. Paul and Peter, it is obvious, were satisfied to leave in the hands of one infinitely more wise, attentive and gracious, all matters that may be considered as belonging to such bodies.

The highest ambition of the Apostles for preeminence was, not to be thought learned, 1 Cor. ii. 1. Nor to have dominion over their brethren, direct or indirect, 2 Cor. i. 24. 1 Peter v. 3, but to be the most useful to Jews and Gentiles; and content to be the slaves of the Saints without the least reference to pecuniary compensation. 2 Tim. ii. 10. 1 Cor. ix. 18 and 20. Their highest efforts for personal enjoyment, were made to attain the mark, and gain the prize of the high calling of God in Christ Jesus: and, as ministers and apostles of Christ, the matter of the greatest glory, was not in the number of their converts, but the cross of our Lord Jesus Christ. Gal. vi. 14: this being the precious and glorious medium in and through which grace sovereign, rich, free and unchangeable reigns, in the redemption, justification and glorification of the whole election of grace.

Permit me to remind you brother, that unless we partake, in some degree, of the same spirit; and are actuated by the very same holy principles, we are unfit to be numbered with the old fashioned Baptists. Reasons for this are numerous. We are certainly unprepared to endure after their example, those trials, to which they have been, more or less, exposed, in passed ages, or to bear, with their spirit, those which they now suffer in this age of refinement, improvement and vaunting benevolence.

For a moment retrace, in a few instances only, their spirit under trying circumstances in truly trying times. To be poor, was to them no source of mortification or regret. "Silver and gold have I none," Acts iii. 6. To be put in a common prison, and publicly beaten, was to them a matter of honor and a source of rejoicing, Acts v. 41. Paul says, we glory in tribulations, Rom. v. 3. And declares he was not only ready to be bound, but also to die at Jerusalem for the name of the Lord Jesus." Acts xxi. 13. The fact is, that this is the spirit of all the ancient and faithful prophets, apostles and martyrs.

The spirit which the gospel teaches as to exercise by exhortation, and encourages us in by promises and examples, was the spirit that in the cause of truth and righteousness, fears no consequences, courts no favors.

I say again, that if we have not, in some good degree this holy, self denying magnanimity of soul in the cause of truth and Christ, we are not fit to be associated with the Old School Baptists. Yea, I must go farther and say if we number ourselves with them, and wish to be popular in

the religious world, or to become rich by our ministerial labours, or to avoid reproaches, the sooner we go out from them the better, for we cannot be of them. For this state of mind is not that which they have evinced. Moreover, so sure as we are found among these poor despised Galileans we shall be partakers of their glory. "It is enough for the servant that he be as his Lord. If they have called the master of the house Belzebub, how much more shall they call them of his household. If they have persecuted me, they will also persecute you." John xv. 20. Matt. x. 25. Not only so, if we are void of their principles and spirit, when firmness and decision for the truth is more particularly called for in the face of its foes, we shall hesitate, be double minded, fear to proceed in stating or defending it, lest we thereby render ourselves unpopular, or sacrifice our interest, or bring upon ourselves reproaches; play the Jesuit; or deal in innuendoes: and thus wound our brethren, sacrifice conscience, truth, righteousness and peace. My soul rises with indignation at such a mean, dastardly and fawning spirit. A spirit directly the opposite of that which the spirit of God inspires, and the whole economy of grace encourages.

In saying, that unless we possess, in some good degree, the spirit, of the ancient people of God, we are not fit to be numbered with the Old School Baptists, you readily perceive that I identify the latter with the former people. For this, if I am not deceived, we have solid reasons. That the body of Christ is one, though part be in heaven and part on earth, perhaps all will admit. But that the Old School Baptists, in general, in sentiments, spirit and practice are the same as the ancient servants of the Lord, many may not be so willing to admit. I do not mean to say, but what there may be some Judases among them. I do not say but what there may be some that profess Old School views to cover a pernicious heart. I plead not for such. The hearts of primitive saints burned with love to all their brethren; and manifested a benevolence, which became their high vocation.

The Lord's people of former days were contented with the divine will made known, as their perfect rule of action. This they, in almost every instance, rigidly followed, though at expense of feelings, honour, interest and every earthly good. And as they considered the will of heaven the rule of right, and this they supremely valued, they justly held every innovation of a religious nature as an intrusion upon the prerogative of their God and Saviour, and were therefore, in general, firm and decided in rejecting the same. The Old School Baptist hold the will of their head and life, as contained particularly in the New Testament, as a perfect rule of faith and practice. 2 Tim. iii. 16—17. By this we must try the spirits whether they be of God. This rule, in general, we believe they love, and are prepared to follow where ever it may lead, though at the expense of every earthly good. To follow any other rule, law or device in religious

matters, they feel they have no licence. Not only so, but were they to support the plausible innovations, in the service of God, of the present day they feel that they would be sustaining intrusions, upon the sole right of the King of saints. "The government shall be upon his shoulder." Isa. ix. 6. It is not for erring man to frame and enforce laws in the temple of God, but to obey what the head over all things has enjoined, Isa. i. 12—13.

The primitive followers of Christ, compared with other professors, were a poor, little and persecuted flock. "We are made as the filth of the earth,—offscouring of all things unto this day." 1 Cor. iv. 13. And as to the old fashioned Baptists of more recent times, I scarcely need remark, that compared with the ten thousands of religionists, they are a little flock, many of them are poor in the things of this world but rich in faith, the precious doctrine of distinguishing grace which they have held and still hold dear, has never been loved or admired by the self righteous and speculative world; and so far as their general history is known it is associated, more or less, with bonds and imprisonment or slanders the most unjust, cruel and wicked. Now, I ask, what has ever been the course of the firm and faithful, in the face of dungeons, of cruel mocking, scourging bonds and imprisonments? did they accommodate themselves, and trim their doctrines to suit the times, to gain the gold; or to ensure the greater number of proselytes, or to avoid the cross? In general, I answer never. On this subject, my paper will not permit me to be more prolix.

But before I close my long scribble, I must say, that I have not made these remarks to discourage you; or to drive you farther from the little tried flock; no, I would rather see you with them, firmly settled in their principles, and spirit, and enjoying their full confidence and pure attachment; but to remind you, in some sort, of the glorious spirit of the apostles and martyrs, to excite you to emulation; to stir up your mind to expect, and, to endure hardness, as a good soldier of Jesus Christ; well knowing that if we suffer for our attachment and adherence to the word of the Lord, to the name and authority of Christ, we suffer in the best of causes, in company with the greatest worthies. Let us look above for strength equal to our day of trial: nor fear what man can do unto us.

Suffer me however to say that our brethren have not confidence in you that you are with them in sentiment, preaching and practice uniformly; and also, that this state of mind in them has been increased by your own conduct.

As followers of Christ, our head, life, glory and example, our spirit and deportment should savour of that humility, meekness and every other grace which shone in the life and ministry of the Lamb of God. Romans xiii. 14. and xii. 2. Moreover we conceive that neither Christ nor his apostles conformed to the world, customs of gaudy trappings, fit for children, pleasant to a

carnal and proud world, 1 Peter i. 14, and 1 John ii. 15, and 1 Peter iii. 3.

The last sermon that I heard you preach in S. was exceptionable; and there was wanting that evangelical view of repentance which every Old School Baptist, dearly loves. See Luke vii. 37—47. Your remarks to a brother S. sometime since respecting the Signs increased our doubt of you. And some observations made by you in some families in S. greatly excited suspicions of you. Try to remember what they were. Did they not tend to prevent, in some measure our beloved brother B. from obtaining what perhaps was really necessary for him and his family's comfort; and which perhaps according to the word of God, and their circumstances, they ought to have given him? See 1 Cor. ix. 7. Gal. vi. 6. if so, did you not go contrary to Phil. ii. 4. Gal. v. 13, 14.

And finally, from your own statement, we learned that you have become a reader of A. Fuller, and we fear an admirer of the same author.

We should be much better satisfied with you, if the pure word of the Lord absorbed your time and affections; and if your sermons were more enriched from this fountain, and less from human productions. You have a right to read, study, and preach the gospel of A. F. if you see cause. And we have no wish to deprive you of that right. But if you believe and preach the errors of Pelagers, as taught by A. F. you cannot have the fellowship of old fashioned Baptists. I have been thus plain and faithful with you for your good, and the good of that cause which lays near my heart. Think not hard of me for it but read Prov. xxvii. 6.

Pray over them before the Lord, that, if we be in error, he would set us right; or if the error be in you that you may see and forsake the same. Truly yours, to serve in the best of causes.

T. T. ROBINSON.

Montgomery, (Pa.) Jan. 1, 1838.

For the Signs of the Times.

Lakeville, Livingston co., N. Y. Feb. 14th, 1838.

DEAR BROTHER BEEBE:—With this I shall send you a copy of the Minutes of the Sixth Anniversary of the Livingston Baptist Association, held with the Church in Levonia, on the 28th and 29th of June 1837.

Now I do not send them to you because I think there is any thing in them, which is calculated to edify, or enlighten any of those dear blood bought souls upon whom the "Son of righteousness has arisen with healing in his wings," and and has driven away the fog and "smoke of the bottomless pit," from the eyes of their understanding; so that they are enabled to see clearly in this dark and cloudy day. But I thought perhaps you would like to learn how they disposed of your remarks on the last year's Circular letter. I was informed that one of the ministers belonging to the Association, expected you would make some remarks on the last year's Circular Letter,

and he intended to reply to your remarks, but when he came to see how you handled their letter, he concluded it was best to have nothing to say to you, and that I suppose is the reason why they have not mentioned your name, or the name of your paper, in their Minutes or Circular Letter this year. The fact is Brother Beebe, you talk or write too plain, and tell too much truth, to suit them; they do not like to have their doctrine exposed too much, they had rather keep the bad part of it hid, but notwithstanding all their care it will sometimes leak out and expose them, and then they are in great trouble until they can plaster and daub it over so that they think others will not see it. And another reason why I send you the Minutes is, I want you should see what an excellent letter they have published this year. How full of "benevolence" it is. Yes, it seems to me that the "benevolent spirit" of the day, in which we live, pervades the whole of it. It is a "spirit" which boasts much of what men are doing to save a lost world; and says but little about what the Saviour has done to save his chosen ones. It is a spirit which boasts much of its own charity and liberality and knowledge, while it brands all those with "covetousness and ignorance" who do not happen to fall in with it, or join it in all its schemes for self aggrandizement or worldly gain, and popularity among men. There are many things in this Circular Letter, which I should like to notice but for want of time, I shall notice but very few of them, and shall be very brief. The first thing I shall notice, is where the letter says "God has, by his word and spirit, influenced his people to enlist in the enterprise of giving to the whole world the Bible; because, by its power, he has designed to save them that believe. The church with its ministers, in the execution of the duties which are devolved upon them by the commission: "Go ye into all the world, and preach the gospel to every creature," have embarked in the missionary operations of the day, because it is by the preaching of the gospel that men are to be saved. The living part of the church of Christ feel that Bible and Missionary Societies have claims upon them, the most imperious and weighty: and while they have endeavored to respond to those claims in discharging the duties assigned them, great success has attended their labours, and the cause has been steadily and triumphantly advancing." I would just enquire whether they have not grossly perverted the text which they have quoted, "Go ye into all the world" &c., by endeavoring to make it sanction their practice of joining the church and the world together and forming societies for the purpose of hiring and sending men to preach and collect money for them. Although they have time after time been called on to show either precept or example from the Bible for their practice in this thing they have utterly failed to produce either, and therefore they are led to pervert the scripture in order to induce the unwary to fall in with their schemes. The Circular says, "The living part

of the church of Christ feel that the bible and missionary societies have claims upon them, the most imperious and weighty." So of course all those in the church who do not feel these claims are dead. Yes, no matter how much they may feel engaged for the cause of truth and righteousness, no matter how much time they may spend in preaching the gospel or how much they may give for the support of those who do preach the gospel, no matter how great sacrifices they may make for the promotion of the cause of the dear Redeemer, if they do not feel the claims of these societies they are dead; yea my brother, and blessed be God for the idea, I believe that they are dead, and that their "life is hid with Christ in God," and when Christ who is their life, shall appear, then shall they also appear with him in glory. Col. iii. 3-4. But as I promised brevity I will pass to notice another idea in the Circular, it says, "The prosperity that has attended the exertions of God's people in the cause of benevolence, as they have exhibited themselves in its several departments, has awakened the latent malevolence of Satan and his emissaries to bold and determined action." I would just enquire whether it is a characteristic of God's people to exhibit "themselves" or whether they do, not rather endeavor to exhibit Christ. But the Circular after noticing the "advance of infidelity in cities, villages, and the country," &c., "the alarming increase of catholic population;" &c. "the multiplied and still increasing sects of religionists, with their destructive errors;" &c. say that, "If the influence from these sources—which is more baneful to the moral condition of man, than the Upas of Java is to his physical system—was all that we had to meet, we should soon be able to overcome by the power displayed in the gospel, and hear victory declared on Zion's side. But (lamentable to express!) there is an influence within the precincts of our communion, which proves more deleterious to the cause than any thing we have met with as yet; and that is the course pursued by some of our own brethren, in taking the ground of anti-mission or anti-benevolence." Here seems to be an acknowledgement that there are some even in this "Sardis" who wish to keep their "garments undefiled" from following after the "commandments and traditions of men" in things of religion and they are represented (by the "Benevolent Spirit" of the Circular) as being even worse than "infidels" or "Roman Catholics" or both of them and all other "errorists" put together. Well this is just as it always has been in all ages of the world those who have been led by the Spirit of God to take his word as their only guide and could not be persuaded to leave it to follow the inventions of men, have always been considered as being worse than open and avowed infidels yea they have been accounted as the offscouring of all things and the filth of the earth. And why then should we complain who live in this day, should we not rather rejoice that we are "counted worthy to suffer shame and

reproach for the name of Jesus." Acts v. 41. But says the Circular "Did such brethren realize how much the Saviour has done for them, and that through the influence of the word of revelation, in some of the ways by which it is made successfully to bear upon the sinners' soul, that the soul of the impenitent sinner now out of the ark of salvation, is as precious to him as theirs were to them; and that the enjoyments of the sweets of religion, would be as dear to him as to them; we are ready to conclude there would not be as much holding back on the part of such brethren, as there now is, in so glorious an enterprise." Here I think the Circular or its writer has mistaken the point; I am of opinion that a realizing sense of what the "Saviour has done for them" is what makes them "hold back" in the "glorious" (or rather inglorious) cause of modern benevolence, such as giving their money to support men who preach false doctrines, men who tell us that the Saviour has done all that he can do and now it remains for us to do the rest. Sinners are dying or going down to endless misery in multitudes just because christians are so covetous that they will not give their money to save them, making the blood of the Saviour of no effect in the salvation of sinners unless a plenty of gold and silver is added to it in order to give it efficacy.

In fact some of our modern "benevolent" divines would almost have us believe that Peter was mistaken when he told his brethren that they were not redeemed with corruptible things, as silver and gold, from their vain conversation received by tradition from their fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter i. 18-19. These modern "benevolent" divines would have us believe that silver and gold is the very thing to redeem the heathen, that many are already lost for whom the Saviour's blood was spilt and many more will be unless the money is speedily collected and sent on to save them with. Now what friend of Jesus would give his money to support men who propagate sentiments which coincide with the above? methinks that no one would who understands his Bible. Does not the money which is paid into the missionary and bible societies go to support men who propagate such sentiments? if it does not, then I entirely misunderstand many of their writings which they have published to the world. "We are aware" (says the Circular) "that the excuses rendered by those brethren who take no active part in this business for the honor of God and the benefit of souls, but are opposed, are many; and that they originate mostly in ignorance and covetousness, which we are taught is idolatry." How benevolent this is! Because a brother is so conscientious as to require a "thus saith the Lord" for his practice they call him an idolater. Then accuse him of "ignorance and covetousness." No matter how well he may be instructed in the scriptures of truth, no matter how gifted he is, or how capable he may be of instructing and ed-

ifying the saints, or how liberal he may be in bestowing his goods to feed or clothe the poor, or for the support of those who preach the gospel: if he does not subscribe his name to some one or all of the benevolent (so called) societies of the day, they brand him with "ignorance and covetousness." And if he goes so far as to oppose them in their unhallowed schemes, they brand him with the name of infidel; yea they will call him the very worst kind of infidel. But we will notice the Circular a little further; says the Circular "How will such brethren appear, and how will they feel, when called upon to stand at the judgment seat of Christ, and pass the infinite scrutiny of the judge of quick and dead? How can they expect to hear dropping from the lips of the injured Jesus whose commands they now disobey, and treat with neglect, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord," Matt. xxv. 23; or, "Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting" Gal. vi. 7-8. In reply to the above questions I would just remark that if the above mentioned brethren had nothing more to recommend them at the "judgment seat of Christ" than their own good works they would never expect to hear the blessed plaudit "Well done" &c., or "Come ye blessed" &c., but having some little evidence in their own hearts that God has for Christ's sake forgiven their sins they hope in that day to "be found in him, not having on their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. And no doubt their language on that day will belike those on the right hand of the king, they will not recollect doing any of the good things which he ascribes to them and which the self righteous are so ready to boast of. No, they will be ready to ascribe all the honour and glory of their salvation to the free and unmerited grace of God. As to their "disobeying or neglecting the commands" of the Saviour in not helping to support the benevolent (so called) societies of the day, they have yet to learn the Saviour has ever commanded it. They have in vain searched the King's statute book for the command they can find no such command there, and they have in vain requested the advocates of these societies to produce the command if they know in what part of the statute book it is, and they have utterly failed to produce it. Therefore these brethren conclude the Saviour has never given any such commandment and if he has not then it is neither more or less than the "commandment of men" and they dare not obey it lest the question should be asked them in a coming day "who hath required this at your hands?"

Here I would just notice the quotation from Gal. vi. 7-8, "Be not deceived" &c. And would enquire whether the inventors and advocates of Bible and missionary societies, &c. are not "sowing to the flesh?" Is not the object of these societies to make provisions for the flesh is it not their object to provide funds for the support of the body? So that they need not be obliged to labour for it. If this is not the case then I have mistaken the point altogether. And if this is their object, why is it not as much "sowing to flesh" as it is for a man to try by industry and economy to gain an honest livelihood? methinks it is more so, for the Apostle says "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" 2 Thes. iii. 10. I might perhaps pursue the subject of the Circular further, but I should probably weary your patience without casting any further light on the subject than has been done by far more able writers than I am, in your valuable paper. But I felt a desire thus far to expose my ignorance, and I want to go a little farther and say that I think the scripture is greatly perverted throughout the whole Circular Letter. And when I see how many dear brethren are led away from the simplicity of the gospel by these "cunningly devised fables of men" and are led to think that by supporting them they are helping to support the gospel and save sinners which otherwise would be lost and go down to perdition, my soul mourns in secret places and my prayer to God is that he would deliver his chosen ones from these awful delusions of the adversary. I should like to have you just notice the digest of the letter from the Lakeville church which you will find on the 9th page of the Minutes, it is in the words following to wit: "Lakeville—Are thankful to God for a hope in his mercy, have endeavored to maintain discipline, are at peace among themselves, have not forgotten our dear brethren and sisters in heathen lands, have done something to aid the American and Foreign Bible cause to the amount of \$34, which they hope is but a beginning." That you may not be at a loss to know how they have "endeavored to maintain discipline" I send you the following copy of a copy of the church records which Elder Justin gave me instead of giving me a letter of exclusion, it is in the following words to wit:

Saturday, 10 o'clock, June 3rd, 1837.

Met pursuant to adjournment.

After labouring with much anxiety, to regain our dear Brethren but to no purpose, voted to withdraw the hand of fellowship from Erastus West, Clement West, Orin Shepard and Tyrannus Ripley, for refusing to walk with the church, they alledging that the church had departed from the faith, the church meanwhile believing, that their having given liberty, to those who felt disposed to have a sabbath school, or the contributing of their substance, for the circulation of the Bible, and the preaching of the gospel throughout the world, is not departing from the letter and spirit of our articles of Faith.

J. P. BRIGGS, Church Clerk.

Now Brother Beebe, I will close this epistle by requesting all Old School Ministers who can make it convenient, to call and see us, we had the privilege something more than a year ago of hearing Elder Martin Salmon preach, and we earnestly desire to hear him again, we have also had the privilege of hearing Elder Hezekiah West and we should rejoice to hear him again. Why will not some of the Old School preachers travel this way so that we can have an opportunity to become acquainted with them, I believe there are a number scattered about the country here, who would be glad to hear Old School preaching, but we are scattered like sheep without any shepherd. The fact (I believe) is we are poor, and despised by all and every class of people. We are despised by the world. We are despised by the N. School because we will not help to support their numerous inventions for the support of what we believe to be another gospel than that which Paul preached. And we are despised by the professed middle ground folks because we cannot fellowship them in their ambidexterity. And we despise ourselves because we are so full of corruption, because we are so much in love with the world and its vanities and so much unlike our divine Lord and Master. And if in a coming day it should be ascertained that the blessed Jesus despises us, our case will be miserable in the extreme. But notwithstanding our low condition we are not entirely without hope. No my brother, we have a little hope still left, for we have many blessed promises on record which our divine Lord and Master enables us many times to receive comfort and consolation from. I will just mention one or two for the comfort of others in similar circumstances. One you may find recorded in Isaiah lxvi. 5, "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed," also see Luke vi. 22-23, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Many more might be mentioned but I have already written much more than I intended and must close.

I remain yours, in love for the truths sake,

CLEMENT WEST.

For the Signs of the Times.

DEAR BROTHER BEEBE:—This letter contains \$10 United States paper for the Signs, I before stated to you the pleasure I had in reading the valuable communications in the Signs, and having expressed a desire for the circulation of your valuable paper and I still am in the same mind with my Old School brethren; The doctrine of grace is much despised in this section of country, the church of Jesus Christ meets with much opposition and has many trials and afflictions to encounter with and I will say that most of her afflictions comes from professors of religion, it is certain her distresses would be much increased but the wrath of man is restrained by her king, her Lord, her husband and her Redeemer the God of the whole earth. The church visible is a beautiful habitation. The Lord Jesus dwells and reigns in her, and protects her, and comforts her, and all her help comes from her lover and her doctrine is absolute; and they will finally be glorified with him. My dear brethren of the Old School, have for their instructions, all the sacred revelation. What a feast of fat things!

Blessed bible, holy treasure,
Who its sacred worth can tell,
Here I search with holy pleasure,
Stores of truth unsearchable.

Dear Brother, do what you please with the above my time is limited at present, when I have better opportunity I will send you a few thoughts by way of a communication. Farewell, JOSEPH CULLEN.

For the Signs of the Times.

Hamilton Ohio, February, 15th, 1838.

DEAR BROTHER BEEBE:—Not long since, I obtained from the Clerk of the Miami Association, the letter that was sent from the Hamilton Church to that body, at her last session, and I have so far taken the responsibility, upon my self, as to herewith forward it to you, with a request that you will give it a place in the "Signs" so that brethren at a distance may see whenever we are left in peace, and not compelled to fight and war with the new school, that our minds are engrossed with important subjects, in things pertaining to Zion, with an eye single to the Glory of God; and should you be as well pleased with the letter, as I am, or if it should have the same effect upon the minds of the dear brethren who may read it in the "Signs" that it had upon the whole Association, there would be nothing lost by printing it in your valuable paper; for I can truly say, that I never saw better attention paid, or brethren more affected and solemn, than we were at every sentence when it was so deliberately read, by the Clerk at the association. It was so applicable to the times, and also shows how deeply the Church sympathise with their Pastors, and Elders, both as to their trials and discouragements and the low state of the ministry, and the duty of Christians towards them as the Lord's faithful servants; but further comment is unnecessary, it will show for itself, should it meet your approbation, and be published.

I removed from Virginia in the Spring 1836, and I can assure you brother Beebe, that it was a hard trial to my companion and my self, to leave those Dear Brethren of Salem Church, with whom I first cast my lot, not knowing then that we should ever be able to find a people whose sentiments would agree with our own. But thanks be to the great Head of the Church, who has directed us here to the little flock, at Hamilton, where we have again cast in our lot, and found our loss amply made up, by an attachment to this little church, who are the same kind of Baptist in every sense of the word, as those are to whom I first tried to relate what the Lord had done for my poor soul, when he put away my sins by the sacrifice of himself.

Elder T. Childers is our Pastor, a faithful servant of the Lord and an Old School Predestinarian Preacher, who shuns not to declare the whole counsel of God, (according to the ability which God giveth him,) as well as feed the Sheep and Lambs of Jesus, (not with milk and water, nor Butter milk, but,) upon the sincere milk of the word:—Every Sunday evening, (when we

have no Minister to preach for us) we assemble ourselves together in society meetings when we (in our feeble manner) try to worship God in the spirit, and rejoice in Christ Jesus, without any confidence in the flesh, and in praise and prayer lift our desires to him; "speaking to each other in psalms and hymns and spiritual songs," much to the comfort and edification of each other, which is a privilege that I would not be deprived of, for a great deal, although we have to bear the reproach of our enemies, who call us *Antimonomians, or do nothing people* and *opposers of good works, &c. &c.* In the first No. of the 6th Vol. of the Signs, I discover that Elder John Clark is now on his way to this country, and that my brother Henry Louthan of Missouri is to meet with him, at North River Mills Virginia, where I should be glad to have met with them, and participated in their joys, and their meeting; I trust however that they will both pay us a visit and preach for the little flock in this place, before they return to their respective places of abode; I should also be much delighted if Elders Buck and Marven could find it in their way, their will, and the will of him whom they serve, to come over and see how the brethren do in Macedonia and help us. Perhaps my brother, I am a little partial towards the Virginians especially those shepherds who have so often fed my poor soul with good wholesome food, as well as Baptised me; be that as it may however, I know they would be well received here for Brother Saunders says if the church in Virginia have any more members to spare (like the sample now here) he wishes they would send them over as fast as possible:—With regard to my self I would observe; that I still remain the same as formerly an *Old School hardhead, Iron-side, straight jacket, Predestinarian Baptist* neither have I yet seen any good reasons why I should renounce my faith, or the good hope through grace, which I received, when the blessed Lord called me from darkness to light and set my poor disponding heart at liberty, by placing my feet upon the Rock of eternal ages, and putting a new song in my mouth, even praises to his blessed name, and yet after all, I have nothing to boast of, as my own qualifications, for we are kept by the power of God through faith unto salvation; while the Ishmaelites on the other hand, are led astray or drawn off by the false teachers, who lie in wait to deceive; yea they would deceive the very elect were it possible, but it is not possible, thank God, neither can all the inventions of men, disappoint or frustrate the Divine Being in his purposes, no, nor destroy the weakest Saint, or smallest Child of promise; for they are secure, their life is hid with Christ in God: as well as chosen in him before the foundation of the world that they should be holy and without blame before him in love; having predestinated them unto the adoption of Children by Jesus Christ to himself, according to the good pleasure of his will, consequently I conclude, that the Christian hope is well founded, when the foundation of God standeth strong,

having this seal the Lord knoweth them that are his.

Brother Beebe: I have been a subscriber to your most excellent paper from its commencement and I can truly say that they have been a great comfort to me and I am pleased to find that there are so many brethren of late, who are determined to lend their aid in the sustaining of the "Signs of the Times" and who rightly prize their value, and I hope I may never so much fall in love with filthy Lucre as to have them discontinued:—no indeed—I would rather pay two dollars for them, than to be deprived, reading of them, for I consider the Signs, the greatest medium of correspondence that the Old School Baptist now have.

How heart cheering it is to read the many letters from sound Baptists and to see that the Lord still has a people in different parts of the Country who have not bowed the knee to Baal, while the few remaining heralds in Zion, continue to blow the Gospel Trumpet, and blessed are they that know the joyful sound—but I must come to a close, hoping the Lord will bless his people and the brethren not neglect their interest and duty with regard to our Old School paper, and ministers of the word.

I remain yours, in hope of eternal life.

GEORGE LOUTHAN.

The Church of Jesus Christ, called "Hamilton and Rossville." To the Elders and Messengers composing the Miami Association. Sendeth this Epistle of love and affection. Dear Brethren—we anticipate the approaching Anniversary with pleasure and delight, when we hope to meet you by our Letter and Messengers, and once more find the Association in peace, and in fellowship;—when *Zion's troubles and strife givers, jarring discords, and Ismaelitish spoutings, about worldly societies and institutions, shall have ceased to mar your peace,—detract your business—* and disgrace the regular Baptist cause. And in prospect of a season so desirable, we congratulate you brethren, as the highly favored of the Lord. Praying that the God of peace may be with you, and influence your hearts and deliberations by his Holy Spirit, that a revenue of praise and gratitude may redound to the glory of his great name—while his disconsolate children, will be edified, comforted and built up in the truth.

With respect to ourselves as a church, we have nothing interesting to lay before you—there has no change taken place, in our sentiments, since we gave a schedule of our faith in former Letters: Salvation, by grace alone, and the unchangeable love of God to his chosen people, continues to be our theme—our Joy—and our Song. At the same time brethren we are far from being as we could wish to be; we are mourning and lamenting, our cold, lifeless, and barren state of mind, and sometimes we fear that the enemy of souls, will yet succeed in making a rend, and scatter the little flock.

We continue to be blest with the gospel ministry once a month; by our worthy and esteemed Pastor, Elder Thomas Childers, who remains as ever—firm and unshaken in faith, as well as true to us—and to him who called him to be his servant. Within the past year, we have by Baptism received two, by letter two, dismissed by letter none—excluded none—restored none—died none—which leaves our present number fifty one, out of whom we have chosen brethren L. Garver, G. Louthan, J. Davis, and I. T. Saunders, as Messengers to the Association, beseeching you to receive them in the Lord, as the legal representatives of this church.

And now brethren, as we have but little to say about ourselves as a church, and supposing you will not be crowded with unprofitable business at the ensuing session, by way of an address, we will now occupy a little time and room here in giving a sketch of the thoughts and concern of your Little Sister, with reference to the Zion of God in general, and the Miami Association in particular:—It does seem to us beloveds;—that the old

SIGNS OF THE TIMES.

Alexandria, March 9, 1838.

NEW ARRANGEMENT OF THE MEETINGS OF OLD SCHOOL ASSOCIATIONS.

We are happy to announce to our Old School Brethren, the mutual arrangement entered into, by the Delaware, and Delaware River Associations; to change the time of their annual meetings; henceforth, the Delaware Association will meet on Saturday preceding the Fourth Sunday in May, and the Delaware River Association will in future meet on the Friday preceding the First Sunday in June.

By this new arrangement, many brethren, formerly deprived of the opportunity, may visit no less than four Old School associations, in regular succession.

Our Baltimore Association will meet this year, on Thursday preceding the third Sunday in May, 10 o'clock A. M. at the Meeting house of the Warren Church, Baltimore Co. Md. about 12 miles from the City of Baltimore, and within about 2 miles of a railroad, by which they can be conveyed from Baltimore daily.

A general Meeting of Old School Baptists, is invited, and expected to meet at the same time and place, with the Baltimore Association.

On Saturday, of the following week, viz. May 19th, the Delaware Association will convene, by appointment, with the Church at Rock Springs, Cecil Co. Md. (near Conewingo Bridge) about 50 miles north of the Warren Meeting house, and on the way to the place of the meeting of Del. Riv. Association.

Delaware River Association, will meet, on Friday before first Sunday in June, (viz. June 1st.) at Kingwood Baptist Meeting house, Hunterdon Co. N. J. about 35 miles north of Philadelphia, perhaps 50 or 60, north of the Rock Spring Meeting, and directly on the way to Warwick Association.

The Warwick Association have appointed their next meeting, to be held with the Church at Hardeston Sussex Co. N. J. (little more than one day's ride from Kingwood,) to commence on the Second Wednesday (13th) in June, next, 10 o'clock A. M.

By this arrangement, brethren who may desire to attend these associations, may take Baltimore first, and proceed to the north, passing through a mighty host of Old School Baptist Churches, and have a regular Old School meeting, or Association to attend every week, and that too, without going at all out of their direct course. As we intend, if spared so long, to attend them all, we do most earnestly hope many of our brethren, especially from the south, and north, with some few expected from the far west, will bear us company.

If in connection with the present arrangement, the Warwick Association would change their annual meetings, so as to hold them on the First Wednesday in June, instead of the second, and let the Lexington Association come on the Second, we would have a string of Associational yearly meetings, of decidedly Old School stamp, extending from Baltimore Md. nearly to Albany N. Y. a distance of 350 miles, and the line of march, so completely strewn with old school Churches, and brethren, that our ministering Regulars, might lodge every night, where their company is very desirable, with brethren and churches of the primitive faith.

Owing to the circumstance of our having been called away to Baltimore, the past week, on business, together with our desire to give place to a crowd of interesting communications, our editorial matter for the present number, is necessarily limited.

Mother, Miami Association of Regular Baptists, are the highly favored of the Lord; that there is not a people on earth—under stronger obligations to be grateful and to praise the Lord, than we are—Oh brethren what hath God wrought—in addition to the gift of eternal life, and a good hope through grace. He hath fought our battles, scattered our enemies, crowned us with victory, and now restored that which he had not taken away—viz: the unity of the spirit in the bond of peace—so that we can once more resume our former privileges and character—a separate and peculiar people, a chosen generation—a Royal Priesthood, a holy nation, to show forth the praises of him who called us from darkness into his marvellous light. And now let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy. Let them exalt him in the congregation of churches, and praise him in the assembly of the elders, for the Lord hath done great things for us wherefore we are glad;—And to more fully appreciate our blessings and high privileges, we need only contrast our present happy state—with our former confusion; or even compare our present situation, with that of our brethren in corresponding Associations;—They are now desponding and overpowered, with no prospect of success equal to that of ours—and while they are being cast out, and wolf-driven we are here in peace, and knit together in love and christian affection, enjoying some of that rest that remaineth to the people of God.—Praise therefore on our part is comely, and has been the employment of God's people, in all ages of the church, especially after some great deliverance from their enemies, temporal or spiritual.—Under the former dispensation they held *Jubilees and rejoicings*; and the church in the wilderness, sung praises and victory, to him who had landed them safe on the shore of deliverance, while their enemies were drowned in the depth of the *Red Sea*. But here brethren we pause, and feel *admonished*:—For it seems that Israel sung God's praise; but soon forgot his works, and tempted him in the desert;—For which says the Psalmist, *God sent leanness into their soul*," and even under the gospel dispensation, it seems, the churches were not perfect and faultless, for when the Alpha and Omega made his revelation to his servant John in the Isle of Patmos, he presented some serious charges against seven churches in Asia;—and commanded John to write them in a book, and send them to those churches, with this injunction to each letter. "He that hath an ear, let him hear what the Spirit saith to the churches." And now the inference to be drawn is, that these things were written for our admonition and instruction in righteousness. And now brethren, seeing that our late struggle is over, and the bond woman and her children cast out, shall we rise up to play—turn to idols, the world and its toys, or even set down at ease in Zion with folded arms and total indifference, and conclude we have nothing more to do, and so treat the cause of Jesus Christ and the gospel of the blessed God, as something detached from us and from our best interest, *pleasure and delight*? God forbid that we should so sin because grace abounds. And we are persuaded better things of his people though we thus speak. At the same time, let us confess the chastening hand of our Heavenly Parent, He is now visiting his children with a rod, and chastising them for their good; "Zion is now afflicted with wave upon wave, whom no man can comfort, and no man can save." In all quarters of the globe, as the voice of one man, the cry is; "*Oh my leanness, my leanness*." Thus it seems that the Lord is holding a controversy with his people; and he cannot but do right, neither will he afflict without cause. But where that cause is, and what it is, none of us can point out. We all agree, however, that in suffering that woman Jezebel to teach and seduce the regular Baptists, that we have grossly erred, to our sorrow, pain and distress, and now seeing that she, together with her daughter, and institutions are cast out of our Association, let us be careful to see that she has left no filth and dreggs behind: Let us take the candle and search within,—and whatsoever we find out of place, and contrary to Apostolic faith and practice, whether it be sins of omission, or commission, or whether the evil be found in Associations as such, or churches, or individuals, let us find it, confess it, expose it, and remove it, for we all know brethren that error will never profit any of us; besides it is God dishonoring and destructive to the health and comfort of God's dear children. It is true that with reference to the "*perseverance of the saints*," and the safety of the elect of God, we have no fears, because the promises and "foundation of God standeth sure, hav-

ing this seal the Lord knoweth them that are his." And the eternal God is the refuge of Zion, and underneath are the everlasting arms; consequently in passing through the furnace of affliction, we may suffer loss of dress, while he will purify unto himself a peculiar people zealous of good works; nevertheless, with reference to the church militant and her present state we say, that the time has been when the Regular Baptists, were a *happy, lively and heavenly minded people*, walking in the commandments and ordinances of the Lord blameless, of one Lord, one faith and one baptism.

When looking at things as they now are, especially the destitute churches, and the low state of the Ministry as to numbers, how discouraged we feel; we can call to mind only, those who once laboured for us, and mingled with us, but they are gone home; while perhaps some even now in our ranks, among the Elders will shortly fall asleep in Jesus. And then when we count the remaining few of the Ministers of the gospel, now left in our Association who stand upon Zion's walls and contend for the faith once delivered to the saints; how gloomy and cast down we are; we cry how long, Oh Lord, wilt thou hide thyself from thy people? And under such discouragements shall we apply to some Theological Seminary or Missionary Board, for a supply of scientific dandies, boy bishops, and wool-gatherers? NO, God forbid, will be the response of every Old School Regular Baptist; for they have not so learned Christ. When the harvest is great and the laborers but few, He directs us to pray the Lord of the harvest that he will send forth more labourers into his harvest. But here again, even in this reasonable service how short we come how we mourn and lament on backwardness, want of confidence in his word, and our inability to perform—how little do we see and feel, of that devout engagedness, and holy zeal in prayer, that the glorious gospel may prosper, have free course and be glorified, when our ministers shall be free and discharged, from all further burthens, and contentions with the societies & their advocates; when instead of appearing as soldiers and warriors in the pulpit, (against an enemy that has fled,) may they come in the fullness of the blessing of the gospel of Christ, as so many earthen vessels richly laden with *wine and milk, treasures, blessings and benefits* for the sheep and lambs of Jesus.

And believing as we do, that it is our duty and privilege to liberally support those who labour among us in word and doctrine, how we would rejoice to see Gods heralds set free from worldly cares, which choke the word, when churches shall say to their Pastors, Go. Go to such a church and see how our destitute brethren do; do not carry your burden of care along; leave your concerns, your *farms*, your merchandize and medicines behind you; and go in the name of the Lord, and preach his gospel, while we who have received spiritual things at your hands, have abundance and to spare—God loves a cheerful giver; and we will see to your family, your wives and their little ones; therefore go, and as you go preach, cry aloud and spare not and do not forget the lillies and sparrows, and that your very hairs are all numbered.

In searching for the old paths, the gift of *exhortation*, stands prominent in our view, and we are ready to enquire *Oh why*, and *when*, and *where was it*; that the gift of exhortation was first lost to the Regular Baptist church, we once thought this comforting band maid went hand in hand with those who gave illustrations upon doctrine and to be attended to daily, and so much the more as you see the day approaching. These reflections with others, not named, have grown out of an enquiry into our present condition compared with the Scriptures.

And now brethren we conclude about thus; that if every thing is just as it should be, and the Lord's set time to favor Zion has come, we shall soon receive some pretty good company, when we shall see the stately steppings of the king in the sanctuary of his grace; and and the trophies of his grace returning to Zion with songs and everlasting joys upon their head; when he shall say to his spouse "arise my love, my fair one, and come away; for lo, the winter's past, the rain is over, the time of singing of birds has come, and the voice of the turtle is heard in the land, when the bride will respond, Come Lord Jesus come quickly." Then will Christ and his cross, and the salvation of sinners; engross the supreme affection of our heart, and brotherly love increase and abound, to the glory of God; Amen.

Read and approved, August 19, 1837, and Signed by order and in behalf of the Church.

I. T. SAUNDERS, Church Clerk.

Poetry.

From the Gospel Standard, (Eng.)

THE LOVE OF GOD.

Look up, my soul, adore the grace
That rescued thee from death;
Awake, and all its beauties trace
With new refined breath.
O let my prayer and praise be paid
To Him who loved and died;
And may I never go astray
From his dear wounded side.
When I behold the love of God,
I'm fill'd with awe profound,
To think that such a wretch as I
Should in his love be found.
'Twas love that brought Him from the skies,
To save rebellious man;
To satisfy the law of God,
How sovereign was the plan,
This plan the Father did foresee,
Ere world or stars were made;
'Twas in his counsels then decreed,
To raise us from the dead.
Raised from the dead, we light receive,
His wonders for to trace;
O how amazing is his love,
The depths of sovereign grace!
This grace is by his Son conveyed
To every heaven-born soul;
And fresh supplies he will them give,
Till his redeem'd's made whole.
And when the building is complete,
The saints, with one accord,
Will shout and cry, "Grace unto it,
Thou ever blessed Lord."
Worthy the Lamb that once was slain,
Will be their endless song;
Worthy art thou to live and reign
With all thy ransomed throng.
Come, sighing, groaning, weeping souls,
Press'd with your load of sin,
View your salvation here complete
Through precious blood divine.
Then shall their prayer be turn'd to praise;
O glorious, happy they!
New raptures shall their souls enjoy,
Through one eternal day.
Poor trembling sinner, view the Lord,
That saves a sin-sick soul;
And ne'er forget that precious sight,
Till thy sad hearts made whole.
When doubts and fears distress thy mind,
Unto that fountain fly;
In every state that thou art in,
This refuge still is nigh.
'Tis opened wide for such as those
Who feel their load of guilt;
For every panting, longing soul,
His precious blood was spilt.
'Tis sweet to view this precious blood,
But sweeter when applied,
To heal the wounds of those he loves,
For such the Saviour died.
When back to Calvary thou art led,
Thy blessed Lord to view,
The richness of that solemn sight
Will faith and love renew.
Now, forward look, by precious faith,
To thy exalted Head,
Who ever lives and reigns above,
For thee to intercede.
O may my faith be kept alive,
While in this world I stay,
Till thou art pleased to call me hence,
To realms of endless day.

Manchester, February 22. A POOR SINNER.

Christ does not mark his sheep through fear of losing them, but because he is determined to have them.
Better to keep company with doubting Christians, than to associate with confident Infidels.
He that from battle runs away,
May live to fight another day.

Circular Letter.

The Messengers and members of the Sangamon (Ill.) Association, convened at Spring Creek Church, on Saturday before the second Lord's day in September, 1837, to the Churches comprising the same, whom they represent, send christian, salutations.

BELoved BRETHREN:—We have been permitted by a kind and indulgent parent, once more to meet in an associate capacity, according to our appointment. Beloved brethren; we were much consoled in hearing from you by letters and messengers: we are comforted by your joy, and grieve in your sorrow. Jesus says "in the world ye shall have tribulation but in me, ye shall have peace." This is verified to every real believer. Yes, brethren, our natures too often reach to the things of this world; it is unbelief, still remaining in our pollution that brings upon us most of our afflictions. There is nothing in the grace of God, or in the love, and requirements of Jesus Christ, that afflicts the Christian; but it is the opposition of his unreconciled nature. Thus brethren, we can see the cause of the opposition of the world to truth; hence the Apostle says in the latter day perilous times shall come. Men will be lovers of themselves, heady high minded, lovers of pleasure more than the lovers of God. Thus brethren you see it foretold by the spirit of inspiration, the effect of light and truth, upon men, whose natures are not subjected by the love of the truth; Inspiration continues—"Spots in your feasts"—"while they feast with you"—sporting themselves with their own deceivings—speaking great swelling words of vanity—having men's persons in admiration because of advantage. These testimonies given by the different inspired pensmen, all pointing to the same characters, having the form of godliness, but denying the power. They are described Mystery Babylon, that the kings of the earth have committed fornication with. Paul says the mystery of iniquity doth already work. These testimonies are given with many others in the Old and New Testament, to the Church of God, that they may not be drawn into the errors incident and pleasing to man's carnal nature.—The mystery of iniquity cannot mean open vulgar profaneness, too common to man: But it is evident, that religion which is not based on God, but for a pretence make long prayers, with a great show of sanctity, and really calling themselves believers in Christ Jesus, whose truth they deny by word and action. Think it not strange brethren concerning these fiery trials.—Christ has told you, he has left it on record for your information, that you be not dismayed, that these religionists are and ever have been the enemies of God, and his righteousness. It was the zealous Jews who were so righteous in their own opinion, that they accused Christ of breaking the Sabbath, of being a wicked man, a wine bibber, &c. They were so great professors of Religion, that they made the house of God a den of thieves; they manifested their depravity (notwithstanding their great zeal for God,) by their loving the uppermost seats at feasts, greetings in the markets, and to be called of men rabbi, rabbi. These manifested their hatred to the truth, by killing our Lord and Saviour Jesus Christ. Thus brethren, we see that it is the greatest professors of religion, that have not the love of truth, that have, and do, lift the most malignant arm against Christ and his Church. It is this spirit in every age of the world, that has perverted the truth, and love of Christ. It has formed the scarlet colored beast by taking the government from the Church, and placing it in the hands of Priests, Bishops and Popes, in whom is found the blood of the saints and martyrs of Jesus, and the word of God, tells us, that by their works ye shall know them. Hence brethren, it is evident that the glorious system of salvation has not introduced a system of speculation, trade, traffic, or self aggrandizement to man. These are found only in the Church of Antichrist; to and for this purpose Theological institutions were invented by the Pope, and not by Christ; hence it is

evident from the testimony of Revelation that every Church, who give up their legitimate authority to Priests, Bishops, Popes, Councils, Presbyters, Conferences or Associations, have disfranchised themselves of the liberty wherewith Christ has made them free; and have become degraded slaves of the church of Antichrist, and cannot perform the commands of Christ, and they cease to be the salt of the earth, and light of the world.

Beloved brethren, we ought not to be dismayed, when we see iniquity take the garb of righteousness: we are told by Christ, and all the inspired pensmen of God, that it would be. We may always know them by their trusting in man, and making flesh their arm; they visit widows' houses to devour them, crying give! gold, silver, literature for salvation, to the ends of the earth. This has been the cry of episcopacy, in all ages of the world, while shedding the blood of the followers of Jesus. Be not deceived by feigned words. A tree is known by its fruit. Pride, pomposity, falsehood, and deceit, are not the fruits of the spirit of God. But the idols of gold, silver and brass, with the wisdom of haughty man, will be smitten with the stone cut out of the mountain, without hands; it shall smite the image which episcopacy has set up, so that it shall become like the chaff of a summer threshing floor. That word which was made flesh, the glorious system of truth possesses its own power (without the Pope's theological seminaries,) to call into effect the purposes of his love and send his salvation to the ends of the earth. His arm is not shortened that he cannot save; when Christ, by the virtue of his own blood, shall deliver the heathen from their idolatry, he will not chain them to the car of episcopacy. Brethren pray for Christ's salvation, which saves from sin. Support the Ministers of the cross, that preach Jesus, not for filthy lucre, but of a ready mind, and in all things act as the lovers of God, be of one mind, deal equal justice to all men, and just and equal reciprocity between man and man.

Great God, thy nature has no bounds,
Nor shall thy word be sold;
For heaps of silver well refined,
Or hoards of choicest gold.

Receipts.

Mrs. Wm. Mankin,	D. C.	\$1 00
John Beavers,	do.	1 00
Joseph Grimes,	do.	2 00
Miss Joanna Shackelford,	Va.	1 00
Miss Nancy Bridwell,	do.	1 00
Miss Susanna Bice,	do.	1 00
James Williams,	do.	5 00
Elder S. Trott,	do.	1 00
Elder Daniel James,	do.	1 00
Elder Wm. Marvin,	do.	5 00
Eld. Daniel James,	do.	3 00
Elder J. B. Bowen,	Pa.	10 00
Elder T. Robinson,	do.	3 00
Furna. Ivey,	Ga.	10 00
John Lassetter,	do.	10 00
Elder Allen Cleveland,	do.	5 00
S. J. Chandler,	N. C.	5 00
Elder J. H. Walker,	Ky.	5 00
Elder Joseph Cullen,	do.	10 00
Sanford Allen, Esq.,	do.	6 00
Dea. Nathan Thompson,	N. Y.	5 00
Dea. O. Mills,	do.	1 00
R. A. Morton, Esq.,	Ohio	5 00
John Taylor Esq.,	do.	10 00
Mrs. Nelms,	Md.	1 50
Miss Lemmon,	do.	3 00
Joseph Hughes,	do.	1 00
J. Lownds,	do.	1 00
John Combs for Eld. J. Osbourne,	do.	1 00
Aaron Badgley,	Il.	5 00
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

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GILBERT BREEBE, Editor.

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Communications.

For the Signs of the Times.

THOUGHTS ON REV. i. 4.—(Continued.)—
"And from the Seven Spirits which are before the throne."

Brother Bowen:—I will now give you my views of the Seven Spirits mentioned in your text.

I understand the expression, in the different passages where it is found to have reference to the gifts, and other communications of the Holy Spirit.

It does not appear consistent, with divine revelation, to consider the Third personal existence in the Godhead, in his essential existence, as divided or multiplied into sevens, seeing that he is revealed as God, co-essentially and co-eternally, with the Father and the Word, self-existent and indivisible; and who is spoken of, as, "That one and the self-same Spirit, dividing to every man, that is of his gifts, severally as he will," or according to his sovereign pleasure. 1 Cor. xii. 11.

Perhaps some may feel on objection to the idea given above, as I confess I did at first, from the fact, that in some instances where the seven Spirits of God are spoken of, as we shall have occasion to notice, they are spoken of as having a special relation to Christ, and as possessed by him.—But on examining the Scriptures, it will be found, that as the Holy Spirit had a share with the Father in sending Christ as a Redeemer, so in furnishing him for the work.—Says, the Lord the Redeemer, after declaring himself in the sovereignty, majesty and attributes of God,—"Now the Lord God and his Spirit hath sent me." Isa. xlviii. 16. Hence the Holy Spirit united with the Father in acknowledging Jesus as the Messiah, at his baptism Math. iii. 16. It is expressly said, "God giveth not the Spirit by measure unto him;" John iii. 34, that he through the eternal Spirit offered himself without spot unto God; Heb. ix. 14; that he was quickened by the Spirit 1 Pet. iii. 15. see also Isa. lxii. 1.—Hence, as it is as Mediator that the Son now governs the world, having all power given to him in heaven and in earth, Math. xxviii. 18, so the

same Spirit that furnished him as Mediator for his work on earth, still furnishes him for exercising his delegated power, in his exaltation.—I say delegated power, for it is a given power, see the text quoted above, see also, 1 Cor. xv. 24—28, and Phil. ii. 9.—And the mystery of this as consisting with Christ's being God, is in a measure solved by the consideration that it is as the appointed King of Zion, and Mediator that he thus reigns. *

Others may, at first thought, perhaps, object to the idea of the communications and gifts of the Holy Spirit, being called Spirits.—But I think on examining the Scriptures again, it will be found that this is according to Scriptural use.—Thus that which I think is nothing, other than a communication of the Holy Spirit, as communicated to the disciples on the day of Pentecost is called the Holy Ghost. Thus also it is said that the Spirit of the Lord came upon Saul 1 Sam. x. 6, and 10. Again it is said the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him, 1 Sam. xvi. 14.—No one I think can understand by the Spirit of the Lord in this case any thing more than a communication from the Holy Spirit preparing him for

* I say in part, for still "Great is the mystery of godliness, God was manifest in the flesh." I had occasion to say on a recent occasion, writing of Christ as the true Nazarene, that he did not act from a borrowed or derived power, that is from any thing external, so I still say, and so the scriptures sustain me, in that and in what I say above of Christ exercising a delegated power. In the xlviii. chap. of Isaiah, He who in verse 16, says "Now the Lord God and his Spirit hath sent me," in verses 12 and 13, says I am he: I am the first; I also am the last; thine hands also hath laid the foundations of the earth, and my right hand hath spanned the heavens, &c. And in Isaiah xiv. He who in verse 23, hath sworn, "That unto me every knee shall bow," &c. in verse 22 says, "I am God, and there is none else." But he to whom every knee shall bow, &c. is Christ Jesus. Phil. ii. 10—11. And thus it is, that whilst the Spirit of the Lord God is upon Christ anointing him to preach the gospel (Isaiah lxi. 1, and Luke iv. 21.) and the Spirit is given, not by measure unto him, (1 John iii. 34,) that Spirit is the Spirit of Christ, 1 Peter i. 11 and iii. 18—19. And whilst Christ says, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me he doeth the works;" and again, "The words which ye hear is not mine, but the Father which sent me" (John xiv. 10 and 24, he also says, "I and my Father are one." John x. 30.

The fact seems thus clearly revealed, that, whilst there is a personal distinction existing between the Father, the Word (or Son) and the Holy Ghost, these Three are One; and that whilst Christ was sent of the Father, does the will of the Father, and now exercises a power given him of the Father, for a special object John xvii. 2, and had the Spirit given to him, and through the eternal Spirit offered himself &c., yet that he is God equally with the Father and the Holy Spirit. In a word that Christ and the Holy Spirit in performing their respective parts in the work of salvation, tho' they act each in dependence on the other, and both in conformity to the will of the Father, yet, each act is divinely independent of any external influence or aid, as did the Father in predestinating the many sons unto glory, or in the work of creation.

the station, he was appointed to.—Again, the Spirit of Christ in the prophets was an inspiration of God, or of the Holy Spirit, see 1 Pet. i. 11,—2 Tim. iii. 16. And the new life with which the child of grace is quickened, is called the spirit, Rom. viii. 2, and 4, 5, and in other places.—And by the expression For God giveth not the Spirit by measure unto him, as quoted above: I think we cannot understand, that the personal distinction or, if you please, the person of the Holy Spirit, was given to him.—And the same is, I think, a parallel passage with some in which the seven Spirits of God are mentioned.

Having thus endeavoured to remove the above objections, I will now proceed to the consideration of the subject before me.

John pronounces a blessing, or wishes peace to the seven churches, "from him which is, which was, and which is to come, and from the seven Spirits which are before his throne."—Now as there has been nothing showed hitherto of these seven Spirits, we must look forward to find an explanation of them.—We will therefore notice the several instances, where they are more particularly mentioned.

The first is in, Rev. iii. 1, "These things saith, he that hath the seven Spirits of God and the seven stars."—The seven stars are explained, Rev. i. 16, and 20, to be the angles of the seven churches. But we must bear in mind that this is all prophetic language. I therefore understand, by the seven churches, or seven golden candlesticks (Rev. i. 12, 13 and 20.) and as spoken separately of in the following Chap. the visible church of Christ, in all ages and in all her branches, from the Apostolic age, to the end of the church militant.—And as Christ is represented as walking in the midst of the seven golden candlesticks Rev. ii. 1, so will he be with his church in all ages, and with all her branches, strengthening, comforting, leading and defending his people and churches, or as he says, Math. xviii. 20. "Where two or three are gathered together in my name, there am I in the midst of them." Gathered together, by the Holy Spirit, into a church relation; in my name, in submission to my authority and directions, there am I.

By the seven stars or angles of the seven churches, are intended the ministers, or messengers (as the word angel implies,) of the churches. And these being also seven, they can intend no less than Christ's true ministers of every age of the church.—As he hath the seven stars, or according to Rev. ii. 1, holdeth them in his right hand; so he will continue in an especial manner, to sustain his true ministers amidst all their difficulties, keep them as his, amidst all the changes of others, and thus keep up a continued succession,

of faithful witnesses. There is a peculiar propriety in the noticing them thus, for their encouragement, in the Ephesian church state, the period of persecutions under the Roman Emperors; and in the Sardian church state, the period when conformity to other denominations has been prevailing in years past, among the *baptists*, to so great an extent.—

As the *seven Spirits* are here connected with the *seven stars*, we may perhaps here understand by them, that full supply of gifts for the ministry, which he has to bestow upon his churches; for when he ascended up on high he received gifts for men &c. *Psa. lxviii. 18.* Hence the importance of attending to the direction, "Pray ye the Lord of the harvest, that he will send forth more labourers into his harvest," instead of looking to the schools and education funds to supply them.—Or by the seven Spirits here, the same may be intended as in *Rev. v. 6*, viz. that power and knowledge which Christ has to govern the world in wisdom. And thus there is the same brought to view here for the encouragement of his ministers, as Christ declared when he first commissioned his disciples to go and teach all nations, saying "all power is given to me in heaven and in earth." Hence they might go with confidence in dependence on him. He adds "Lo I am with you always even unto the end of the world."

Pasas tas hemeras, all days, eas tes sunteleias tou aionos, until the consumation, or end of *aionos*, which, when used in relation to time, means, a time or the duration of the world, when used in reference to the period beyond the duration of time, it means *eternity* or *everlasting*, as in *Nath. xxv. 45.*—I have thus particularly noticed this passage, because some have considered the above promise as made only to the Apostles, and the end of the world meaning into all the world where they should go, that is the end of the world as to space. But we see, from the above that all the expressions have special reference—not to space—but to time, and clearly embraces the whole duration of time, and thus embraces the ministers of Christ in every age. Hence whilst Christ holds his ministers, he holds all power to protect them, and to accomplish his purpose with them; yea to qualify them for the work designed for them, and to support them, without the help of theological schools or mission funds.—In *Rev. iv. 5*, the seven Spirits of God are again mentioned. "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." John as described in this chapter, had a vision of the glory of the gospel dispensation and gospel church. He sees the King of Zion enthroned in glory, and a rainbow round about the throne, the emblem of the everlasting covenant, of peace, and freedom from the curse. *Gen. viii. 21* and *ix. 11, 17.* And round about the throne four and twenty Elders seated; representing the whole church of Christ both from among Jews and Gentiles.—There is evidently from the number of elders a reference to the twelve tribes of Israel. And as

there are twelve elders to represent the churches which have been, or shall be formed from the descendents of the twelve patriarchs, so the other twelve may represent the spiritual Israel from among the Gentiles, as being spiritually the descendents of the twelve Apostles. Thus in the gates and foundations of the New Jerusalem, we find the names of the twelve tribes of Israel, and of the twelve Apostles, of the Lamb. *Rev. xxi. 12* and *14.*—"And out of the throne proceeded lightnings and thunderings and voices," representing the terror from Christ which the gospel, faithfully preached, strikes into the enemies of the church of Christ. Also the convictions of sin which come by the law as in the hands of Christ or the Holy Spirit, whereby the people fall under him, when his arrows are sharp in the hearts of the King's enemies. *Psa. xlv. 5.*

The seven lamps burning before the throne which are the seven Spirits of God, being lamps of fire, communicated warmth as well as light. They may therefore represent that fulness of grace communicated to the saints and to the churches producing, life, light and warmth in religion, or love and zeal. Or as the seven lamps seem to have a reference to the seven golden candlesticks, they may represent the gospel and gospel ministry as borne up by the churches, communicating warmth and light to the children of God.

Another instance where the seven Spirits of God are brought to view, is in *Rev. v. 6.* "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

The four beasts here spoken of and which are described *Rev. iv. 6—9*, are the same as the living creatures of Ezekiel's vision *Ezek. Chap. i.* and *10* on which I have formerly given my views, in treating on *Isa. iv. 6.* 'Signs' Vol. v. No. 15, P. 114.

As Christ is here represented as a Lamb that had been slain, it is to show, that as the exalted Mediator and Redeemer, the things here spoken of are transacted by him. Horns have always been considered as emblems of power. Hence his having seven horns denotes, that all power, or power over all flesh, given to him *Matt. xxviii. 18*, and *John xvii. 2.* That which he is here represented as performing, is the opening of the seven seals of the sealed book, as in *chap. vi.* and *8*, and denotes his unfolding, in his government of the world, the mysteries which had been before sealed up in the purpose of God, concerning the preparing of the way for the manifestation of the Beast; the reign of the Beast under the seven trumpets, *chap. viii. 9*, and *xi. verse 15*; and her utter destruction under the seven vials full of the wrath of God, *chaps. xv. and xvi.* Hence the whole has clearly a relation to his providential government. But as he is seen in the midst of the four beasts, and four and twenty elders; it is to show that amidst all the wars, fam-

ines, overthrow of nations, persecutions, &c. that his providential opening of the seals, developes, he reigns in the midst of his churches, is great in Zion *Psa. xcix. 2*, and has a special care and regard to his faithful witnesses, and to his churches, and people. A blessed consideration, this, for the comfort and encouragement of his ministers and people; if they but have faith to lay hold of it in the times of their troubles.

But the vision does not stop here, with his seven horns, he has seven eyes.—Eyes are as expressive of oversight, penetration, knowledge, &c., as horns are of power. His having seven eyes, "which are the seven Spirits of God sent forth into all the earth," denote the unmeasured communication of the Holy Spirit unto him of the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, as is said *Isaiah xi. 2—5.* "The spirit of the Lord shall rest upon him," and be spirit of wisdom, &c. unto him, confirming what I have before said of the communication of the Spirit. As the "Spirit searcheth all things, yea the deep things of God," *1 Cor. ii. 10*, so his resting upon Christ on the fullness of his communications, enables him, with perfect knowledge of all things, and infinite wisdom to control all the confusion, disorder &c., occasioned in the world by the man of sin, so as thereby exactly to accomplish the glorious purposes of God concerning his Zion; and to enable him to exercise that perfect oversight and control over his people and all things connected with them, over the man of sin in all his ramifications and all things connected with him, over the world and all its affairs, that not a single lamb of all that the Father hath given him, shall be swept away by the overflowing scourge, nor floated away by the flood of delusion and error, so as finally to perish, yea that nothing shall transpire amidst the whole mass of corruption, confusion and devastation, really to harm them. Well therefore may the children of God commit the cause of Zion and their own cases, how much soever encompassed with difficulties; into his hands, as unto a faithful Creator; not seeking other wisdom, other protection or other help.

This text, *Rev. v. 6*, has a manifest reference to *Zech. iv. 10*, and that again to *Zech. iii. 9*. In the latter quoted passage, the Lord's Servant, the Branch, is presented in vision as a stone, that on which the church of Christ rests, and that on which all the enemies of his church, stumble, fall and are broken. This stone has seven eyes, denoting as in the other case, the perfection of knowledge and wisdom which Christ as Mediator possesses. They are engraven upon it, which confirms the idea I have advanced of this spirit of knowledge and wisdom being communicated to him.

In *Zech. iv. 10*, Zerubbabel is presented to view as typical of Christ, with the plummet in his hand, denoting that exact order with which the gospel church should be built up, prefigured by the building of Zerubbabel's temple.—"With

those seven; they are the eyes of the Lord which run to and fro through all the earth."

There can be no dispute that the *those seven* which are the eyes of the Lord &c., are the same as the seven eyes engraven on the stone mentioned chap. iii. 9. The primary import of this was, that Zerubbabel and his associates should be so guided and strengthened as to finish the building of the temple notwithstanding the *troublesome times*; Dan. ix. 25, it being "Not by might nor by power, but by my Spirit saith the Lord of hosts," verse 6. And more fully denoting typically, that not by human *might nor power*, but by the Spirit of the Lord, Christ should carry up the building of his temple, the gospel church, and by the *gospel plummet*, to the bringing on the *topmost stone* thereof with shoutings, and—not of works—but, *Grace, grace unto it*; and this should go on amidst all the *troublesome times* consequent upon the opposition of the *man of sin*.—Hence this points out, not only the necessity, that Christ should have power given him over all flesh, in order to the accomplishing of this work, but also the perfect wisdom and foreknowledge with which he should exercise that power to the accomplishing of his gracious purposes.

There are one or two other texts, having a bearing upon this subject, which I had thought to have noticed, but as I have extended this communication already to two great a length, I will leave them now. Perhaps I may notice them hereafter.

Returning now to the text Rev. i. 4,—and having shown what I understand by the *seven Spirits before the throne*, that is the *seven Spirits of God* mentioned in those other texts, I will notice who is intended by the expressions, "Him which is, which was, and which is to come."—I can understand none other than the Messiah intended here, although he is again mentioned in the following verses, compare verses 11 and 13 with verse 8 and both with this. The descriptive expressions here used, are applicable to Christ in more instances than one. I will notice one. He is now, in the *light of the gospel*, the salvation and hope of his people; he was previous to his incarnation, in *types, promises, &c.* the salvation of his people: he is to come a *second time without sin unto salvation*, even to the perfect deliverance of his saints, souls and bodies, and in view of this second coming he is the hope of his people. Heb. ix. 28.—John, as before remarked, writes, to the seven churches, that is to the church of Christ in all her branches, *peace from him and from the seven Spirits which are before his throne*.

If we understand him to intend, the seven Spirits of God mentioned, Rev. v. 6, intending that perfect wisdom, knowledge, &c. which the Holy Spirit communicates to him, in his government of the world; and those are truly *before his throne*, for all the administration of his government is under their divine influence, you, my brother, as well as I, know how appropriate and

kind the wish or petition, that we should have peace from the providential dispensations of him who sitteth upon the throne. How desirable that his providential dealings with us, should be such as to promote our peace and quietness, or rather that under all the trying dispensations, it is his pleasure we should pass through, and amidst all the opposition we may be called to meet, we should enjoy that resignation, that submission to his will, which is so well calculated to promote peace and quietness of mind amidst the storm. And when in truth our faith can descry his *seven horns* extended, and his *seven eyes* watching for the protection and good of his people, can feel staid on his wisdom, faithfulness, power and love, outward trials and the *blasts of the terrible ones*, are as a storm against the wall, whilst we are comfortably sheltered behind it, or in the house. See Isaiah xxv. 4.

If by the seven Spirits here, we understand, the *seven lamps of fire burning before the throne*,—How desirable that the preached gospel and all the communications of the blessed Spirit to the saints should bring peace to our minds. How painful when these blessings are around us, instead of being permitted to rejoice in the participation of them, to be called to mourn, our darkness, our barrenness, our coldness, our worldly mindedness, our awful departures from God &c.

Or if the *seven Spirits* connected with the *seven stars*, be understood and as representing the gifts for the ministry, we know that the possessing, calling forth, and exercising of these gifts have sometimes resulted in marring the peace of the churches. Instead of this, how desirable that according to their true intent they should, wherever possessed, be productive of peace and harmony among the saints. How important that the ministers of Christ, whether possessing gifts according to the measure of *five talents*, of *two*, or of *one*, should so improve them as to promote the peace of their own souls, and to the peace and comfort of the saints in their collective or individual relations. And where churches have the witness that persons possess these gifts whether in a greater or less degree, it is certainly incumbent on them to know and cherish such as the ministers of Christ. It is no less incumbent on the churches, if they would seek their own peace, and the honor of Christ's cause, to strictly and perseveringly guard against thrusting into the ministry, or against countenancing as a minister of Christ, any person, whatever may be his natural or acquired talents, of whom we have not the internal witness, that he is endowed with those *spiritual* gifts for the ministry, which the Holy Spirit alone imparteth.

Thus, my brother, I have given you the views I entertain on this and the parallel text whether they will be satisfactory to you and others is not for me to say. *Such as I* have, give I unto you. If they have been communicated unto me by the Holy Spirit, he will make them blessings. If otherwise may he prevent their hurt.

Yours affectionately, S. TROTT.
Fairfax C. H., Va. Feb. 15th, 1838.

For the Signs of the Times.

DEAR BROTHER BEEBE:—Through snow storms and tempests, over rocks and mountains and rivers of ice, I have at length reached the district of the Red-stone Association; having met all my appointments, thus far as published, besides preaching every other day or night, except a few days whilst I was upon the National Road. For the first week after I left home the *South wind blew softly*, and I vainly imagined that the *winter was past, the rain was over and gone*, and the *flowers* were about to appear on the earth; but not long after there arose against me a *tempestuous wind*, and when neither sun nor stars in many days appeared, and no small tempest lay on me, nearly all hope that I should be able to proceed on my Journey was taken away. Besides this which was without, that which came upon me from within—Unbelief, the workings of inbred corruptions, fear, the assaults of the *Lion of Hell*, in a degree which perhaps I never experienced before, so that I was brought low, and almost to the eve several times of sounding a retreat. But God, who comforteth us in all our tribulation, stood with me, and strengthened me: and I was delivered out of the mouth of the *Lion*.

On my tour, thus far, I have met with many precious brethren, formed many new acquaintances which I trust will be consummated in the Kingdom of Glory, of whom I cannot now speak particularly, but will hereafter endeavour to furnish you with some sketches of my travels, and a condensed history of the ministers and Churches, or Associations, which I shall have visited.

I have but little time for writing whilst on the way; the few leisure moments, besides travelling from place to place and preaching every day, are occupied in useful and interesting conversation with the brethren, so that the most that I am able to do is to preserve some few notes of daily occurrences and observations.

In a recent No. of the "Signs of the Times", I notice your request for me to receive subscriptions &c. This, as I always have done, I had engaged to do before I saw that article, and had some subscriptions tendered me for the Signs, in the vicinity of Romney, Hampshire, Co. Va. in small notes, which I judged would, not be current with you, and therefore I did not take them. Since Elder H. Louthan left this section there has been no agent appointed there, you will therefore appoint brother William Trenton, Romney, Hampshire Co. Va. and send on his paper, and also all the papers taken by the brethren with him. Send the Signs from the commencement of the current Vol. to Elder William Brownfield, Uniontown, Fayette Co. Pa.

I am now at the house of bro. B. Whitlatch, where I have preached since I commenced this letter, and who requests me to say to you that brother John Horne does not receive his paper; you will therefore send it on.

Brother Horne's address is Belleville P. O.

Washington Co. Pa. Brother Whitlatch has been with me many days, a brother greatly beloved by me, and you would also love him much, and of whom, with others, I will speak more particularly hereafter as promised. I think it necessary, however now to remark (and which I do without the knowledge or advice of brother W. and of which he will remain ignorant until he reads this communication in the Signs), that I have visited the churches, and seen the brethren, who gave brother Whitlatch the certificates published in the 1st, No. of the present Vol. of the Signs, in refutation of a false and slanderous report circulated (if not *originated*) by certain professed *middle ground*, alias, *new school*, preachers; and from all that I have been able to gather upon the subject, the report, as the certificates abundantly show, is wholly without foundation—an *effort* of the new-party to traduce a character they cannot attain to, and to destroy the usefulness of a minister who is a sore thorn in their side. This party, you know, with us are famous for making *effort*—*charming word!*—but, as in this case, it is invariably *against* the Lord. His truth and people. “These also resist the truth; men of corrupt minds, reprobate concerning the faith.” “But they shall proceed no further: for their folly shall be manifest unto all.” I have preached to two churches under the ministry of one of the preachers implicated in the certificates referred to, viz. Frances Dawney. One of those churches is about to dispense with his services and in the other, there are many brethren who will not hear him, though it is thought he has the majority on his side. At this latter church—Newton—I preached on yesterday-evening, and Mr. Downey, being present, after I had concluded, come up into the pulpit and, without speaking to me, enquired if there was any brother who had a paper which he understood was circulated through the Country, with his name attached to it, if they had, he would be glad they would give it to him &c. Brother Whitlatch being present replied that the gentleman had allusion to him, and was about to state that he had not the paper with him, but he would furnish him with a copy, when Dawney interrupted him and told him indirectly that he could not speak in his house &c. and then proceeded to state that the *paper* with his name &c. was showed about through the Country, and he had *no means of redress!!* A more complete shifting of the ground in any dispute I never saw, by making brother Whitlatch the *assailant*, and himself the *defendant!* Brother W. however as soon as Mr. D. left the pulpit stated to the Congregation that he had appeared before the public in defence of his character, which a good providence had enabled him to do, and that he had assailed no person &c. and so the assembly was broken up, and we dispersed.

I have sent on my appointments to brother T. P. Dudley and brother Lewis Jacobs, for Kentucky; and have given to brother I. T. Saunders to make my appointments for my return

through Ohio. Owing to the zigzag course which I have taken in Va. and Pa. and the time consumed, I fear I shall not be able to visit the brethren to any extent in Indiana, if at all.

From this communication, my brethren and friends in Virginia, whom I often think of, will learn that I am well. I trust when it goes well with them, they will remember me.

I am your brother in Christ.

JOHN CLARK.

Near Waynesburg, Pa. 22nd, February, 1838.

Note.—I send you herewith one of the minutes of the Red-stone Association for 1835 with the request that you republish in the Signs, the circular letter thereof when convenient, which I think is a good thing. I would also take occasion to remark in this note, that the brethren of this Association are desirous to enter into correspondence with the churches and Associations on our side of the mountains in Eastern Virginia, and therefore I would recommend to brother Buck of the Ketocton, brother Lauck of the Ebenezer, and some brother of the Pattersons creek, Associations to forward a minute of their respective Associations to Elder William Brownfield Uniontown Fayette Co. Pa. And to Elder Barnett Whitlatch Waynesburg Green County Pa.

Perhaps one or both of these brethren will be on in August next at our Corresponding Meeting and at the Ketocton Association, when you are done with the minute sent, return it to Andrew Lynn Brownsville, Fayette Co. Pa.

J. C.

For the Signs of the Times.

Hamilton, Ohio, March 3rd, 1838.

DEAR BROTHER BEEBE:—By a communication recently received from Elder Clark, it appears that the blessed Lord is prospering him in his course westward, and that by this time he is in Kentucky, in or near the neighborhood of Eld. T. P. Dudley, thence visiting the saints further west and north till he arrives in Jackson county, Indiana. And from thence he will angle his course east, to the state of Ohio. Commencing his appointments at the *Old fort Recovery* on the Second Lord's day in April and Saturday proceeding. And as brother Clark has requested, or rather granted me the privilege of making a list and publishing some appointments for him within the Miami Association, and thence east through Ohio, (with certain restrictions though, as to time, and course homeward.) I have concluded upon the following arrangement for him. And I wish you to publish them as his appointments, to be punctually filled by him, if the Lord will.

PLACES.	TIME.	BAPTIST HOTELS.
Hamilton Church,	7th & 8th of April,	I. T. Saunders.
Elk Creek,	do 9th Mon.	do Eld. S. Gard
Jacksonburg,	do do eve'n.	do Southard
Winchester,	do 10 Tues.	do J. Taylor
Tapscott,	do 11 Wed.	do J. Tapscott
Middletown,	do 12 Thur.	do D. Taylor
Lebanon,	do 13 Fri.	do Bunday
Centerville,	do 14 Sat.	do Broadway
Beaver Ch.,	do 15 Sun.	do
Grassypoint,	do 16 Mon.	do Eld. Morris
Paint Creek,	do 17 Tues.	do Dea. S. Yeoman
Frankfort,	do 18 Wed.	do do Isaac Sperry
Zion Church,	do 19 Thur.	do call on Eld. Baker
Deer Creek,	do 20 Fri.	do J. Moore
Darbyville,	do 21 Sat.	do Ambrose
Pickaway,	do 22 Sun.	do
Turkey Run,	do 23 Mon.	do John Blue
Lancaster,	do 24 Tues.	do Eld. Carpenter
Walnut Ch.,	do 25 Wed.	do Brother Boory

Pleasant Run, do	26 Thur. April.	Dea. J. Hites
Licking Ch., do	27 Fri.	do Brother M. Beaver
Hog-Run, do	28 Sat.	do
Gratts, do	29 Sun.	do Adam Smith
Zanesville t'n. do	30 Mon.	do Brother Shepherd.

N. B.—I think it proper to observe here, that much of the information relative to the list of the above churches lying east of the Miami Association, (say commencing at Beaver church,) I obtained from a letter sent from Deacon I. Sperry to Elder Clark, and by him enclosed to me, and here I would further remark, that Elder Clark requests me to reserve one day to himself on this route, for the purpose of calling upon a relation of his residing near Newark, Licking county, between Columbus and Zanesville, so that if those few churches east of where brother Clark may turn aside to Newark, should be disappointed one day, they will know the cause, it is probable he may leave the route at Licking church, but I am not certain being unacquainted with the location of those churches.

I would also suggest to my Old School brethren in each church the propriety of their meeting Elder Clark one day previous to his visit to their respective churches, and to accompany him on to their church; by this plan there will be no difficulty in finding the road from church to church, as well as a gratification to be enjoyed by himself and all the brethren who desire his company and labours among them.

In making out the above list, I have to apologize to Elder Clark for a small digression or transgression upon his time, as I have detained him this side of Zanesville a little longer than allowed me; but as I am rather a privileged character among the Lord's people who still entrust me with something to do for them, I shall try to not repent or be sorry for the offence, besides I had no other motive than the good of Zion and the glory of God when I directed him to the many churches, as above named.

Brother Beebe will please publish the above appointments as soon as possible, for the information of those concerned and the good of the church. And now, may the good will of him that dwelt in the bush, so direct brother Clark, that he may come to the churches in the fulness of the blessing of the gospel of Christ, that Zion's King may in all things be glorified, and the poor disconsolate children of God, comforted, revived and established in the truth, is my prayer in behalf of Zion for the Dear Redeemer's sake.

I. T. SAUNDERS.

P. S.—As you have made Elder Clark your Agent to receive subscriptions or pay for the Signs I hope the brethren wishing to subscribe, or forward funds, will embrace so good an opportunity, I also have some cash to send you by him.

I. T. S.

For the Signs of the Times.

A CAST IRON CREED!!

BROTHER BEEBE:—Will you permit me, through the medium of the Signs, to inform the Churches of “HIM who holdeth the Seven-Stars

in his right hand," that there is a band of Brethren in the Town of Westmoreland, about thirteen miles west of Utica, who have been enabled through the goodness and Grace of their Covenant God, to shake off the power of Anti-christ, and to separate themselves from the ordinances and commandments of men; esteeming the reproaches of Christ, greater riches than popular applause; and now, as may be expected, they stand as a mark for the enemy. A certain *fiery revivalist*, by the name of *Swan*, who was preaching at Whitesboro' a few days since, made the following remark, for substance, (I do not say verbatim) "That there was a Church, or a certain number of persons in Westmoreland, who held, a *Cast iron creed*—and he gave it as his opinion that the Faith of these men would have to go down to Hell to be Melted!!! Now, if Mr. Swan alluded to those Brethren, spoken of above, he certainly must be very ignorant as to the nature of their faith, and therefore as I am acquainted with them, and with their Creed also, I feel disposed, for the better information of those who delight to point the finger of scorn at them, to make a few remarks in relation to their faith. Be it known therefore to all such, that the faith of these Brethren, is an ancient one: it is a powerful one—it is a lively, precious, and tried faith; in a word, it is the faith of *God's Elect*—and although it has often passed through fire and flood, yet, like its glorious author, it still remains the same. He who is the author and finisher thereof, knew well the purpose for which he intended it, and consequently prepared it accordingly. He foresaw the sharp temptations and fire scenes which his dear children would have to pass through, and therefore he has kindly tempered it with his own Almighty love, and you know it is written that "many waters cannot quench love, neither can the floods drown it." Various have been the subtle contrivances of Satan, in different ages of the world, for the destruction of that faith which worketh by love; but all those schemes have proved abortive—he once tried to smother it in the blood of Abel, making use of Cain, as his instrument; at another time to squeeze it out of Job, by sore and pressing afflictions, again to frighten it out, of David, by the proud gigantic Philistine; to swallow it up, in the mouths of Lion's, as in the case of Daniel, to sift it out of Peter, and whip it out of Paul. Remember also the haughty Monarch of Babylon who heated his Furnace seven times hotter than usual, for the same purpose. But did he melt the faith of God's Servants? O no—Behold, ye despisers, and wonder: the form of the fourth was there, and for the comfort of the Church of God, be it spoken, he is "the same yesterday, and to day, and forever," why, then do the Heathen rage, and the people imagine a vain thing, no slanderous tongue, nor fire, nor sword, can destroy the faith of that soul, who maketh God his refuge. Hear its triumphant language, ye enemies of the Cross of Christ. "For I am persuaded, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord," and again—"Thanks be to God who giveth us the victory through our Lord Jesus Christ." And now may the Saints of the Most High, while passing through this sinful world, be blessed with a lively exercise of this precious gift of God, so as to sing with the poet.

"Jesus thy blood and righteousness,
My beauty are my glorious dress,
'Midst flaming worlds in these array'd,
With joy shall I lift up my head."

Yours in the Faith of a precious Gospel.
THOMAS HILL.

Westville, Champaign Co. O. Feb. 9th, 1838.

DEAR BROTHER BEEBE:—I have the pleasure to inform you that the "Signs of the Times" are ominous of better days in this part of the Mississippi Valley. I do not mean, that the Genuine Baptists are less persecuted than they have formerly been, but that they are distinguishing themselves (almost daily,) by separating from the Arminian, Gospel Speculators, of the present day, so that we have great reason to rejoice and be glad, and still hope in the God of all Grace, for his mercy endureth forever. Dear Brother, perhaps a few words relative to the early exercises of my mind, may not be wholly out of place at this time, as there has been much said about me by the New Order of professors, in order to render my little influence (if any I have) totally useless. They have spared no pains, to prostrate my character by slander, false assertions, and misconstructions, and have tried to influence the minds of the Regular Baptists against me, stating that Taylor would be a universalist in a few years. For the information of my Brethren, I will just say that my first pretensions to a knowledge of Religious matters was of that order; I strove with all my powers to embrace the doctrine and would frequently advocate it to others, notwithstanding I was not satisfied of the truth of the cause I advocated. When I reflected that it would be of no avail in a coming day—Sore, thought I, this doctrine will not do to die by, and of course ought not to be depended on in life. At such times I saw myself a guilty, miserable, helpless, undone, and justly condemned rebel; then to work I went, in order to procure salvation I tried to make amends for my failures which I saw were many—my mind was entirely unstable, flying first to one thing and then to another: sometimes to the doctrine of universal salvation, and then to a law salvation which is according to debt, and credit: at length I adopted the latter and felt determined to become a very religious and devout Christian, the reasons for my adopting the latter, was as here stated; one day I felt a determination to believe that all mankind, individually would be saved from the wrath to come, and strove hard all day to settle the dispute in my mind, about the matter, and as I thought had succeeded in establishing it, and at night retired to rest as I thought, but had scarcely placed my head on the pillow when these words to my great amazement rolled across my mind with great force. "Blessed, and holy is he that hath part in the first Resurrection; on such the second death hath no power, but they shall be priests of God and of Christ," what to make of these words, I did not know, I was indeed very ignorant, and did not know that these words were to be found in the Scriptures of truth. I however immediately rose from my bed put

on my clothes, for the purpose of searching the New Testament: for as I then thought, if this be found in the Scriptures, I am undone! my superstructure must fall, because these words presented themselves to my mind in this way "Blessed and holy is he that hath part in the first Resurrection; on such, the second death hath no power, but they shall be priests of God and of Christ," implied, cursed and unholy is he that hath not part in the first Resurrection (for thought I,) on such, the second death hath power; here I was compelled to give up that doctrine which I a few moments ago had settled in my mind as being true, sure thought I, I am undone, yes, a poor sinner indeed, but I did not know that I was a helpless sinner; so to work I went thinking to merit favour by obedience to the law, I prayed in secret and attended to the preaching, both of the Methodist and Baptist denominations, and I can say that I was most pleased with the former, for their notion of works suited mine; although the Baptist I thought had the Scriptures on their side, yet I could not see how God could be just, after that manner in which they represented the plan of salvation; that sinners must be saved independent of good works, or works of righteousness of their own, I therefore set a resolution to, as I then called it, *get religion*, but poor me, before I got any better I became worse and worse, O the pangs I then felt was indescribable, the blessed Lord of life and glory aroused my guilty fears and revealed to me that if I was even able to pay my debts from that day forward, there remained an enormous charge against me that I never should be able to pay. What to do or where to go, I knew not; I plainly saw that all my future prospects were gone, and that forever. I was then willing, but found no power of my own, my crimes which heretofore appeared but small, became amazingly magnified and numerous. Ah, I may say innumerable, and that passage of scripture which I had so frequently wished erased from the good book, was continually ringing in my polluted ears, "He will have mercy on whom he will, and whom he will he hardeneth." Sure thought I, here is the wretch, the hardened sinner, I am gone forever! and as much as I hated the doctrine of election heretofore I now plainly saw that nothing would or could save my poor polluted soul from ceaseless torment, without an interest in the doctrine of election; that eternal union which always existed between Christ and the church. O what joy it would have been to me at this time to know assuredly that Christ died for me, mercy Lord, thy mercy is my only plea, and that too, consistent with justice; but how can this ever be, seeing that I have transgressed thy law, hated thy reproof, and trampled under foot all thy commandments? I am therefore justly condemned. I resolved to make one more request of my God, which was, that if consistent with his will and justice, I was extremely anxious to be saved, but if my state is unalterably fixed, and I doomed to endless misery, suffer me to acknowledge thy goodness, justice and mercy already received from thy hand. Blessed be the God and Father of our Lord Jesus Christ, he did not leave my soul in hell, but in an unexpected hour manifested himself as the Saviour of my poor guilty and helpless soul. O the joy that sprung up in my soul! it cannot be by mortal tongue described, all that I had then to do was to wander, admire, praise and adore his holy name and I can say of a truth the very doctrine I once hated, I now love, and the very people I once hated I now love also; but these things cannot be seen by any, until Divine light shines so brilliant that the candle of nature becomes dark, but in this day there are many, of whom we did expect better things, persuading fools that they are wise, and the blind that they can see, and such as are

(Concluded on page 48.)

SIGNS OF THE TIMES.

Alexandria, March 23, 1838.

SILVER SPURS, BLOODED CALVES.—ANTI-MISSION MISSIONARIES!

Mr. Waller has announced through his Banner, that Brother John Clark is about to visit Kentucky; greatly to the annoyance, no doubt, of Mr. W. and his party, several of our Old School brethren have recently passed through various parts of the Mississippi Valley; this has caused a howling among the shepherds. Those greedy dogs, as Isaiah calls them, seem to fear, the anties, (as they are pleased to denominate the servants of the Lord) may carry away some of their *Blooded Calves*, or *Silver Spurs*, as the tribe of Dan, carried off the golden idols of Micah, and his *blooded calf*, alias, hireling priest. Judges xviii. 24.

On this subject Mr. W. speaks in parables, and attempts to utter dark sayings; he has no doubt that brother Clark, as well as bro. Newport, may get sundry *blooded calves*, and *silver spurs*! That Kentucky abounds with calves, Mr. W. is himself a striking witness, but we cannot admit the possibility that Elders Newport or Clark, can admire the breed, seeing the whole country is at this time overrun with those soft horned cattle.

As for *silver spurs*, the Old School have no manner of use for them, nothing but grace; free, sovereign and eternal, can move forward the cause in which our dearest interests are involved.

The New School *Beast*, require the silver spurs; the balky jade will not move a hair, without them, all her Theological operations of scientific divinity, all her mission enterprises, all her Sunday school movements require the sensible application of the silver spur. "Money makes the crater go?" and while the New School are jealous that our brethren covet their silver spurs, and blooded calves, we do not wonder that they should thus howl.

We will inform Mr. Waller, and through him, his nameless Post Master, Brother R. M. Newport's address is "Grand View, Edgar co. Il." In return will Mr. Waller inform us what has become of a certain New School, fine-finished-Seminary preacher, who ran away from Fredericksburg, Va. last August, a year ago?

Mr. W. concludes the Old School is on the wane because, *he says* one of their preachers has been stopped by his church, *for want of capacity*. Should the New School, discharge from their service all who lack capacity, Brother Clark or Newport would not have to ride far to find a supply of calves.

From certain extracts, in possession of Mr. W. he asserts that "Mr. Samuel Trott, was once in favor of Missions, aye, an agent to collect money for a *Missionary Society*."!!! Whether this be true or false, we leave Brother Trott to say, but we are prepared to believe, whatever wrongs Bro. Trott might once have been engaged in, he is now, through grace, opposed to the wicked and

abominable craft. Saul was once a persecutor of the Saints, as all New School Baptists are now, but, to the praise of the glory of divine grace, he became a faithful minister of Jesus Christ, and fought a good fight, kept the faith, and finished his course, after he became a subject of the regenerating power of God.

Mr. W. farther informs us that at an anti-mission church in the far West, a great number of members came forward and confessed they had, since their last meeting been overtaken with the sin of drunkenness!

We do not believe this statement, we challenge Mr. W. to give the name of that church. But if it were true, it is more than we can say of the New School drunkards in these parts; they will neither confess nor forsake!

MONEY LOST IN THE UNITED STATES MAIL.

We have received three letters, from Georgia, within the last year, from which the money had been purloined, on their way, the last of which came to hand on the 12th inst. from Brother Turner, mailed at Pleasant Hill, Ga. March 2nd. and marked 50 cents *paid*. Suspicion rests heavily on some persons who have the fingering of the letters between this place and the office where the letter and money was mailed. Diligent investigation will be made, and in all probability the rogue, when detected will pay dear for the fifteen dollars.

In correcting our subscription books, for the present volume, we have, but without designing to do so, dropped from our list some names which should have been retained, Agents and Correspondents, who are aware of any such instances, will confer a favour by forwarding the names of such; and the back numbers of this volume shall be immediately furnished.

Brother Carpenter's papers have been regularly mailed to Lancaster, Ohio.

We understand there are some individuals who have insinuated, that the reason we have not published the report of the committee, of the Alexandria Baptist Church, in the case of Mr. Cornelius, is because the facts set forth in said report, does not sustain us in the statement we made on that subject in the 26th No. of our last volume. We do not wish to pursue a *vanquished* foe, but if Mr. Ogilvie, or any of the advocates of the implicated individual, wish to see the report in print, they have only to call on us for it, and the public shall have an opportunity of judging whether we are, or are not sustained.

If that document however appears in the Signs, Mr. C's. friends may thank themselves for the publication.

NEW ARRANGEMENT OF THE MEETINGS OF OLD SCHOOL ASSOCIATIONS.

We are happy to announce to our Old School Brethren, the mutual arrangement entered into, by the Delaware, and Delaware River Associations to change the time of their annual meetings; henceforth, the Delaware Association will meet on Saturday preced-

ing the Fourth Sunday in May, and the Delaware River Association will in future meet on the Friday preceding the First Sunday in June.

By this new arrangement, many brethren, formerly deprived of the opportunity, may visit no less than four Old School associations, in regular succession.

Our Baltimore Association will meet this year, on Thursday preceding the third Sunday in May, 10 o'clock A. M. at the Meeting house of the Warren Church, Baltimore Co. Md. about 12 miles from the City of Baltimore, and within about 2 miles of a rail road, by which they can be conveyed from Baltimore daily.

A general Meeting of Old School Baptists, is invited, and expected to meet at the same time and place, with the Baltimore Association.

On Saturday, of the following week, viz. May 19th, the Delaware Association will convene, by appointment, with the Church at Rock Springs, Cecil Co. Md. (near Conewingo Bridge) about 50 miles north of the Warren Meeting house, and on the way to the place of the meeting of Del. Riv. Association.

Delaware River Association, will meet, on Friday before first Sunday in June, (viz. June 1st.) at Kingwood Baptist Meeting house, Hunterdon Co. N. J. about 35 miles north of Philadelphia, perhaps 50 or 60, north of the Rock Spring Meeting, and directly on the way to Warwick Association.

The Warwick Association have appointed their next meeting, to be held with the Church at Hardeston; Sussex Co. N. J. (little more than one day's ride from Kingwood,) to commence on the Second Wednesday (13th) in June, next, 10 o'clock A. M.

By this arrangement, brethren who may desire to attend these associations, may take Baltimore first, and proceed to the north, passing through a mighty host of Old School Baptist Churches, and have a regular Old School meeting, or Association to attend every week, and that too, without going at all out of their direct course. As we intend, if spared so long, to attend them all, we do most earnestly hope many of our brethren, especially from the south, and north, with some few expected from the *far west*, will bear us company.

To the EDITORS of the *Primitive Baptist* and *Signs of the Times*.

DEAR BRETHREN:—Through the medium of your respective periodicals, we have so frequently read with pleasure the petitions of many of our sister churches, who with us, seem to be bearing up under the hardship and reproaches to which they have exposed themselves by disclaiming fellowship with the modern schemes of the day, (*falsely called benevolent institutions*;) and under the consideration, that such petitions have been heard, and as our brethren in the ministry have evinced a disposition to visit the scattered flocks, we are encouraged to present ours as one, not less important, and earnestly hope you will come over, and help us in this time of darkness and trial.

Brethren, we deem it unnecessary to give you a history of our present situation; what you have read and heard of the sufferings of others who have chosen rather to suffer afflictions with the people of God, than to follow the inventions of men may suffice. We will give you the local situation of our church, and cordially invite our Old School Baptist brethren to come and see us, and preach for us, especially on Saturday before the first Sunday in April next, at which time our Old School meeting will be held with the South Quay Church, Southampton county, Va. where we hope to see many of our brethren in the ministry. This church is within six miles of the Portsmouth and Roanoke Rail Road, those brethren coming as near as Norfolk by water, will take the Rail Road to Murfree's Depot, near which place brother A. L. Gardner and Thomas Lawrence live, who will cheerfully afford any assistance to visiting brethren.

Signed by order of conference.

E. HARRISON, Mod'r.
L. C. DAUSTRY, Clk.

December 1st, 1837.

OBITUARY.

Departed this transitory life, on Friday the 26th day of January, 1838, after a lingering illness, Elder THOMAS JEFFERSON KITTS, Pastor of the Second Baptist Church in Philadelphia, in the 49th year of his age.

The decease of Elder Kitts is sincerely deplored by the friends of Truth in this region of country, more especially by the church over which the Lord had made him overseer; the event is an instance of the mysterious and inscrutable dispensation of that Being who doeth all things right, in removing from this world, a distinguished, useful and able minister of the New Testament, nearly in the meridian of life, and in the strength and vigor of his mind when according to human calculation, he might have been highly useful in the service of his Lord and master; but he who seeth not as man seeth, determined otherwise, and doubtless has removed a beloved labourer in the Christian vineyard, from a state of toil, trouble and sorrow, to a state of peace, enjoyment and bliss, where the mysteries of Divine Providence respecting him, will be fully and satisfactorily developed to his enraptured mind. Those who intimately knew Elder Kitts, can have no doubt of his happy exchange of a world of sorrow for a world of joy and that he is now receiving those rewards of grace, which are in reserve for all the faithful followers of the Lamb: may it be the happy lot of all his mourning friends to meet him in that blessed abode where the wicked cease from troubling, and where the weary are at rest.

Mr. Kitts made an open profession of religion in the year 1812, was baptised on a profession of his Faith in the Lord Jesus Christ, in Wilmington in the state of Delaware, and united himself to the Baptist church in that place; he continued for several years a respectable, useful and highly esteemed member of the church, and though young was chosen a Deacon and Clerk of the Church, which station he filled with ability and satisfaction, in a manner creditable to himself and the church. In the year 1818, having exercised his gifts before the church, he was licensed to preach the word of life, wherever the Lord should be pleased to open a door for him, but his destiny was not to remain at Wilmington, where he was engaged in the tuition of youth, the great Head of the church, who fixes the bonds of our habitation, had other work for him to do, he was to feed his sheep and lambs, he was called to take charge of the Baptist church at Canton, Salem county, State of New Jersey, which he accepted, and took the oversight of that spiritual vineyard about the year 1818, here he was ordained to the work of the gospel ministry, by the laying on the hands of the Presbytery according to the usage of the particular Baptists, and in accordance with the discipline of our churches. With the Canton church Elder Kitts continued about 10 months, he was useful and prosperous among them, and greatly respected and beloved, it was with no small reluctance that the church parted with him, but his Master had work for him elsewhere, and under a sense of duty he took charge of the Baptist church in Camden, New Jersey, from whom he received a unanimous call to become their Pastor, which he accepted; here his prospects of usefulness were considerable, the Lord blessed his labours, and numbers were added to the church, but being under the necessity, of undertaking the tuition of youth for the support of his family, which induced him to take charge of the Academy in Camden, he found the confinement, and the intenseness of his different studies, impairing his health and breaking down his constitution and that he must leave that place, however pleasant and eligible it

might be on many accounts; he had charge of the church at Camden about 18 months, and receiving an unanimous call from the Baptist church in the Great Valley, Chester county, state of Pennsylvania, he was induced to accept the call, hoping to recruit his health by a country residence, he continued at the Great Valley one year, where there was every appearance of his growing usefulness, but his bodily strength and studious pursuits did not seem to qualify him for agricultural concerns, a less laborious way of life was more congenial to his feelings and circumstances, and receiving a call from the Second Baptist church in Philadelphia, he removed there, having accepted the call, and continued the acceptable Pastor of this church until his decease, a period of about fifteen years, he now rests from his labours, and his works follow him.

Of Elder Kitt's piety there cannot be a doubt, he was eminently a man of prayer, his manner, his demeanor, his conversation, indicated divine teaching, he seemed to breathe the spirit of the gospel, and nothing seemed to afford him equal delight with seeing and hearing of the triumphs of divine grace, his mind often dwelt with peculiar pleasure on the contemplation of the everlasting love of God.

Elder Kitt's mental acquirements were of the higher order, though from his retired and modest habits, they were not at once discernible, he possessed a strong mind, clear perception by close and judicious study and indefatigable application, frequently has the declining lustre of the midnight taper reminded him that his tottering frame required repose, his mind was richly stored with useful knowledge, nor was he insensible of the charms of ornamental literature; he became a considerable proficient in the dead languages, as well as other literary and scientific pursuits, to the Latin, Greek and Hebrew languages he had paid particular attention, and not unfrequently was his private reading of the Holy Scriptures in their original Tongue, and his criticisms on the sacred text were often interesting, original and instructive, his favorite English commentator was the great Dr. Gill.

Elder Kitt's pulpit talents were very considerable; clear and unaffected in his annunciation, energetic and forcible in his delivery, solemn and devout in his manner, pathetic and affectionate in his address, he spoke as a dying man to dying men, there seemed at times such a savour of holy unction in his discourses, as would fill the audience with deep attention, and powerfully rouse the tender sympathies of the soul, each hearer seemed to feel as if God was in their midst, and numbers would witness that it was good for them to be there, there is reason to believe that his labours have been blessed to the hundreds if not thousands of the fallen children of Adam, yet, he was a truly humble man, he felt that he was nothing, his glory was the Cross of Christ.

As to Elder Kitt's views of the doctrine of the gospel, they were truly apostolical, he was an excellent Biblical scholar, and had made the divine word his chief study, by comparing scripture with scripture, his views of Divine Truth became clear, satisfactory and stable, he was not carried away by any wind of doctrine, specious names and authorities however popular could not draw him aside from the simplicity of the gospel, the blandishments of flattery, or the tempting lusts of popular distinctions and honours had no charms for him, he knew in whom he had believed, hence his conclusions as to gospel truths were decided, and believing them to be the truth of God he did not hesitate to venture his eternal prospects upon their correctness, and felt calm and unmoved as to futurity. He maintained the doctrine of grace in its primitive purity, unmixed and untainted

ed with the rudiments of men, the cross, the naked cross of the Saviour he clung to, the Vicarious sufferings of the Redeemer, and the special substitution of the Son of God in the room and stead of his people were his favorite themes, and upon which he founded all his hopes he knew of and wanted no other stay, he felt an unshaken confidence that he "could not sink with such a prop." He was decidedly hostile to the newly invented and popular views and practices of the day, especially the selfrighteous and deceptive sentiments of human ability, general and unlimited atonement, and the innocence of mental errors in matters of religion, these he considered as dishonorable to God, degrading to the Saviour, decidedly in opposition to the unerring dictates of inspiration and the very bane of real religion and therefore he boldly and unhesitatingly opposed and condemned them. He was warmly and sincerely attached to the confession of Faith adopted by a number of Baptist ministers in London in the year 1689, as a condensed view of Divine Truth in full unison with the word of God, hence he expressed a decided dissatisfaction with the abridgement of the confession of faith published in the Minutes of the Philadelphia Association in 1837, he viewed it as, enigmatical, vague and uncertain, * * * * * meaning any thing or nothing, and at his last interview with his church, he announced his intention of lecturing on Wednesday evenings on the confession of Faith. He also decidedly condemned the modern practice of coupling the institutions of men with those of Christ, maintaining the sufficiency of the word of God, for the guidance, government and prosperity of his church, and that Zion's King neither needs nor tolerates the inventions of men to be amalgamated with the laws and regulations of his church. With regard to the duty of believers in the present dark and trying times, he was fully of opinion, that they ought to withdraw and separate from all those who either walked disorderly or erroneously as to Faith and practice, that God's people ought to dwell alone "that they should neither touch nor handle the unclean thing," and have no fellowship with error in any shape, that if the Lord raised him up again, it was his intention to be more faithful in defence of Divine Truth, and in exposing the prevailing errors of the day, so greatly was his mind exercised on this subject, that he frequently expressed a desire of issuing a periodical publication in vindication of gospel doctrine and practices, as he supposed them enjoined by the oracle of God, and he even made some preparations for the purpose, but the state of his health and his protracted illness, frustrated all his plans, and rendered him for more than six months in a great degree incapable of action or study. During his last illness his demeanor appeared peculiarly that of a christian, and though under deep and painful bodily suffering, and his earthly tabernacle evidently ready to fall to pieces, he manifested composure and even serenity of mind, and a firm and filial acquiescence in the will of his heavenly Father, he never seemed to doubt his happy prospects, sustained and comforted by the glorious truths which he ever delighted to dwell upon throughout his ministerial career, and feeling wholly, yet humble confidence, that he was established upon the Rock Christ Jesus, he manifested no fear of death, the awful messenger's approach brought no terror to him, his sting was taken away, the message was that of love, his redemption was drawing nigh. The last scripture he uttered, and which he commented upon with peculiar satisfaction, a little before his decease, was 2 Cor. v. 1, 6 verses, his mind appeared specially elevated, particularly when speaking of not being found naked and clothed upon, that mortality might be swallowed up of life, the hymn beginning with, "Jerusalem my happy home," &c. yielded him no

small pleasure, all indicating that his mind was soaring into those happy Regions, where he expected shortly to enjoy the Beatific Vision of God and the Lamb without any interruption or alloy.

Elder Kitt's earthly remains were deposited in the Cemetery of the Second Baptist church on the 30th of January last, attended by an immense concourse of people, and a large number of the ministers of the different denominations, who appeared solemnly to feel, on the affecting occasion, while paying the last tribute of respect and esteem to departed worth. Blessed are the dead, who die in the Lord. The funeral services were conducted by Elder Theophilus Harris, Pastor of the North Seventh-street Baptist church, and on Lord's-day evening following, a very interesting and able funeral discourse was delivered by Elder Peckworth, at the meeting house of the Second Baptist church, 2 Cor. v. 1-6, to a very crowded and weeping audience, they deeply bewailed, that they should hear no more their beloved Pastor from that sacred desk! Oh, how true is the declaration of Holy writ, the memory of the just is blessed. Elder Kitts has left a widow and two children to mourn their bereaved state, may the widow's God and the orphans stay be their portion, and the Lord God of Elijah their protector and friend.

T.
Philadelphia, March 6th, 1838.

(Continued from page 45.)

cold may be warmed by fire of their own kindling, and from what they say, "that the doctrine of election in the way it is preached by some, is calculated to destroy the hopes of ninety-nine out of an hundred, and ought not so to be preached it will do to talk about in the chimney corner, but it will never do to preach from the pulpit;" it appears to me that such language cannot be used by those who love God and his gospel, but is only delivered by legalists who esteem the doctrine of election unpalatable to the naturalist as it is to themselves, for their way of preaching is pleasing to nature, and makes men popular in the world; I have seen such men when in the pulpit work up their natural sympathies to such a flame, as to make faces blue, and much disfigured before they could shed that flow of *Crocodile tears* which they are accustomed to; if they cannot cry themselves nor prevail on their male hearers, they will try what they can do by working with old women, who they know have lost a son, daughter, or husband, after which if a flow of tears are shed, they open a door for the reception of members by experience, then comes forward one who knows no more about vital religion than their leader, who commences asking questions. First, Well I suppose you have seen yourself a poor sinner? Yes. Well you do not expect to be saved by your works, do you, independent of what the Lord has done for you? No, is of course the answer. Well (says the minister) brethren I am satisfied, and anon there are many others who join with the minister, in saying they are well satisfied; but should there be one who knows and who has a special regard for truth and honest dealing, and who cannot be satisfied with such leading questions, or rather declarations as have been put by the ministers, should such an one ask a question exactly to the point; the minister is sure to interrupt, avering, that question has been answered already to my satisfaction, and I wish that all in this house could tell such a glorious experience as the sister or brother, has just now told us, I could receive them in my arms heartily, and here he sheds a few more *Crocodile tears*, and goes on inviting others to come forward, when through with receiving accessions of graceless hypocrites in this way, references are called for; the Clerk, reads a difference between two, one has been guilty of telling lies on the

other who is a sound Baptist, for which the former should be excluded, for behold he is determined to persist in trying to ruin the standing of this object of his spleen, for which he must be excluded, unless satisfaction rendered in some way; this being understood the minister gets up from his seat, invites his loving transgressor to take a walk with him, which they do, and remain but a short time, when they return the minister parts with a few more crocodile tears. Then tells the brethren that the brother is amazingly penitent and has acknowledged he was sorrowful about the matter, and you must forgive him, which is done, thus you see my dear brethren the ministers among the New School have a great work to do; they must make all the acknowledgements for the proselytes whom they have a month or two past, told their experience, I have seen such things as this acceded to by those calling themselves Baptists, with whom vital christians should not mingle, I have just as much regard for the practice of the Roman Catholic Priests, as for numbers of the priests of these modern times, they in like manner with others seem, to forgive sins *all for money*, the love of which is the root of all evil. But my brethren I am persuaded better things of you, and things that accompany salvation too, for the love of Christ constraineth us.

I am yours, in the best of Bonds,
JOHN TAYLOR.

Receipts.

Wm. Drury,	Va.	\$5 00
George Strother,	do.	1 00
Mrs. Jane Reed,	do.	1 00
Cyrus Goode,	do.	15 00
Charles Rixey,	do.	5 00
Carr. Bowers,	do.	5 00
Elder Tho. Back, Jr.	do.	5 00
Elder C. B. Smith,	Ohio	5 00
John Wilson,	do.	5 00
M. Hubbard, Esq.	Me.	5 00
Elder B. Whitlatch,	Pa.	5 00
Elder T. Harris,	do.	5 00
Elder Henry Clark,	do.	3 00
John P. Shitz,	do.	5 00
Nathan Greenland,	do.	10 00
David Clark,	Mass.	8 00
Elder T. P. Duley,	Ky.	20 00
Abashai Van Meter,	do.	5 00
Elder Andrew Nuckols,	do.	5 00
John Saethen,	Mo.	5 00
Simeon Hawkins,	Ia.	5 00
Elder John W. Thomas,	do.	10 00
Elder Tho. Hill,	N. Y.	5 00
John W. Turner,*	Ga.	5 00
Total,		\$143 00

*Lost or pilfered from the letter on its way.

NEW AGENTS.—Elder Andrew Nuckols, Glasgow, Barren county, Ky.
George Sangster, Belleville, Hendricks county, Ia.

JOB PRINTING,

IN ITS VARIOUS BRANCHES,

PAMPHLETS, HAND BILLS,
CIRCULARS, HORSE BILLS,
PLAIN & VISITING CARDS, SHOW BILLS,
CUSTOM HOUSE BLANKS, LABELS,
BILLS OF LADING, HAT TIPS,
MAGISTRATES BLANKS, &c. &c. &c.

WILL be neatly executed at the Office of the "SIGNS OF THE TIMES," on the most reasonable terms, and at the shortest notice.

All orders for JOB WORK, or BUSINESS in reference to the *Signs of the Times*, may be left at the Store of Capt. THOMAS MONROE, Royal street, directly opposite the Market, or at our Office on Franklin street, near the Hunting-Creek Bridge. march 9—1f

List of Agents.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the *Signs of the Times*, viz:

MAINE.—P. Hartwell, P. C. Mason, W. Jay, J. Bailey.

NEW HAMPSHIRE.—J. Fernald.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

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GILBERT BEEBE, Editor.

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Communications.

For the Signs of the Times.

THOUGHTS ON ZECHARIAH VI. 1—8.

BROTHER BEEBE:—In examining the Scriptures in reference to the *Seven Spirits which are before his throne* (Rev. i. 4.) I was led to some reflections on the *Four Spirits of the Heavens*, mentioned in Zech. vi. 5, which appeared interesting to me; I will therefore offer some thoughts on the subject, to my brethren.

It will be seen by the connexion that the four chariots and horses which Zechariah, in vision, saw coming out from between two mountains of brass, are what the angel says, "Are the four spirits of the heavens which go forth from standing before the Lord of the whole earth."

As the coming of the Messiah under the name of the BRANCH is spoken of in verses 9—15; and spoken of as the *word of the Lord*, drawn from this vision, it is evident that these events have a connexion with his coming, and are given as a kind of chain to lead this prophet on to that event, as Daniel's vision of the four beasts were to lead him to the same, and from that on to the rise and destruction of the Romish Anti-christ—Dan. vii. 1—14. Hence these chariots I consider as pointing out events preceding and preparatory to the manifestation of the Messiah.

The chariots denote different warlike powers which shall prevail, and the color of the horses in each, indicated the result from the reigns of the several powers, to the Jews, as the color of the horses Rev. vi. 1—8, pointed out the nature of the events which should prevail under the first four seals.

It is generally admitted that the first three chariots correspond with the first three beasts of Daniel's vision, Dan. vii. 1—8 and with the three higher parts of Nebuchadnezzar's image of which he dreamed Dan. ii. 31—40. That is, that the first chariot represented the Babylonish monarchy, having red horses in it, denoting the bloody wars that nation waged against the Jews. As this monarchy was already succeeded by the Persian, when Zechariah had this vision, nothing more is said of this chariot and horses.

The second chariot represented the Persian go-

vernment; and the black horses, the gloomy and oppressed state of the Jews under that monarchy. For although they had release from captivity, and liberty to rebuild their Temple given them by Cyrus; yet they met with such a series of opposition and discouragements, during that period, that their state was truly dark.—The third, represented the Grecian monarchy under Alexander. This chariot had in it white horses, the emblems of peace. Whilst Alexander was carrying war and rapine to all the nations bordering upon, or near Judea the Jews enjoyed peculiar peace, and received from him special privileges and favours.

Alexander whilst laying siege to Tyre sent a deputation to the Jews requiring them to submit themselves to him; to this the Jews refused, at which he was so enraged that he was determined to take signal vengeance upon them. As soon therefore as Tyre was taken, he marched with his army directly towards Jerusalem. But in the mean time, he saw in a dream a large company of unarmed persons, preceded by a venerable looking personage richly attired approaching him in supplication. The Jews hearing of Alexander's approach, determined to throw themselves upon his mercy, and accordingly formed a procession headed by the highpriest in his priestly robes, and went forth to meet him. As they came nigh him Alexander recognized the High-priest to be the same venerable personage, and the company to be the same he had seen in his dream; and being forcibly struck with the coincidence of what he now saw, with his dream, he alighted from his horse, did reverence to the high-priest, and granted the Jews their request, and left them in peace. This I believe is the amount of what is related by Prideaux and others concerning this affair; though not having the history at hand, I have to quote from memory.

It is said in verse 6, "The black horses which are therein go forth into the north country, and the white go forth after them." The Persian conquests were principally of Babylon and other countries north of Judea; and Alexander overrun these same countries after the Persians, subdued the nations generally of the north country under his yoke and introduced the Greek language among them; and thus was this country in a great measure prepared for easy access to the preachers of the gospel and the Scriptures, when the time should come. Hence the quieting of God's spirit in that country, verse 8. They were afterwards brought under the Roman yoke, but the Grecian language continued to be the principal language.

The fourth chariot, had two sets of horses, the one grised, (or *hail-spotted* as the Hebrew signi-

fies), the other, bay. Following the order of Daniel's vision this chariot ought to represent, the fourth beast, or the Roman power, and which is the iron power of Nebuchadnezzar's image, Dan. vii. 7 and ii. 33 and 40. The bay horses very properly represent the conquests of the Romans as *walking to and fro through the earth*. The grised colored horses would in this case represent the Syrian government under the Antiochuses as being at sometimes destructive to the Jews; at other times the Jews obtained the ascendancy.

But the more general idea is that this chariot and horses represented the Syrian and Egyptian powers or the government of the Antiochuses and Ptolemies, two of the horns or kingdoms into which Alexander's empire was divided Dan. viii. 8 and 23. These two horns being contiguous to, more affected the Jews, than did the other two horns. In this view of the subject, the grised horses represent the Egyptian government as being sometimes friendly and sometimes hostile to the Jews. And the bay horses, the Syrian government, particularly under the reign of Antiochuses Epiphanes, who as a scourge to the Jews is particularly pointed out by the little horn Dan. viii. 9—12 and xxiii. 25 and in Dan. xi. 21—45, and has been justly considered an eminent type of *Anti-christ* or the *man of sin* under the gospel. But which ever is the true application of this fourth chariot, it is evident from a little attention to history, that no period of five hundred years, (that being about the length of time represented by the four chariots,) at least, since the fall of the Roman Empire, can any ways be compared with this, for bloody wars extensive conquests and ravages of nations. It embraces, First, the wars and ravages of Nebuchadnezzar and his successors. Second, Of Cyrus, Darius, Cambyses and the other Persian monarchs, including Xerxes' famous invasion of Greece with a host, including sea and land forces, women and other attendants, that is recorded by historians to amount to upwards of *Five Millions*, the larger part of which were slain by Leonidas and his little band, at the pass of Thermopylae, and the remainder nearly all perished before Xerxes got back. Third, The conquests, ravages, rapine and bloodshed of Alexander and his successors are included. And Fourth, probably the Roman conquests. Hence what has particularly attracted my attention, is that these *four chariots*, representing such a vast amount of devastation, misery, and destruction of human life, should be denominated the *four spirits of the heavens*; and should have come out from between the *two mountains of brass*. "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." verse 5. What will the opposers of God's pre-

destination say to this? Will they admit, or will they not, that this subject is a striking illustration of the text. "Shall there be evil in the city and the Lord hath not done it?" Amos iii. 6.

But what shall we understand by these chariots and horses being denominated the *spirits of the heavens*? We are not to understand that they, in the devastation and misery which they occasioned, represent the *spirit of heaven*. Nor on the other hand, that the *spirits of the heavens*, are the *spirits of hell* or the *power of darkness*. I can understand nothing else by their being said to be the *spirits of the heavens* &c., than that it is to teach us that the angelic spirits are employed in conducting the providential government of the world, and in directing and controlling the effects of the ambition, rage &c. of men so as to make them conduce to the accomplishing of the purpose of God. The ideas which appear mostly prevalent on this point, are either that of the ancient Sadducees, viz. "That there is neither angel nor spirit," or that they are a kind of *spiritual monks*, having no employment but in acts of devotion. But in the Old Testament we find many particular acts in the providential government of God ascribed to angels.

And no less so in the New. Even the imparting of healing qualities to the waters of Bethesda is ascribed to an angel. John v. 4. In Heb. i. 14 they are said to be "Ministering spirits sent forth to minister for them who shall be heirs of salvation." These, remember, are called *ministering spirits*, which will not apply to ministers of the gospel. It is not singular to represent angels as thus employed in the providential government of the world by the figure of chariots. See 2 Kings vi. 17 and probably vii. 6. The Psalmist says, Psal. lxxviii. 17. "The chariots of God are twenty thousand, even thousands of angels." In reference to their being employed in inflicting evils, we find that an angel of the Lord was sent to destroy the army of Sennacherib. 2 Kings xix. 25 and xxxii. 21. Angels are to be engaged in the pouring out of the vials of the *seven last plagues*, and visiting other judgments upon spiritual Babylon. Rev. xiv. 17—18; xv. 1, and xvi. throughout. If angels were employed in visiting upon the world through the instrumentality of those ambitious kings all the evils of the calamitous period embraced in this prophecy, and in directing their conquests and connecting events, to result in preparing those nations for the coming of the gospel day; it must be evident, that these evils and events were before ordered or predestinated of God.

If angels who have a special charge to minister for them who shall be heirs of salvation, have intrusted to them the inflicting and controlling, according to the purpose of God, the particular evils and events of war, pestilence, famine, &c. in all ages, as in the period of this prophecy, which is undoubtedly the case, how can one of the elect of God be cut off until he is called by grace? or how can a child of grace be harmed by any of these evils? But it may be said that faith in the

unalterable purpose and providential government of God, and a reliance on the inspired declaration, that "All things work together for good to them that love God" &c. is sufficient to give us confidence that the elect shall thus be preserved. True, but we are such weak creatures that when we see individual enemies, see wars, disease &c. raging to outward appearance uncontrollable, and throwing their darts at venture we are apt to give way to fear, like the servant of Elisha when he saw the Syrian army encompassing the city desirous to take his master. But when this man's eyes were opened to see the chariots of fire around his master and himself, to defend them, it was enough; so if in addition to the promises of God, we could realize that not a shaft of the secret enemy was thrown, not a bullet shot in battle, not a pang of disease, not a thunderbolt which burst from the cloud, but what was unerringly guided by invisible spirits to its proper destination according to the gracious purpose of God, that "The angel of the Lord encampeth round about them that fear him." Psal. xxxvi. 7, we too should feel composed surrounded as we may be by enemies.

Again there is something pleasant in contemplating on the wisdom and beneficence of our God, in so ordering the administration of his government, as to give active and useful employment not only to the earthly, but also to the spiritual part of his creation, and that those pure and holy spirits should be employed for the welfare of his saints here, and that we may consider them as delighting to watch over our defencelessness and weakness, ready to break the power of a temptation when we have no power to resist, leaving us to be humble under a sense of our awful corruptions in being thus overpowered by it, and of the mercy of God in making a way for our escape; and also at hand to avert the shafts of our adversaries when they would not work for our good.

But perhaps some will think this wild speculation. Be it so, it is pleasant. But is it so? In addition to the instances already referred to, of the instrumentality of angels being recognized in the Scriptures, I will notice two others in support of these views. Christ says to Peter, "Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels. But how then shall the Scripture be fulfilled that thus it must be?" Mat. xxvi. 53 and 54. He does not say, and he, my Father, shall speak the word and sink at once this armed force, that have come out to take me, but *shall give me more than twelve legions of angels*. And what use would they be when given to him, if they had no agency in controlling the actions, and averting the rage of men? Again as a caution not to despise one of these little ones, he says, "Their angels do always behold the face of my Father which is in heaven." Mat. xviii. 10.

But Second. These chariots came out from between two mountains; and the mountains were mountains of brass. verse 1. So far as I am ac-

quainted with the views of expositors they seem to unite in considering both these mountains as representing the decrees or purposes of God. But I cannot accord with them in this. For I read not of two distinct purposes of God one opposite to the other, but his purpose or counsel whether of grace or of the affairs of the world is spoken of as *one*. See 2 Tim. i. 9; Eph. iii. 11; Rom. ix. 11 and Eph. i. 11.

Again *justice and judgment*, in another place, *righteousness and judgment* are said to be the *habitation of God's throne*. Psal. lxxxix. 14; xcvi. 2. I understand by the expression, *the habitation of his throne*, that is so founded on these as that every act or determination thereof, is governed by them. See Psal. lxxii. 1, 2, and Isa. ix. 7. Again though the term *judgment* is sometimes used to denote the infliction of punishment, yet its more general import, as used in the Scriptures, is, *regulated or established order*, and is in substance the same as the predestinating decree or purpose of God. The connexion shows that *his judgments* as found in Rom. xi. 33, mean nothing other than *his decrees*. This term is frequently used to denote the gospel, but in reference to its revealing, the decreed or well ordered purpose of God concerning salvation. Hence I understand by these two mountains, the *habitation of God's throne*, that is, his unalterably established order, or his predestinating decree, and his inflexible justice. They are represented as *mountains of brass*, to show their everlasting stability.

Although men are disposed to quarrel with the eternal and sovereign predestination of God, and to represent it as making God the author of sin &c. we here see it guarded by the brazen mountain of eternal justice, which stands side by side with it. As the stream which runs out, from between two mountains, is fed from both so all the events which transpired in the government of God, whether in providence or in grace, have source from these two mountains; flowing from, and having the impetus to their course given to them, by, both, the predestination and justice of God.

If we look more particularly to the monarchies represented by these four chariots, whilst we see God unerringly accomplishing his decreed events as foretold in prophecy, and bringing about by these various revolutions and conquests, the great purpose of breaking down the national barriers by which the subjects of these conquests had been separated one from another, bringing them ultimately to be settled peaceably under one government, the Roman, and to have a general acquaintance with one language, the Greek, preparatory to the coming of Christ; and the Jews, whilst they were scourged for their iniquities by these governments preserved amidst all the revolutions and down fall of nations, a distinct people, in their own land, and in a good measure governed by their own laws, the laws of Moses, until Shiloh or the Messiah came, we on the other hand find one conqueror after another made the in-

strument of punishing the preceding one for his rapine and cruelty. As God said of the King of Assyria, after using him as *his rod* and *send him against a hypocritical nation* &c. "Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and Jerusalem I will punish the fruit of the stout heart of the king of Assyria &c. Isa. x. 5—15.

Besides these general judgments, we find in the history of this period, several instances of signal judgment, as in the death of Antiochus Epiphanes who has already been noticed as a special type of Anti-christ, he was visited with so extremely, a painful, lingering and loathsome disease, that he was made to confess it to be a just judgment upon him, for his cruelty to the Jews and the insults he had cast upon their worship.

So of the Romish Anti-christ and its *Image*, after God has used them according to his purpose, as instruments for deluding and punishing the people *because they believed not the truth but had pleasure in unrighteousness*, 2 Thes. ii. 9—12, and making them a scourge to drive his people nigher to himself, and a fire to try and refine his churches and saints, he will in turn, *give them blood to drink because they have shed the blood of saints and prophets*, Rev. xvi. 6.

And, my Brethren, the stream of salvation which flows to you through a crucified Redeemer, comes to you, out from between the mountains of God's purpose and justice; these mutually so supply the stream and give to it, its course, that the will of God is accomplished, and justice is pleased in the salvation of each poor sinner that comes to Jesus.

Well in conclusion may it may be said to those who are vainly and impiously kicking and fighting against the mountains, or the doctrine of predestination and eternal justice, "Nay but, O man, who art thou that repliest against God." Rom. ix. 20, 21.

S. TROTT.

P. S.—If God is pleased to give me wisdom, and time and opportunity I will, after one or two other subjects are disposed of, attend to Brother Whatley's request.

S. T.

Fairfax C. H., Va., March 21st, 1838.

For the Signs of the Times.

N. T. Stephensburg, Va., Feb. 25th, 1838.

BROTHER BEEBE:—In my last communication respecting Associations, I there intimated that probably some more of my thoughts might be given to my Old School Brethren on that subject; and notwithstanding my inadequacy of doing it to my entire satisfaction, and the objections some of the Brethren may have against what they may suppose innovation, I now venture to do so. But I will first observe, that if any person whatever will find a *Thus saith the Lord*, or one instance in the New Testament of constitutional Associations, or any plan, or rules and regulations there laid down, for such a body of believers in Jesus; I hold myself in duty bound to subscribe to them and to act in full accordance therewith.

But as I have made diligent and prayerful search and research, and cannot find such a religious body of Christians, or any rules or regulations whatever for such a body: therefore I discard them in toto as being the inventions of men, and Anti-christian in principle and operation.

Moreover, whenever it is made manifest that corresponding meetings; such as I have witnessed, and in my little feeble way have endeavored to describe, in the Signs a short time back are tinctured with Anti-christ either in principle or practice, I hold myself equally bound to reject them with abhorrence, as being more insidious than the plan of Associations on their erroneous basis, with their advisory councils, &c. &c. I will go father and say, if upon a full, fair development of Associations, or Corresponding Meetings, or both, it really does appear that they are in principles, or operation, or both, derogatory to brotherly love, godly peace, harmony and well being of Christ's church, according to the New Testament, every member of his church are imperiously required by the love of the truth as it is in Christ, so far as they are recipients of it, to renounce not only Associations and Corresponding Meetings, but every other invention, tradition, thought, word and deed, as far as in them lieth, and commit themselves to Christ in well doing, as unto a faithful Creator, director and disposer. And, I do pray God that I may be found amongst his peculiarly favoured people, and be also zealous of good words, works and ways: and that we really take the statute book of our King as the rule, and only rule of the pillar and ground of the truth, which is the church of the living God, built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

In one of my little scribbles awhile ago, I remarked, that my life had been continued to witness a much desired separation of the children of the bond woman, from the free: I yet desire to be thankful for the blessing, so far as it has been conferred on the churches of Christ, by his gracious dispensation of that peculiar favour.

I agree in opinion with brother Suydam, that the time is not far distant when the Lord will drive his people and churches out of all combinations which savours of human inventions, I therefore would say to my Old School Brethren, "What you are, be." And if you have not investigated the subject of Associations in principle and operation, but have followed the custom and fashion of those who have preceded you, which is nothing better than tradition, it is high time you should turn to the scriptures for information on the subject, and ask the Lord for wisdom and understanding in this matter.

At a meeting in my native County I heard Elder Jer. Moore, (that valient brother for the truth, who had felt some of the curses of an ecclesiastical establishment,) in his sermon he said, "Anti-christ is in the world amongst the religious denominations professing christianity, if he

is amongst the Baptists, I pray God it may be made manifest, the sooner we get clear of it the better." I say *Amen*. Had brother Moore lived to see the Anti-christian workings and movements that has been, and are yet amongst the Baptists, I have no doubt, he would have raised his voice like a trumpet against the abominations Associations have been carrying on without divine authority for their existence or operations. Therefore, as I do believe the plan of Associations, advisory councils, &c. &c. are Anti-christian, according to the statute book of Zion's King, I do, and will protest against their having any place amongst the people of God's choice and care. And if it be so that my brethren cannot fellowship my opposition to Associations, as they are in principle and practice amongst the Old School Baptists, I cannot help it. I do believe I have Scripture ground for my objections, and when I bring my experience and objections on the subject to the standard of truth, I feel sustained in my opposition to the plan of men made constitutional Associations, advisory councils &c. &c. &c.

My dear Brethren, you who have been brought to spiritual life by the all prevailing power of grace, who know and love the truth as it is in our blessed Jesus, what edification, what comfort, what love is manifested, or experienced, in a multitude of old school Baptist's forming themselves into a body, religious or otherwise, not known in the Scriptures, for the professed purpose of doing the business of the churches, or for the churches? what business is laid down in our rule of faith and practice for any non-descript body?—without any rules or regulations of divine authority to govern them? What business can the church of Christ have that she is authorized by her King to submit to members of other churches of the same faith and order, for their discussion and advice? If any church, or churches of Christ are weak and need *help*, they are provided in the statute book of her Lord and King, 1 Cor. xii. 28, "And God hath set some in the church, first, Apostles; secondly, Prophets; thirdly, Teachers; after that Miracles; then Gifts of healing, *Helps*, governments, diversities of tongues. If there could any case occur whatever, not provided for in the book of revelation, it would be a reflection on the wisdom and goodness of Zion's King and lawgiver.

Therefore why form combinations that gender strife and contentions, this very circumstance, together with having no *Thus saith the Lord*, for such combinations, ought at once invite your serious and prayerful attention, and induce you to enquire of the Lord, what he would have done, and what he would not have done by you.

Brethren, do bear with me a little, in my folly and weakness, if I did not love you in the Lord, and having my lot cast in with you of choice—I would not thus scribble. I am not insensible of my own ignorance, pride and insignificance; nevertheless, I am willing to expose my ignorance, &c. in this case, if God can be glorified

by it, and his dear people are benefited by it in the least degree whatever.

The will of the Lord be done.

I remain your poor brother in profession of the Truth as it is in Christ our Lord and Saviour.

I. CHRISMAN.

For the Signs of the Times.

Champaign Co., Ohio, Feb. 20th, 1838.

DEAR BROTHER BEEBE:—Agreeably to my promise, I now send you ten dollars, for the 'Signs of the Times,' to be credited as below directed. I can also inform you that there are some in my acquaintance who are much pleased with the *spirit* of the "Signs although it is said by some that the *spirit* is bad, and if you or any other person should ask who they are, that are much pleased with the doctrine contained in the "Signs." I tell you, they are the poor, the helpless, the needy, the self-emptied, sin-perplexed, law-condemned Sinners, who groan and mourn daily under a sense of their depravity, those who are sorely plagued, those who are made to know, experimentally what Paul meant, and also what he felt, when he cried out, "O wretched man that I am, who shall deliver me from the body of this death." Now Brother Beebe, it is just such poor tempted, tried souls as these who are pleased with the "Signs," and they will please none others, and I think I have had many soul animating testimonies, of its being blessed to those characters who are led to rejoice in that salvation which is entirely free, and complete through the atoneing blood of King Jesus, to all whom God the Father chose in him before the foundation of the world; "Ah ha! Antimonian" (says many at these ideas of "Taylor's") but they are not ideas of mine originally, nor would "Taylor" ever have adopted them as his ideas, had he not been compelled by sovereign grace so to do, for "Taylor" was as much opposed to such Scriptural ideas as a "Moore" or a "Fuson" are at this day, who now would, or do call these ideas "Antimonian" and no marvel, for "the natural man cannot discern spiritual things," and such characters never will, while in the state of nature, find these ideas congenial to their feelings nor wishes. I think, I know that God worketh all things after the counsel of his own will; and my desire is that I may be a "means" in his hand of communicating consolation to the poor weaklings of his chosen, and as God frequently makes use of contemptible instruments, (in the sight of graceless men) to accomplish his own excellent and wonderful designs, why not of poor me; for contemptible I am in the esteem of all Arminians, of every name in the compass of my little acquaintance. As the Lord has been pleased to open to my understanding the glorious plan of salvation, so complete and so suitable to the ruined state of poor helpless sinners, I must when opportunity offers, or occasion requires, speak of that I do know, (you are not to understand by this that I am a public man) and testify what I have seen and felt of the influence of the word of God; believing as I do, that all spiritual and cov-

enant blessings flow freely and directly to every elect sinner, from the atoneing blood of the "God man, mediator, and which is conveyed to the soul by the Eternal Spirit according to God's eternal decree; and the redemption price being agreed on, before all worlds, was paid on the tree of the cross by the blessed Son of God, who is surety for his people, by him was salvation finished, ransomed sinners saved, the law fulfilled, justice satisfied, and Christ exalted. This is certainly welcome news to the poor outcasts whom no man seeks after, whom no man cares for, and none but the self righteous Pharisee will despise this salvation, and brand those who love it with, "Antimonianism." This is the ground upon which the few faithful heralds of the cross, go forth with a "Comfort ye, comfort ye my people," my called ones, tell them their warfare is accomplished, their iniquities are pardoned, hell subdued, and salvation secured; love has moved the Son of God to assume our nature to live and die for just such helpless sinners as you, and all who are convinced, by grace divine, of the necessity of the life, death, resurrection and ascension of a mediator, will feed bountifully on the pure gospel of our God; but mere nominal professors, of whom there are many in this our day, some of whom stand as leaders of the people, are expected to make light of these things, for we see them very often making the poor saints who feast on this doctrine, the objects of their burlesque and pulpit declamations. But dear brethren, it is your duty, and my duty, to contend earnestly for the truth, and it is the duty of all spiritual men, to pray for them, seeing they abuse those things which they understand not, peradventure God may grant them repentance; for we know grace can do wonders, it has done so, in that of our own cases, and I for one can truly say that I have no ill will towards them, but their gods I cannot serve; and sometimes I feel distressed, seeing, as I have reason to believe, many weakling's led astray by their cunning; almost starved to death, having nothing to feed on but husks. But Brethren, God reigns and will reign, till the last enemy is conquered. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his," and blessed be his name. May he deliver us from self and from the world, and all professors in it, who know him not—who preach, but not the gospel, who cry but not to him, but whose god is their belly, whose cry is for money, whose gospel is spurious, and they glory in their shame, and wrest the Scriptures to their own destruction. But we have not so learned Christ.

Yours,

JOHN TAYLOR.

For the Signs of the Times.

Slate Hill, Orange co., N. Y. March 19th, 1838.

BROTHER BEEBE:—In my last, dated March 5th, I think. I gave you some directions in regard to sending the "Signs" to several individuals, which undoubtedly you have received and will act accordingly. The next day after writing to you, I received yours, in which you inti-

mate your intention to visit Orange county, in June, If the Lord will. You do not speak of the prospect or probability of other Brethren in the Ministry accompanying you. I hope Brother Trott will endeavor in season to arrange his affairs, and see an open door to come with you, he has many warm friends in this region, who greatly desire to see and hear him. His praise (without flattery) is in all the churches, holding "the Truth," and whom "the Truth" holds.—Because of his faithfulness in, and fidelity to "the truth," in the face of opposition, and at the expense of popularity and a good name. There is no man, I presume, who stands higher in the esteem of Old School Baptists, in our part of the world than Brother Trott; as respects his moral, christian, and ministerial character; or, who has a warmer place in the christian's affections and fellowship. The first personal acquaintance of the churches and brethren here at the north, with him, from 12 to 20 years ago, was pleasant and agreeable; and every opportunity of renewing that acquaintance, has tended to strengthen the union, and increase the attachment; I hope therefore he will be permitted in providence to come on with you; and as, according to the arrangement of the Associations, as set forth in your paper, the Baltimore, Delaware, Delaware River and Warwick Associations will sit in weekly succession, or nearly so; a number of brethren from the Baltimore and Delaware attending the Delaware River Association, the first week in June will, in company with Brethren of that Association, continue their journey a day or two, farther north, to Hardiston, Sussex county N. J., where the Warwick, will set the 2nd. Wednesday in June at 10 o'clock, A. M.

We hope to see a goodly number of Brethren of the *Old Stamp* with us from the South, North and West; and we would not reject any of the right sort, even from the East. I have anticipated taking a tour this Spring as far South as Virginia in time to take the Associations above mentioned on my return. Will not Brother Dudley of Kentucky, and Brother John Clark of Virginia, meet me the second week in May at Brother Trott's or Beebe's, with as many others as can make it convenient, and after making a short visit there, all travel on Westward for the contemplated meeting? What say you, Brother Dudley?

Yours affectionately,

GABRIEL CONKLIN.

For the Signs of the Times.

BROTHER BEEBE:—My compliments to Mr. Waller of the Banner. He must certainly have acquired to himself fame as an antiquarian having made the wonderful discovery that I at one period of my life was connected with the Kentucky Mission Society; that I was in 1818 and 1819 more foolish than I am now. He has however made a slight mistake—in representing it at that time, an *auxiliary* mission society. The Society declared herself independent of the General Board and undertook single-handed the work of Indian Reform. Had it not been for this sepa-

ration, I should not have connected myself with them, as I could not even then, countenance, the pride, arrogance and pomposity, as well as other things, connected with the General Board.

As it was, I united with the Kentucky Society, was appointed and acted as their Corresponding Secretary; and afterwards an Agent, to travel and make known the independent objects of the Society, collect money, &c. But how will this discovery of Mr. Waller's accord with the assertions of him and others that our opposition to Missions arises from ignorance? I was with them long enough to know something of the spirit of missions, as being perfectly worldly, of the arts, intrigues, and more than political management employed among them, to carry points. When I speak these things, as connected with mission schemes, I speak what I know, and testify what I have seen.

As Mr. Waller has made this discovery, I am glad he has not been able to find that I laboured for a fixed, and extravagant salary, like their modern Secretaries and Agents, nor that like some of them, I proved a defaulter in my agency, or that like others I drew from the funds of the Society, to make out my pay, over and above what I collected.

Whilst it is matter of humiliation to reflect on my former wanderings from the simplicity of the gospel, it is cause of praise to the rich and sovereign grace of God which showed me my error in this thing, and enabled me to depart from it and to separate myself from those who notwithstanding all the evidence before their eyes of the Anti-Christian spirit and tendency of the mission plans, are persuing on, from bad to worse.

As Mr. Waller wishes to publish a history of that period perhaps I could furnish him with some reminiscences of certain characters that then were prominent and now are cutting a great dash in the religious movements in Kentucky.

S. TROTT.

Fairfax C. H., Va., March 21st, 1838.

SIGNS OF THE TIMES.

Alexandria, April 6, 1838.

JUSTIFICATION.—We perceive, with regret, that some of our Brethren have not fully comprehended the views of our esteemed Brother Trott, on the subject of Justification. Some appear to understand him to surrender the eternity of our Election, our union, perfection and spiritual identity with Christ the Great Head of the Church, but for our self, we conceive the difference between our brother's views, and those commonly expressed by our Old School Brethren in general, to be more in the form of expression than otherwise. A careful, unprejudiced and candid reading of his views, will show that he is fully with us in the sentiment, that Christ was set up from everlasting, as the Head of his Church, the representative of his people, and that Church, or people were viewed in him, as essentially and actually as Eve, was in Adam in the day

that God called *their* name Adam; and that they were saved, and called with a holy calling, not according to their works, but according to his purpose and grace which was given them in him, before the world began. That the church was identified with Christ in an indissoluble bond of union, before the world was, and before sin had entered, and in that union they were complete in him. Now if we do not altogether misunderstand Brother Trott, he is as full, on all these points, as any old fashioned Baptist of our acquaintance; and what our brethren more generally denominate *Eternal Justification* Brother Trott admits, but disallows the propriety of the term, to designate that which the Scriptures presents to us in other language.

All our old fashioned Baptists admit, we believe, that the act of Justification is not that, by which the church were originally set up in Christ, but more properly and scripturally refers to the removing of our actual guilt, and sin, hence, all our brethren predicate the doctrine of Justification on the blood and righteousness of our Lord Jesus Christ. *The blood of Christ cleanseth from all sin*, and this cleansing releases the sinner from legal condemnation, and this release is most certainly in Scripture, called justification. If these views are correct, and we believe they are generally admitted: sin is supposed to have a previous existence, to the putting away of sin, hence the putting away of sin is not eternal, but an act resulting from the eternal purpose and provision, which did exist from everlasting; and hence it is, that the inspired writers have never qualified the term justification, by prefixing to it the word eternal.

After all, what would be gained by a discussion of this subject; a war of words, not of sentiments. For some years past, although we have not used the term eternal justification, because it is not so used in the Good Book, yet when our Brethren have used it, we have not felt disposed to criticise, as we have ever understood them to use the term in contradiction of the Arminian notion of a time salvation, and with a view to show their confidence in the doctrine of the eternal perfection of all the elect of God in Christ Jesus our Lord; which sentiment will stand, when heaven and earth shall pass away.

We are exceedingly unwilling to admit any harsh or unkind disputation on this subject, in to the Signs; we are sure that would do more to make the *daughters of the uncircumcised* to rejoice, than to edify or comfort the flock of our Redeemer.

We have received several communications from our Brethren abroad, on the subject of Brother Trott's *Thoughts on Justification*, published in the 25th No. of our last volume, and among them some containing objections to the views therein expressed. To publish all those letters would occupy a large space in our paper to the exclusion of other matter, and in many instances, would be but a repetition of the same objections; we have therefore determined to publish the fol-

lowing queries, submitted by Brother Pitcher, (Pastor of the Old School Baptist Church in King street, New York City,) which to us seems to cover nearly or quite all the grounds of objections; and they will, no doubt, give Brother Trott an opportunity to explain his views, so far as to relieve the feelings of all such as entertain fears of his stability in the doctrine of the eternity, immutability and perpetuity of the counsel and decrees of the Lord.

At the same time, we will hand over to Brother Trott, the other letters received on the same subject, that he may be able, in the farther explanation of his views, to notice all the objections.

The following extracts from Brother Pitcher's letter, are prefaced by an expression of his regret, that this subject should have been introduced into the Signs, lest some of the Lambs of the Lord's flock may be wounded, and then follows the subjoined, queries viz:

"First, Is Justification a spiritual blessing?

Second, When were the people of God, blessed with *all* spiritual blessings? See Eph. i. 3.

Third, Was Justification included in the *gift* of grace?

Fourth, Was Justification included in the everlasting Covenant, (as the greater includes the less,) and if it was, how can it be of later date?

Fifth, Were *all things* included in the Covenant? If so they must be of the same date (Hence I would wish our Dear Brother to remember that the Scriptures speak of the church as she is in Christ, her Glorious Lord and Head, according to the eternal purpose. Eph. iii. 11.)

Sixth, Did the eternal purpose include *ALL THINGS*? If not, what was left out? And are not all things, which are therein embraced of the same date?

I would remark; If Justification was not included in the eternal purpose, *the most essential of all things, to us*, (if so I may speak) was omitted, in the eternal acts of Jehovah. Will our Beloved Brother attempt to exclude the Justification of a sinner from the eternal Designs of God?

If one thing was excluded, by the same rule, two might be, and if two, one hundred; and, Why not the whole? It appears, to me, that our Brother has confounded the Spirit's work, in making the things of God manifest to the Saints, with the everlasting purpose of Jehovah, purposed in Christ, before the world began. It is not the Spirit's work to save, redeem or justify, or make us the sons of God, but to reveal and make known to a poor sinner, that he is loved, saved, redeemed and justified in, through and by our Lord Jesus Christ. Nor is it the work of the Spirit to make us the Sons of God, but to make known to us that we are such. See Gal. iv. 6. "Because ye are sons, (by divine destiny) God hath sent forth the Spirit of his Son into your hearts, crying Abba Father."

Another Question, Was not the Spirit of God as competent to reveal 1800 years before, as 1800 years subsequently to the coming of Christ? Or How came prophets to rejoice in his Salvation, without having a knowledge of Justification by

Christ; for they prophesied before hand of his suffering, and of the glory which should follow.

Our Brother's argument on the *tenses*, will not carry him out; for by his rule of argument, it would be no difficult task to prove that the Lord Jesus Christ was actually crucified, before the day of Isaiah, who lived between 7 and 800 years before Christ's coming in the flesh. Read Isa. liiii. chapter; but it proves that they had as just a conception of him as we have, for they viewed the work, as accomplished, and we can no more than view it so.

Our Brother's remarks on faith, would lead us to conclude he believed in two faiths. We have no "Thus saith the Lord," for two, but we have for one faith, and that is the faith of God's elect. Eph. iv. 5. Titus, i. 1.

I hope our Dear Brother will answer my queries definitely, for Justification was, or was not included; there can be no alternative.

I will trouble him with but one more question, viz. How could the mercy of the Lord be from everlasting to everlasting towards his children, if they were not viewed as Justified in Christ.

I hope these remarks will be received in love, for I cannot conceive how God could view his people in Christ, and not justified; and then as a *time act* view them justified, and not be subject to change. Were we to say there was a time when he did not love, and a time when he did love, Brother Trott would call us Arminians.

Believe me yours in the truth,
B. PITCHER.

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APPOINTMENT FOR PREACHING.—With Divine permission, we will preach at the Baptist Meeting House, at Little River on Monday, April 17th, at 11 o'clock, A. M.

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NEW ARRANGEMENT OF THE MEETINGS OF OLD SCHOOL ASSOCIATIONS.

We are happy to announce to our Old School Brethren, the mutual arrangement entered into, by the Delaware, and Delaware River Associations to change the time of their annual meetings; henceforth, the Delaware Association will meet on Saturday preceding the Fourth Sunday in May, and the Delaware River Association will in future meet on the Friday preceding the First Sunday in June.

By this new arrangement, many brethren, formerly deprived of the opportunity, may visit no less than four Old School associations, in regular succession.

Our Baltimore Association will meet this year, on Thursday preceding the third Sunday in May, 10 o'clock A. M. at the Meeting house of the Warren Church, Baltimore Co. Md. about 12 miles from the City of Baltimore, and within about 2 miles of a rail road, by which they can be conveyed from Baltimore daily.

☞ A general Meeting of Old School Baptists, is invited, and expected to meet at the same time and place, with the Baltimore Association.

On Saturday, of the following week, viz. May 19th, the Delaware Association will convene, by appointment, with the Church at Rock Springs, Cecil Co. Md. (near Conewingo Bridge) about 50 miles north of the Warren Meeting house, and on the way to the place of the meeting of Del. Riv. Association.

Delaware River Association, will meet, on Friday before first Sunday in June, (viz. June 1st.) at King-

wood Baptist Meeting house, Hunterdon Co. N. J. about 35 miles north of Philadelphia, perhaps 50 or 60, north of the Rock Spring Meeting, and directly on the way to Warwick Association.

The Warwick Association have appointed their next meeting, to be held with the Church at Hardeston; Sussex Co. N. J. (little more than one day's ride from Kingwood,) to commence on the Second Wednesday (13th) in June, next. 10, o'clock A. M.

By this arrangement, brethren who may desire to attend these associations, may take Baltimore first, and proceed to the north, passing through a mighty host of Old School Baptist Churches, and have a regular Old School meeting, or Association to attend every week, and that too, without going at all out of their direct course. As we intend, if spared so long, to attend them all, we do most earnestly hope many of our brethren, especially from the south, and north, with some few expected from the *far west*, will bear us company.

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Circular Letter.

Of the Fifty-ninth Anniversary of the REDSTONE BAPTIST ASSOCIATION, Convened at Meadow-Run Meeting-House, Greene County, Pennsylvania, September 4, 5, and 6, 1835.

BRETHREN:—WE press upon your attention the apostolic exhortation, "Contend earnestly for the faith once delivered to the saints." Jude, 3. The followers of Christ have been tried in every age. The spirit of the world, and the spirit of the Gospel, have always been at variance with each other; the conflict has been maintained on different grounds; force or fraud have been resorted to by worldly men, as either seemed to promise success. The season for fire, sword and imprisonment has passed away; the wolf now has on the skin of the lamb, and words of love are the bait to subvert the faithful. Appeals are now made to the amiable weaknesses and vitiated passions of good men, and we fear with too much success. It is to be feared that the Apostolic simplicity of the former generation of Baptists is very much on the wane: that we are approximating too much to the world, and court its favor.—Under pretence of removing excrescences, &c. rubbing off the asperities of bigotry and party zeal, the very life of the Church of God is assailed in her doctrine. A real Gospel sermon is at present a rare thing; one deeply versed in the Gospel, must look upon such a gratification as a Christmas dinner, not a common meal. The Owen's Charnock's, Hamond's, and Gill's, of the past century; and the Edward's, Whitefield's Morgan's and Jones of the present are all out of fashion; the sickly stomachs of many of the people will not bear such gross food. Paul's divine sovereignty cannot for a moment be tolerated, but James, for his supposed defence of justification by works, is extremely popular. The churches may indeed swell their number by this new mode, but the growth is the corpulency of dropsy, pregnant with death.—They may indeed by this obtain the countenance of the wealthy, handle more money, have houses more costly and gay; but for these trinkets they will have surrendered the precious Gospel of Christ—worldly men will pay largely for being deceived, but not one cent for honesty and truth. The aim of the prince of this world at present seems to be, so to modify the Christian system by the change of its doctrines and ordinances, that the world should be reconciled to it, and a coalition formed; gain and popularity are the bounty by which splendid talents are enlisted to effect the object, but the subversion of the spirituality of the Church of God is the end to be effected. Under the pretext of banishing bigotry and a narrow spirit, all that was held precious in the best times of the Church is set at naught, and "liberality" and "good feelings" are the hackneyed terms of the day.—Every thing must give way, doctrine and ordinances must be undervalued by him that aspires to public favour, if this is refused honesty and firmness are deemed criminal in the party adhering. The popular sayings from the pulpit and the press mark the spirit of the times, thus: 'All Christians should unite.' 'Why should the people of God be kept apart for such little things?' 'If a man be but sincere, it matters not what he believes.' 'If a man's life be but good, it is of little consequence what religious sentiment he entertains.'

For modes and forms, let senseless bigots fight, He can't be wrong whose life is in the right.—Pope.

"Let doctrine alone, give us practical discourses;" said a late preacher, "the savage beating with a stick on an old log for worship, is as acceptable to God as the Christian worship through Jesus Christ."* Thus these liberal people go hand in hand, and with the above sceptical authorising,

Father of all, in every age and every clime ador'd;
By saint, by savage, or by sage, Jehovah Jove, or Lord.

These sayings sound well, they have the semblance of the dove, the lamb; strictly examine them and they betray the secret enemy of your holy religion, an enemy within the camp seeking an opportunity to throw open the gates to the foe: they are designed to enlist the worst feelings of the Christian in the dishonoring of the divine lawgiver. A short investigation of these dangerous notions is our present business. By the terms "Church of God, Christians, people of God," are intended all that make profession without regard to their religious principles. Then Arians, Socinians and Universalists are to be acknowledged as brethren; are to be admitted to the Lord's table by such as abhor their principles, we are to consider these differences of opinion of no moment, and not at all displeasing to God. Doctrines and ordinances are termed little things; it is it seems a small matter whether the Lord is believed or obeyed, his honor, his authority, are all to pass for nothing. It is impossible to conceive of a more wicked abuse of words. According to them, the bigot is one who cannot take the liberty to trifle with the doctrine and ordinances of the Gospel; one who cannot be persuaded or threatened into the sin of disobedience, and that will not countenance such departure in others. A man that consults his interest, his ease,—one that shuns the cross, that courts the rich and seeks public favour by the most shameful departure from the word of God, is the honest man. He that admits all religions, all opinions, however conflicting with one another and the word of God, or however pernicious in their effects are equally good, is liberal. He that bears contempt, poverty, proscription for the truth sake, is senseless, a fool. They that despise Jesus, deny the word of God, set up human reason as the only safe guide, new model the institutions, are to be admitted as good Christians, friends of Jesus; and he that questions this is a senseless bigot, a fool, an illiberal man, a disturber of the Church of Christ. They that place Pagan & Christian worship, Confucius and Christ on a level, are the wise men. Some notice will now be taken of terms deemed less exceptionable, and obtaining in some degree a mong ourselves. 'Little things'—the term is most offensive in the lips of the professed friend of Jehovah! That some opinions are less pernicious than others is readily admitted, yet all things are great and important that carry the stamp of divine authority. Nothing is little that comes from God; every offence is great that contravenes the commands or declarations of the Most High. 'Give us practice not opinion.' Opinion is practice as well as external action, it is the practice of the mind. While it lies concealed the person is a menace only to God; Christians have nothing to do with it: but when expressed, it has the same pernicious effect [if wrong] that vicious actions have, both corrupt society and seriously injure it. If he is base that leads the community astray from the laws of society by his actions, so he is vile that by expressed sentiments corrupts the mind of his fellow men. 'Dry doctrine.' The words contain an insinuation that the stating and illustrating of the truths of the Bible have no salutary influence on the mind, nay, rather damp religious ardor. If so, it were really a thing to be regretted that they were ever the subject of revelation, or that some warnings against the free use of them should not be found in the same book. But it is indeed true that the mysteries of the gospel deteriorate from practical piety. Base aspersion! dreadful impiety! Let the exhortations to hold fast the form of sound words, 2 Tim. i. 13, to be rooted and grounded in the faith Eph. ii. 17, be the answer to such insinuations. It is indeed admitted that the mere nominal professor has no heart for these things, and loves to be urged to duties he never performs; but the Christian finds motives to duty in his doctrine and strength to perform from their sanctified use: we may safely challenge a comparison as to active piety, between the lovers of gospel doctrine and their opponents.

However men may feel themselves justified in making light of truth, the guilt or innocence of such a course must at last be determined by the importance attached to opinion or belief in the word of God, by the influence sentiment has on our practice, and by the conduct of holy men whom all profess to applaud.

The scriptures determine the importance of belief or opinion thus—'If ye believe not that I am he, ye shall die in your sins, John x. 14.' Sincerity does nothing for the party; it is enough that he believes not. 'Ye believe not because ye are not of my sheep, John viii. 26.' The very existence of true piety is here determined upon the belief; practice here will be of no avail. 'He that believeth not the Son shall not see life, John iii. 36,' no matter what his zeal or holiness may be. 'The sheep did not hear them, John x. 8. If it were possible, they shall deceive the very elect, Mat. xxiv. 24. Then those that did hear them (false shepherds) were not the sheep, were not christians, and their hearing them was the evidence of it. If the elect cannot be deceived others may, and their deceived state makes the evidence of their not belonging to that number. 'I stand in doubt of you, Gal. iv. 20. I am afraid of you, Gal. iv. 11. Not on account of their immorality, for they cleaved to good works for justification, but for their erroneous principles on the subject of justification before God. The plain inference is, that a gross departure from truth, unaccompanied by immorality, renders the religious character of the party suspicious. A denial of the resurrection, 2 Tim. ii. 18, is called an overthrow of the faith and Hymeneus and Philetus the authors of the heresy are denounced, not excused and defended as harmless brethren. The spiritual and natural man are contrasted, Cor. ii. 14, 15, and the receiving or not receiving the things of the spirit of God (not moral life) are made the test of religion. 'An heretic reject after the first and second admonition, Tit. iii. 10.' Why this command, this seeming rashness and precipitancy? Why not call this heresy, trifle, defend and palliate it? for this plain reason given, 2 Tim. ii. 17, for their word will eat like canker.' The knife must be applied that the body do not suffer death. It is to be hoped that these few passages out of the many, and those not the strongest that might be produced, to show what importance the inspired writers attached to principles, will serve as a beacon to the unwary. While departure in fundamental doctrine excludes all hopes of a man's salvation, so also, indifference in things of less moment betrays a want of the fear of God, and brings the standing of the person in doubt.

There must be some weighty reasons why error is so odious in the sight of God, and so destructive to men; the reasons are found in their practical influence. A rejection of any revealed truth is a denial of both the authority and wisdom of God. Men are not at liberty to set up their own notions. So jealous is Jehovah on this subject; that he will not suffer men to contradict him, and go unpunished. If those left to the mere light of nature were without excuse, Rom. i. 20, how much more deplorable must their case be who err with the Bible in their hands? Can it be a light thing in man to set up his own reason against Jehovah's positive declarations? Whether the words of scripture are denied, or the sense of them perverted by subtlety it matters not, the result is the same. The world by wisdom knew not God, 1 Cor. i. 21, a revelation is sent man in his bewildered state; the rebel refuses instruction, and either casts it from him in a mass, or sets himself seriously to pervert its meaning, rendering it doubtful and defeating the gracious design of the giver—yet all this the liberal deem an innocent employment.

The importance of believing the truth may be shown from the connexion subsisting between sentiment and right actions, and the influence both have upon our present and future welfare. Actions are of two sorts, of the mind known only to God, and those of the body which are seen by men and produce their influence. Belief of certain propositions whatever they may be, produces both these kind of acts, those acts are always agreeable to the nature of the sentiment entertained, and are pernicious or useful accordingly. Thus if I believe there is no God, all religious worship ceases, for there is no object (as to me) of adoration, acts of worship in that case are a mere artifice to produce their effects upon others. If I believe sin has no existence in me, the necessity of repentance ceases how can I be sorry for that which is not wrong or has no being? If I disbelieve the fall and consequent depravity of the mind, then I must admit that I was created with the corrupt tempers I feel, that they are agreeable to the nature of God, and are harmless if not virtuous; and so far are they from being wrong that the gratification of appetite is laudable, nay to enlarge and improve them would be acceptable to the creator. If I believe in the salvation of all men without respect to character

or qualifications, then all care about my soul ceases; my actions are indifferent, I have no other check upon my conduct than what the laws of society prescribe or what my interests require. Do I believe the prophets and apostles, though honest were ignorant or uninformed men, my confidence they cannot have, their statements are at least doubtful. But with additional force will this apply to the work of the spirit and atonement of Christ: if the first is denied then all experimental religion is at an end, if the latter no dependence can be placed on him.

False principles are pernicious as they affect others. Such principles may indeed be concealed, then this concealment alone prevents the injuries contemplated. If concealment is not resorted to and evils that effect the welfare of society do not follow, it is owing to society not being dependant on religious principles for its support, or to the kind of error propagated, thus: If the moral law is admitted but the gospel scheme denied, the civil rights of society will receive no shock, because the law makes the observance of the rights of society a part of obedience to God; but when accountability is denied, then society receives no succor from religion, but must rely upon itself for its safety and order. The law however may be retained while the gospel scheme is rejected, in this case civil rights are not set aside, but interests of infinitely greater moment are jeopardized, and the belief propagated may in the wide range of the community, be the destruction of countless numbers hereafter—What has been done by the apostles of error in this way must be left to eternity to disclose.

The importance of right belief is seen by the influence it has upon our worship. The worship we offer to God will always correspond with the views we entertain of him. Do we detach from him an attribute, do we ascribe to him a weakness or imperfection; then the homage done him will be accompanied with the presence of the one or the other. Our worship will correspond with our views of the Being we adore, and will rise or fall according to our conceptions of him, and will be acceptable to him or the reverse.—When the Jews lost sight of the omniscience of Jehovah, they flattered him with their lips and lied to him with their tongues Psalm lxxviii. 36. They despaired of support in the wilderness, it originated in their limiting the Holy One of Israel, Psalm lxxviii. 41 to what is ascribed the abominations of the Jews?—They thought he was altogether such an one as themselves, Psalm l. 21, and of course treated him accordingly. Whence the obscene rites of idoliters? Rom. i. 23, they first divested God of his perfections, then ascribed such passions to him as their own, from that the transition was easy to ridiculous worship, yea to lewdness under the name.

THE influence of sentiment or belief on the passions or affections prove the importance of right principles. We will take for instance two points, the divinity and atonement of Christ, and the divinity & work of the Holy-Ghost. The first point rejected, throws the party rejecting upon himself alone for acceptance, he is then reduced to the situation of the heathen, his acceptance is all conjecture, it may or may not be. If the character of God, awful in his justice appear to him, in the same degree his imperfections will appear—what then becomes of hope? despair, absolute despair must ensue. If he is presumptuous enough to suppose his repentance an atonement for sin where is gratitude?—there is no foundation for it. Where humility?—it cannot exist. Where love?—It centres in himself. Self is the beginning and the end of that man's religion. Poor heartless belief, no room is left for the display of divine mercy, the love of Christ is banished, the extatic pleasure and powerful motive it affords are all lost to the unhappy man as the fruit of his principles. The office work of the spirit denied has precisely the same effect. If our belief is wrong, fear will rage when the soul should be calm & at rest. Joy will abound, when there is the utmost cause for sorrow. Our affections are going out after a being of imaginary perfections, a God whom we have clothed with attributes at our pleasure, not indeed the true God but one the creation of our fancy, or the offspring of our error.

EVERY error either sullies some prominent truth in the divine word, or deranges the order of the church of God. Is the divinity of Jesus denied, so also is his atonement. Is the divinity of the spirit called in question, so also is the work attributed to him. The belief of free will and its consequent doctrines, sets aside the doctrine of salvation by grace. Remove divine sovereignty, then salvation is a right not a favor or

privilege. Infant baptism and church membership must inevitably change the church of God, and instead of a spiritual make her a worldly body.

GOOD men of former ages, the martyrs who sealed their testimony with their blood, and have been admired in succeeding times for their holiness and constancy did not act on the liberal principles recommended. It will hardly be said that they suffered for their conduct (or actions,) such an aspersion would go to change them with bad living, and justify their enemies in putting them to death. It was unquestionably for their opinion they suffered, for they yielded up their lives—in every instance where persons abjured they escaped punishment. They were right in this or they were not. If they were right in their rigid adherence to truth, while they valued their lives less than they did their doctrine; if they were justified in suffering the greatest torments for the gospel of the Son of God, why then should those that act upon the same principles be the subjects of reproach and abhorrence? Rev. xx. 4. Why blame that in the christians at present which is admired in those whose souls are crying from under the altar? Do indeed these pretendedly liberal reflect that they are severely censuring these holy men, or if not that, they are complimenting those they now blame, and are deservedly censuring themselves as base deserters of truth: If the primitive christians had acted on the popular principles so much recommended, it were impossible that their enemies should have been so incensed against them. Suppose they had adopted the accommodating style, thus: "If your life is but good no matter what your opinions in religion are. The worship of the heathen is as acceptable to God as the worship of christians. If you are sincere, and really believe what you do is right, it is right, God will not punish you for your ignorance. Besides you are worshipping the same God that we are: your Jove, Jupiter, Mars, Mercury are the Lord Jesus Christ or God the Father under another name." It required but a small degree of candor to admit that such concessions would have disarmed them entirely; no man in his senses could affirm that the martyrs would have suffered had they so acted—yet these are precisely the things pleaded for and admired. Upon the principles contended for, those good men acted a very silly part to throw away their lives as they did, and Paul was quite as foolish for suffering persecution on account of circumcision, and it one of the "little things" too.

IN what ever way we view the subject, our conviction is complete, that the truth is to be maintained at all hazards, and not only the great fundamental truths in the word of God, but all of them severally in their places. We are to consider no hardship too great to sustain for it, nor are we at liberty to sacrifice one doctrine or institution even for peace sake; and should our brethren blame us for this spirit we must be content to bear it. The man of God ought to remember that it is most honorable to resist any innovation in doctrine. Though the resistance may at the present seem to do no good yet in doing so it is waiting for better times, and he should reflect that it was formerly through the persevering efforts of a few individuals that the truth has been kept alive in all ages of the Church. You may rest assured your conduct is observed, that it gives pain to the consciences of the disobedient, and in due time it will produce fruit. Take heed how you apostatize, the evil will not be your own merely, but you will strengthen the hands of others, and if you are a man of standing, your example will be quoted; and you will be the stumbling block of many. Finally: You may expect to be loaded with names hard to bear; biggot, rigid, fool, enthusiast will be hurled at you; but be not dismayed at this, you have the high end of the cross to bear. Neither be discouraged because you see some who have left the ranks courted and followed, and living at ease; a quite conscience is better than all these, they are but a poor requital for that self esteem they have lost. Rest assured brethren, the nearer you approximate to the views of the world and the doctrines of reason, the farther off you are from the doctrine of Christ. Do not, we beseech you, be converted to the world, but if possible convert the world to you. At any rate take care that you do not displease your heavenly Father, by your finesse and worldly cunning, and by your seeking to please men.

TO conclude we remark, that we feel ourselves to be in good company when we attach importance to religious belief. Christ, the Apostles and martyrs are our examples in this thing, and we are content with the character of "illiberal" and "narrow min-

ded" persons while thus supported. Let the pretendedly liberal plume themselves with the compliment of being men of enlarged minds, these honors are evanescent, they are not the honors that come from above.

THE Baptist interest is yours, as members of that great fraternity whose number in these states amount to hundreds of thousands, we exhort you as a part of this great family to preserve their principles unimpaired. So long as the independent form of your government continues, and you are a spiritual body, so long the ordinances will be cherished, and the great doctrine of grace be dear to you: but if by any means unregenerated men should out number you in the churches, then you will dwindle into a body of arminians, and evangelical truth will give place to mere moral addresses. The pious reformers looked in vain that the doctrine they taught with so much success should be handed down to the churches; this expectation was defeated by infant church membership; they mistook the nature of a gospel church, and that mistake was fatal to their cause—various denominations have adopted the same plan with do better success. The Baptists are not likely to suffer from that quarter, but an itching to become what is called respectable in the view of the great is too manifest, and should it generally prevail, it is easy to foresee that the pretendedly liberal views alluded to will gradually obtain, and the churches will swarm with persons unfriendly to the gospel. You have been called upon as a body to give your young preachers an opportunity to acquire such a portion of learning as will prepare them for the present state of society, and enable them to become extensively useful. This is right, and we trust you will step forward and exert yourselves in a cause of such importance. It becomes us however to express our surprise and regret that, a call is now made of a very different nature, it is to encourage and support theological schools that have been the overthrow of a spiritual ministry in other societies, and will not fail to fill your churches with such as make a trade of the gospel. Are we at this day to be told that spiritual men called to the ministry by the Holy Ghost cannot understand their bibles; cannot derive from it a system of pure doctrine unless they are taught both by a man appointed for that purpose: Can the churches, can Baptist churches bear to be told this? Are they so degenerate? This thing has been hitherto unknown to the churches, our fathers have gone to their rewards in a happy ignorance of such attempts, and it remains to be seen whether this blow aimed at hundreds of our most spiritual brethren shall take effect. May God avert a calamity so dreadful from the churches, is the prayer of your brethren.

Receipts.

Elder Charles Merritt,	N. Y.	\$5 00
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☞ We regret exceedingly the want of suitable matter with which to fill up this department of our paper. We allow ourselves to hope that our delinquent subscribers will correct this. ☞ We hate to dun.

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Poetry.

From the Gospel Standard, (Eng.)

A WORD TO THE FEEBLE.

Ye pilgrims, and strangers,
Surrounded with dangers,
Perplexed on every hand;
Your enemies, crosses,
Engagements, and losses,
Are all at Jehovah's command.
For nothing be careful,
In every thing prayerful,
Committing to Jesus your way;
Think not for to-morrow,
'Twill lead you with sorrow,
Enough are the griefs of to-day.
Too often dejected,
By sorrows expected,
Which never, perhaps, may exist;
Forgetting our tower
Of safety, and power,
We turn from our refuge and rest.
But God will deceive not,
Though we may believe not,
The promise is Yea, and Amen,
The arm that upheld us,
When every thing fail'd us,
Will help us again, and again.
Though sin may oppress us,
And sorely distress us,
And Satan our spirits dismay,
There's no condemnation
To heirs of salvation;
Then sing on your heavenly way.

ANN.

THE ELECTION OF GOD.

Electing love, the theme
Of wretched, dying man;
Eternal love, from God above,
Before the world began.
And did Jehovah choose
His own before all time?
Adore his name! this love proclaim,
Stupendous and sublime!
Electing love behold;
Its varied bearings trace;
God's counsels old, alike unfold
His justice and his grace.
Chosen in Christ are they:—
For whom the Father chose,
The Son did die: to bring them nigh,
The Spirit quickens those.
Electing love must stand;
It cannot frustrate be!
Salvation's plan, ere time began,
Lord, was complete in Thee!
The Ransom, the redeem'd,
Were equally decreed;
The Spirit's call, before the fall:—
Oh, this was love indeed!
Election, God's decree,
Includes the Saviour's seed;
None can be lost, for blood they cost;
They must be free indeed!
The elect shall all be saved;
In Christ shall holy be;
With endless praise, in holy lays,
Adore the Deity.

Manchester, Jan. 14th, 1836,

A—TT.
Ibid.

MARRIED.

In this City on Sunday evening, March 25th, by Elder G. Beebe, Mr. STEPHEN MILBURN, to Miss ELIZABETH ANN MADDOX, both of Alexandria.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, APRIL 20, 1838.

NO. 8.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (POST PAID.) Terms, \$1.50 per annum; or if paid in advance, \$1.00. Five dollars paid in advance, in current money, and free from postage, will secure six copies for one year.

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Communications.

For the Signs of the Times.

South-Hill, Bradford Co., Pa., Feb. 28th, 1838.

BROTHER BEEBE:—I am glad you published Mr. Dennison's reply to Brother Barton's communication, it was such a spur to my sluggish thinking powers. And as my thoughts were moving on the subject, I had a notion to collect a few of them and send to you for publication, if you thought they would be of use to any of your readers. I do not take my pen to defend either yourself or Brother Barton, under any view that you are not fully qualified to defend yourselves; but, that my feeble exercise might be to the praise of his glory, who hath (as I trust) taught me something of the difference between the order of the gospel, and the doctrines, ordinances and commandments of men.

There is such a display of Belles-Letters and fine feelings in his address to you, as might lead to suppose that he thought that he had covered his spleen so deep as not to be discovered, in ranking you with the most inveterate of the false zealots, who are enemies to God and his people. How kind might the feelings be "which reign in his bosom" while he is free to express his "belief that you think, you are doing God service." He probably thinks (after all his display of words) that you have not known the Father, nor the Son, see John xvi. 2, 3. He says, "From my heart I honour the stand you have taken on some points."

In what points he has not told: and as he has left me to guess; I guess that he honours you, as the opposers of truth of old, honoured such as the Lord had set for the defence of the gospel.

He is certainly opposed to the stand you have taken, or there is no truth in his statements. But he hopes he is as "sincere as you and your associates can be, in advocating measures which promise to advance the declarative glory of God." I am not disposed to doubt Mr. D's sincerity. Nor dare I doubt the sincerity of Saul the son of Kish, when he forced himself and offered a burnt offering. Nor do I think Mr. D. would doubt the sincerity of Uzzah when he put forth his hand to steady the Ark, and prevent its falling and scattering its sacred furniture in the dirt. Yet their con-

duct, though they were as sincere as Mr. D. was not approved of God.

I suppose Saul the persecutor, was as sincere as Paul the Apostle. And I do not think that the "good societies" which Mr. D. advocates promises more to advance the declarative glory of God, than King Saul's splendid sacrifice which he offered, of the beasts he brought from the land of Amalek; or Balaam's seven oxen, and seven rams, smoking toward heaven from idolatrous altars while he was seeking enchantments against Israel.

But to pass to his strictures on Brother Barton's performance,—

He seems to triumph over Brother Barton's complaint about his Pharisaic Motto. "Holiness to the Lord;" and says, "If it be so, then the millennium will be a Pharisaic millennium; for we read that then even the bells on the horses shall be inscribed with that motto." Just hold still one moment Mr. D. and not be frightened; if an old bush-whacker who thinks that he has read his Bible as far as Zech. xiv. 20, should doubt your assertions and tell you that he has not found it as you say. Pardon me Sir, if I should ask what sort of a millennium that will be, when all nations shall be gathered against Jerusalem to battle, and the houses rifled, and the women ravished, and half of the city go forth into captivity, and when a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour? It is certain that these things shall be in that day when Holiness to the Lord, shall be on the bells of the horses. I do not read it "inscribed," but the same day that the things above named take place "shall there be upon the bells of the horses HOLINESS UNTO THE LORD." And for ought that I know, the bells on the horses might have as much holiness on them, without its being inscribed, as the holy censers on which the 250 men of Korah's company burned incense; which are declared to be hallowed. But he says, "If Brother Barton cannot see any thing worse on our banners than such a watch-word as that, we shall not only be well satisfied, but look for certain victory."

"In this sign we conquer." How different this from the saints conquest!!! And they overcome him, by the blood of the Lamb, and by the word of their testimony. Suppose however for light on the subject, that instead of the motto on a piece of cloth hoisted in the air so high that it could be seen as far as the Pharisees could be heard when praying in the corners of the streets, that Mr. D. and his coadjuvancy were really *Holiness unto the Lord*? what would it prove? Why! it would prove, that they had been conquered by sovereign grace; as all that over will

be saved must be, instead of being frightened, or flattered, into a profession of religion by a yea, and nay, gospel preacher, who was himself under the curse.

But who are the mighty foes that Mr. D. is at war with? which he expects to conquer; as he says, "In this sign we conquer?" referring to the "motto" on his lettered flag? Are they the non-elect? No. Not if he believes what he says he does.

Is it the Anti-Christian Beast? No. Unless he is a mutineer, for he is enlisted in that army! and pleading for Anti-Christian practices. Who then? Why really, if his own statement be true, it is Antimonian, or believers in the Antimonian faith, of which Elder Peckworth has informed him there is one family in the whole City of Wilmington; and Mr. D. thinks there may be some more found in the State. And after all, if the Delaware Antimonians should happen to agree with the modern Antinonians in Europe, and by chance Mr. D. should read Wilkes' fearless defence, he might be conquered by it himself; and fall in with them, if his heart was not callous against the truth, and God had not sent him strong delusion, that he should believe a lie, that he might be damned, which I hope is not the case.

The next thing that I shall notice is, his complaint against Brother Barton, for ridiculing him, for calling his labours poor. I can see nothing that looks like ridiculing in Brother Barton's expressions on that subject; unless quoting his own words is ridiculing him. Brother Barton said some things that might sound unpleasant to a man who wished to be esteemed a useful minister. But if Mr. D. had not made himself more ridiculous by professing to believe sound doctrine, and following directly the legitimate fruits of error for his religious practice, than Brother Barton has appeared to make him by quoting his own language; he might appear quite respectable for all that Brother Barton has said by way of ridiculing him. Is Mr. D. so weak as to think that he can make men of common sense believe that he holds "precisely the same doctrinal views with" Brother Barton, while his conduct declares that he believes a yea, and nay, gospel. It is astonishing to see an honest man profess to believe the doctrine of sovereign discriminating grace, and then enlist in the Anti-Christian's effort army, whose general force, and most powerful battering-rams, are all designed to bear directly against that doctrine. The societies which he named, as being conscientiously in favour of, he calls "good societies," he must then advocate them as they are, in their present form, doctrine, administration and effects.

Now as sure as Jesus spake the truth, when he said, "A good tree cannot bring forth evil fruit; neither a corrupt tree bring forth good fruit." Just

so true it is that these societies are corrupt. Surely Mr. D. must dwell in thick darkness, or God has given him the spirit of slumber; if he does not see that the fruit or effect of these societies is to bring forth an host of professors of religion that are at war, openly at war with the sentiment he professes to believe; and that his favouring them is an open violation of his own protestation. Again, he pledges himself to adopt a wiser plan, if you or your brethren can fix one. It seems that he is looking to men to fix a plan; not being contented with the one that infinite wisdom fixed before the world began, for the spread of the gospel—the gathering the bride of the Lamb and rolling into effect all that God designed his children to do, or enjoy. O that he would quit the worship of calves, and worship God in spirit and truth. So sure as Jeraboam led Israel into idolatry, by sitting up his calves at Dan and Bethel, and changing the time of the festivals; just so sure the societies he named, in their present form and operation are advancing the cause of Anti-christ; and I do not think it possible for men or devils to fix a wiser plan for that purpose.

Once more, Mr. D. seems quite uneasy, to think Brother Barton should insinuate that he used enchantments. Will he deny the fact, that he is consorting with, and building up the influence of those that do?

Soothsayer, Diviner, Magician, all have one signification. See Batterworth's Concordance.

They all use enchantments, to bewitch, to delight highly. This they learn; enchantment was doubtless one of the curious arts contained in the books burnt at Ephesus. Probably taught in the school of Tyrannus. I think it was by the enchanting eloquence, and flesh pleasing doctrine taught by some learned scholars that bewitched the churches of Galatia. Men, religious men, now as well as then, go to school to learn the curious art of pleasing; and men, perhaps christian men, may be bewitched now as easy as then. Because men are highly delighted with appearances, false teachers, (Diviners) take advantage, learn to please, by appearing to be what they are not; so they bewitch the people by their enchantments, (art of delighting). Thus they play upon the animal passions, and when once an object is enchanted, it is hard to break the enchantment; and men may be led to almost any thing (unless the Lord break the enchantment) by one that highly delights them. By the sleight of men, and cunning craftiness whereby they lie in wait to deceive, hypocrites live in the church, and false teachers get into the ministry among the ministers of Christ. If Mr. D. is a minister of Christ may the Lord break the charm that leads him to advocate anti-christian societies.

There were priests in by gone days that taught for hire, let Mr. D. say if he dare that it is not much the custom now for those sent out by men, (*mission boards*) as missionaries, agents, ect. to teach for hire.

All the prophets divine for money, the substance of modern statements are, if you will give

or pay me so much (naming the sum) per month or year, I will preach (divine) for you, if not I must go where I can get it. Yet they will lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Who but a Magician, would ever have thought of men's having power to create a revival of religion by the power of moral suasion, and of making converts by scores in consequence of holding a protracted meeting? Who but such as love the wages of unrighteousness, would ever have thought of telling the world that the Lord was calling for money, that He might have it to expend as He did his heart's-blood for the salvation of a perishing world? Who that had not learned the curious art of enchanting, would ever dare to trifle so with sacred things as to undertake to determine how long the day of grace would last, for a frightened soul to make his peace with God, and if he did not do it in the given time, he would seal his own damnation, and there would be no mercy for him for ever; though he might live years afterwards?

I have here stated but few of the thoughts that I have had upon the subject; if Mr. D. wishes for more of them let him write to me if he please at South-Hill, Bradford co., Pa.

If you please to publish this, please send Mr. D. one of the copies.

I am dear brother bound with you to the bar of God, in hope of eternal life, which God that cannot lie, promised before the world began.

HEZEKIAH WEST.

For the Signs of the Times.

Westville, Champaign co., O., March 13th, 1838.

DEAR BROTHER BEEBE:—Once more I resume my pen. in continuation of the subject, contained in my letter, published in the "Signs," No. 4, present volume. What object the writer and correctors of said Circular had in view, in noticing the case of Peter and Cornelius, of the conversion of Saul, and of his being sent by the Lord to preach His gospel among the Gentiles,—it is hard to tell. If by the Scriptures they have there quoted, they intend to establish their authority to collect money, call and qualify missionaries, and appoint them their fields of labor, they have been very unfortunate; and we may say—"Thus we see their *authority*, for want of Scripture, will not stand the test, but vanishes into thin air." For it is very evident, that the actions performed by the characters spoken of in the Scriptures, quoted by them, were all carried on by the immediate agency, and direction of the Holy Spirit; But it appears they would wish to be understood, as proving a fact, that never was denied by any Old School Baptists, viz:—"An inseparable connection between the purpose of God in the salvation of sinners, and the instrumentality of a preached gospel," but always with this proviso, that it be the gospel of Jesus Christ, coming not in word only, but also in power, and in the Holy Ghost, and in much assurance. But let us hear the Circular once more. "We also

clearly discover, that whilst our opposing brethren are endeavoring to avoid the quicksands of Arminianism, they have left the course marked out by the word of God, and have gone over and foundered on the rocks of Antimonianism." An important discovery indeed! tantamount however, to an acknowledgement, that they and their inventions, constitute the quicksands of Arminianism; for these are what we have been endeavoring to avoid; but as for the charge of Antimonianism, that is something, that the Arminians have for centuries charged the people of God with; and as we wish to follow the footsteps of the flock that were led by the Holy Spirit, we also expect to meet with some of the same treatment; and indeed did we not, we should have cause to doubt, whether we are the children of the Lord, or not. "But we are told by some that they are not opposed to the spread of the gospel and the circulation of the Scriptures; that on the contrary, they are friendly to both, but are opposed to the way and manner in which it is done; that the present plan is unscriptural, founded in fraud and speculation, and is the unfruitful work of darkness. Let us test the above statement."

Well now for the test.—"We have already seen from the unerring oracles, that the minister is to teach all nations; that he is to go into all the world and preach the gospel to every creature, and that this gospel shall be preached among all nations prior to the end. And it is equally clear from the same divine standard, that God has ordained that they which preach the gospel, shall live of the gospel." This test so far, proves part, (if not all,) of the above statement to be true it proves that Christ, (and not men,) called His ministers; that Christ; (and not Theological Seminaries,) qualified them to preach; that Christ, (and not a Board of Directors,) directed them where to preach. Thus we see that the test, proves, *their* present plan to be *unscriptural* at least; and if it is not God's plan, then it must be the plan of men; and men are led captive by the devil at his will; and if so, then it proves *their* present plan to be the work of darkness; and in the works of darkness, we may be sure there is "fraud and speculation" both combined. "Should it still be objected, that there were no societies engaged in this work; we answer this is a mistake. For a church is nothing but a society of believing men and women, giving themselves to the Lord and to one another, and that they were engaged in sustaining the gospel, not only as churches individually, but as churches collectively. For, says the Apostle, 'I robbed other churches, taking wages of them, to do you service; Notice, he took wages of the churches in the plural, or collectively. Thus we see that the objection, for want of Scripture, will not stand the test, but vanishes into thin air.' The conclusion of the last quotation, is certainly marvellous. How the objection can fail for want of Scripture, when the very scripture that they have adduced establishes it—is very mysterious indeed. They have proved that the churches, sus-

tained the preachers of the gospel in the Apostle's day; and if so, they were not sustained by societies formed for the express purpose of raising, or collecting money. But the impression that they would wish to make, on the minds of their brethren, respecting the words of the Apostle, "I robbed other churches," appears to me to be this—That the churches in those days met in council together, elected a Board of Directors, Treasurer, &c. adopted a Constitution, prohibiting all persons who were destitute of money, to a membership in their societies; and all this they would wish to make appear, from the fact, that the Apostle "took wages of the churches in the plural, or collectively." But do they make void the objection by the test? Nay, verily, for they have established it.

They, in their Circular, would also wish to make it appear, that the Old School Baptists, are opposed to the spread of the gospel, and support of the ministry; but in this they have also failed. And indeed, this charge of theirs, I can from experience, testify to be a falsity. Yet by this falsehood of theirs, they "deceive the hearts of the simple," and hold many among them, who, did they but know the truth, would forsake them, and their pernicious ways. I have reason to be truly thankful to the God of all grace, that I am not ignorant of their devices; that when my soul had become entangled in their snares, and my mind, by misrepresentations sowed against the true people of the Lord, that He, by His Spirit's teaching, in opening up the Scriptures to my understanding, or rather opening my mind to understand the Scriptures, enabled me to discover the cheat, and once more to return, to the poor in spirit, and to the arms of my glorious Redeemer. And now, in endeavoring to disentangle the minds of my brethren, who are still held in bondage by these, who lie in wait to deceive, I shall state something, that I could wish was not so. Here and there, among the Old School Baptists may be found one, who appears to think no more of the support of the ministers of the gospel, than he does, of taking wings, and flying to the utmost parts of the earth; and takes no more interest in the one, than he does in the other. But this is not all, should the preacher of the gospel exhort the christian, to glorify God with his body and spirit, by living soberly, righteously, and godly in this present world, these same characters, charge him with being an Arminian; and of this subject, the New School folks make a great noise. Say they, (to the children of the Lord, who are still amongst them, and never see any peace of mind there) do you not see that Old School Baptist there, you know that he is opposed to doing any thing toward supporting the ministry, and calls them all Arminians that say, or do any thing towards their support; well, that's Old Schoolism for you; "now just look what a bad spirit reigns in these Old School Baptists," and thus for the faults of a few, they condemn the whole. But in this manner of proceeding, the twelve Apostles, it may be proved, were like Judas, and the primitive church, all heretics.

S. WILLIAMS.

[To be Continued.]

For the Signs of the Times.

Franklin County, (Ia.) March 20th, 1838.

BROTHER BEEBE:—I send you enclosed \$5, for the "Signs of the Times," which you may consider in advance for your valuable paper, and count if you please, at \$1 50 per year; and if I should not live to read it, even one year; I shall consider myself amply remunerated for the past; for I have been a reader of it from about the commencement of the 2nd volume, and I think all arrearages have been paid, through your Agent, Brother Flint.

I can truly say that my poor soul has often been refreshed when almost ready to faint, by reading the blessed doctrine contained in your valuable paper; and hearing from our dear brethren scattered over the wide circle of your correspondence; and thereby hearing of so many whom the Lord God had not suffered to bow the knee to the image; or (modern institutions of men.) Dear Brother, I should not have troubled you with my poor scribbling, had it not been that I have not had an opportunity of sending by brother Flint, or any other of your agents, for the present volume, and also, feeling sorry to hear that you have been so much neglected by so many of your subscribers in the support of (as I think) the most valuable periodical that the Old School Baptists have ever had amongst them, at least in this part of the world; but I cannot yet despair of its support, for I know the cause of Zion will stand, and truth and righteousness shall prevail, and that God's building (his church) the place of his abode will rise, for

"Glorious things of thee are spoken,
Zion, city of our God,
For he, whose word can ne'er be broken,
Has formed thee for his own abode."

yet, notwithstanding I have said so much of the "Signs of the Times," and of its value; I do not think it entirely clear of imperfections, for I do think some of our brethren, in some of their communications make use of some sarcastical expressions which would perhaps answer a much better purpose, if wrote in milder, or softer words, for God's people ought to be wise as serpents, and harmless as doves, and we read that our blessed Lord when he was reviled, he reviled not again: and here I would say that I have no doubt but there is many of our professed brethren and sisters, who have gone astray after those late inventions of men, that are as zealous perhaps in that, as the Apostle Paul was in persecuting the church before his conversion, and are actually persecuting the church of Christ just as much as he was, when they are speaking all manner of evil against him; and for my part I can see no difference between them and him, only Paul then had the Law to Protect and defend him in his mad and diabolical career. And now Sir, does it not seem that if those persecutors had law to protect them; that they would even go the same length he did, or at least, some of them; for some have already said, "pity but they were laid aside," &c.

But let us pity them, for some of us have nothing to boast of, yea, I may say, none of us have any thing to boast of; for what have we but what we have received of the Lord?

And here if I had room I would be glad to give you a little of the travel of my mind respecting those institutions, when they were first introduced among us here in the great valley, but I must be short. When they first came here a begging, I thought it was for the Lord; and, (thought I) who can be a christian, that is not willing to give, in so glorious a cause as that appeared to be? So you see it could not be hard begging; when a man was as willing to give as I was: so I gave him (Corbly Martin, a hog or two, for the support of the Indian Mission)—I hope they made good use of them.

But it was not long before I saw and heard some things which I was not so well satisfied with, which set me to thinking and reading my bible; and you know, then I had hold of the wrong book, to find any encouragement for any such practice: and from that time to this I have seen and heard so much amongst them, that to be plain, I call the most of them Fullerites, and the rest no *ites*, at least the preachers, I believe them to be of that cast.

But dear brother, though they may persecute; and we feel cast down, and much discouraged, yet let us not faint, for we most assuredly have the God of armies and Lord of hosts, on our side, and though we may feel small, and are but few in comparison to our enemies, he has said fear not little flock, it is your Father's good pleasure to give you the kingdom, and that, one shall chase a thousand," "and he answered fear not, for they that be with us, are more than they that be with them."

I am now more than 23 deg. past the meridian of life, coaning 70 degrees the circle of life, and nearly 38 years of that time I have professed to be one of the poor despised Baptists; and I can truly say that I feel poor in myself, but sometimes I feel very rich in that atoneing sacrifice made by the Lord Jesus Christ, on whom I would wish to rest all my hopes for life and immortality.

May the grace of our Lord Jesus Christ, which was given us in him, before the foundation of the world, bear us up through all our trials and afflictions; and may that same grace enable you to triumph over all your enemies, and bear their reproaches with christian fortitude, is the sincere prayer of your strange and poor brother, in a foreign land. ABRAHAM LEE.

For the Signs of the Times.

Genito, Powhatan, Va., March 30th, 1838.

DEAR BROTHER BEEBE:—I have been a subscriber to your paper, for the last two years, and although personally unacquainted with you, yet I hope I love you in the truth, I am very much pleased in reading the "Signs," to find that there are many Old School Brethren who contend earnestly for the faith that was once delivered to

the Saints. I was sometime ago, very much distressed about the salvation of my soul; I was a poor lost sinner, a stranger and foreigner, sinning against the great and mighty God with a high hand and outstretched arm; having no hope, and without God in the world. These things distressed me very much for some time, to think that I, who was a poor lost worm, a sinner against that just and holy God, whose law I had so often broken, and whose eternal displeasure I so justly deserved; this led me to seek religion. About this time a revival commenced close by here, I could hear of many of my acquaintances being converted, but it seemed to me, that I was to be left out; I however tried hard, and long thinking that I could find that peace that I had so long sought for, in my own way; but all this would not do, eternal truth has declared that, "by the deeds of the law, no flesh shall be justified, in his sight," thus I went on for some time; at length I thought that my time to seek the salvation of my soul was gone, and there was no hope for me, and that I had sinned away my day of grace—how dreadful was the thought to me! There is no peace, saith my God, to the wicked! The more I sought for peace of mind, the more I was distressed; at last when I thought that the time for my worst fears to be realized was come, and I was expecting no more than my just deserts, I went to hear preaching on Sabbath, and heard our beloved pastor Eld. E. Goode, preach from Dan. x. 12; which reads as follows, "Fear not Daniel, for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." As soon as the text was given out, I felt very much relieved; my burden of sin was gone; it seemed to me that from the first day I had, by the grace of God, began to seek religion, my words were heard, I was filled with joy and peace; I was so much overjoyed that I could hardly refrain from arising and rejoicing aloud: all my fears and all my bad feelings were gone. But sometimes since, I have thought it was all a delusion, I told my views and feelings to the Skin-quarter church and was received and have been baptized, and now, I desire to live as a monument of mercy, and if I ever have the happiness to arrive at Heaven, it will not be through any thing that I have done, or ever can do, but I place my dependence for heaven on the merits and righteousness of our Lord Jesus Christ: he came to seek and to save that which was lost, by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast, I have no cause to boast of what I have done; I did nothing about it, and I am glad the power is in the hands of Him who will do all things well; had I received my just deserts, I would not now be privileged to write to you. If you think the above lines worthy of a place in your paper, you may put them into some obscure place, or do as you please with them. And now may the grace of our Lord Jesus Christ, the love of God, and the

sweet communion of the Holy Spirit, rest and abide with you, and all who truly love him, is the prayer of your unworthy brother.

JOSIAH E. PLEASANTS.



For the Signs of the Times.

Fayette County, Ten. March, 15th, 1838.

BROTHER BEEBE:—I have received your valuable Paper regularly, and am so well pleased with the matter it contains, and the principles it defends, that I could wish it were Patronized by every true lover of the Lord Jesus.

Brother Beebe: in a back number you invited and encouraged communications from Brethren of all grades, requesting to be short. I hitherto have felt unable to write so as to be edifying and feel so yet, nevertheless at your request I will try to give you some of my views in favor of sustaining Associations, (Inasmuch as I discover a disposition in some of our Brethren to drop them.) I believe they are authorized by the word, and for my authority I give you the narrative laid down in xv. Acts, of the Apostles. We learn that all Scripture is given by inspiration and is profitable. And now if we abandon the practice of holding Associations, what use shall we make of that important transaction? It may be objected that this was a rare occurrence and its necessity might not happen again for a series of time, and also that an Association takes more power and does more business yearly than is there authorized, to which I would answer that whenever she usurps power and lord's over the churches, she is not to be obeyed, and as to her doing more business, I would say that if she only stays within her legitimate bounds, it is no objection, for other churches may have difficulties to encounter as well as Antioch, and I am further of opinion that only an out line of that council was recorded, that those coming after should have an example; it is pretty much the case with all Scripture, just enough is written to establish their fact, and further I am inclined to believe that it has been practiced by the true Baptist Church, ever since the day of the Apostles, (when they had freedom to act,) and I do think and believe it has been attended with good consequences. Solomon says, in the midst of counsel there is safety, and were it not for the error of the times brought on the churches by the sons of Belial, those horse leache's daughter's who are continually crying give!! give!! having crept in and subverted whole houses, (or churches,) the whole of God's Israel could and would, hold fellowship together, through associations; and I can vouch for the fact, that very much good has resulted from the the wisdom of the churches in an associational capacity, therefore dear brother before we do give over the practice, let us examine the subject well; I know I have written too lengthily, but could not help it. May the Lord enable his poor feeble ones in this dark, and cloudy day, to stand fast till he comes, and do no more than their Lord has commanded, and omit nothing that he has.

I Remain your brother in true Gospel Bonds.

PETER CULP.

For the Signs of the Times.

Bloom Township, Seneca Co., O., March 15th, 1838.

DEAR BROTHER BEEBE:—Seeing my name is still continued as an Agent, in the list of agents for the "Signs of the Times," I take the liberty to write you this communication, that you may give it a place in the 'Signs,' if you think proper, for the purpose of informing the Old School Baptist Preachers, of the situation of the churches in this new part of Ohio, wishing that some of the Lord's chosen ones, might be impressed in their minds to visit our parts, and preach to the churches. About four years ago there was a move made in these parts, for the Regular Baptists to form into an Association, but when a trial was made the first time, there being present Delegates from five churches, the scene was confusion in stead of union. The cause of difference was, Elder John Kating, Deacon John Ragg, and myself were chosen a committee to draft a Covenant and Deacon Ragg and myself agreed to debar all churches from the Association, who hold the benevolent institutions, (so called,) and Elder Kating withstood us, so after a considerable contention, it was agreed to meet again, several months after, when only three churches sent delegates; at which time the following items was agreed to, by all brethren present.

"The Sandusky Baptist Association, composed of churches, baptized on profession of faith in Jesus Christ, do agree to unite their correspondence and fellowship on the following principles, viz.

First. We believe there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, the only true and living God. Second. We believe the Old and New Testaments to be the word of God, given by inspiration of the everlasting Father, and that they contain the only infalible rule of faith and practice, in the knowledge and obedience of which we are led by the Holy Ghost, to everlasting happiness. Third. We believe the Holy Scriptures do hold forth abundantly the doctrine, that sin having entered into the world, by one man, and death by sin, and so death passed upon all men for that all have sinned; and in consequence of which, man is entirely incapable of atoneing for his sins. Fourth. We believe the Holy Scriptures do contain the doctrine of election, justification and redemption by Jesus Christ, the forgiveness of sins and cleansing therefrom, through, and by his blood, according to the riches of his grace, freely bestowed upon us: regeneration, conversion and sanctification, by the Holy Spirit, that Baptism is immersion; the final perseverance of the Saints through faith, in grace, to glory; the resurrection of the dead; eternal judgment of the just and unjust; the everlasting happiness of the righteous and torment of the wicked. These points of doctrine we feel bound to maintain. Fifth. We believe that missionary exertions in modern days are carried on to a considerable pitch of extreme, and therefore causes considerable disturbance in churches and associations, which is an evil that ought to be

guarded against, therefore, we will not correspond with, nor fellowship, any association or church which holds it as a principle of right. Sixth. We believe that the institution of freemasonry is a great evil, and a work of midnight darkness; we therefore will not either directly or indirectly correspond with or fellowship any association or church, [which holds fellowship with freemasons that have not withdrawn from the lodge.

The above was adopted by a committee composed of the churches of Honey Creek, Rockyfork, and Thorn Creek on the 12th day of Oct. A. D. 1833.

Elder LEWIS SEITZ, Moderator.
Attest, JOHN RAGG, Clerk."

Since that time, three churches have joined this association, and at our last session two more sent in their letters to form an acquaintance expecting to join at our next.

But my prayer is that the Lord would send more labourers into his harvest, seeing the harvest truly is great, but the labourers are few.

There are at this time but three preachers belonging to this association, and one of them is so old and feeble that he seldom gets from home to preach. My own calls from churches and brethren are so many that I cannot attend near all of them.

Another association has been formed a little from us, which is known by the name of Sandusky River Association, but they are well supplied with preachers as it respects number, which are, according to the Minutes of their last session, seven; but they have as many wives as the woman of Samaria had husbands, *five*, and these are their names *Bible Lady, Missionary Lady, Temperance, Sunday School, and Tract*, they go the whole of the institutions of the day.

I must close, subscribing myself to you in the bonds of christian love.

LEWIS SEITZ.

We have omitted the Seventh Item of the Regulations of this Association. Not because we wish to dispute the sentiment imbraced; but because it is, in our judgment, inexpedient, to open our columns for the discussion which it would certainly elicit.—EDITOR.

For the Signs of the Times.

ANCIENT AND MODERN APOSTLES.—Brother Beebe, Since it is so well known, that there are certain persons among us, who claim the sacred title of *Apostles*, it is no doubt our duty like the ancient church at Ephesus, (Rev. ii. 2,) to try them constantly to find out whether they are apostles or liars, the one of which, must of course follow, and if we (some of us) have become satisfied; yet if we have any charity about us, we ought to inform others also, until all the world learns the deception that is practised upon them, by that false name. Therefore, a few hints in addition to the many undeniable proofs that have been published may not be amiss. If our missionaries are Apostles, they will compare with those described in the New Testament. If there

is a contrast between them, then of course they (our priests) are liars.

Let us try them for a moment then, by the description of the first, and the conduct of the last. We shall denote ancient Apostles by A. and modern Apostles (missionaries) by M. The A. were so named by our Saviour, Luke vi. 13, and it is evident that the name Apostle, was not designed for common ministers of the gospel, for we no where find them called by that name, M. are so named by themselves, by conventions and by the world, and so much for their claim to the title; A. were chosen and called by Jesus, Matt. x. 1; Acts ii. 15, and many other places; M. are chosen by men, for if they claim to be called of God as ministers of the gospel (which I much doubt in most cases) it is a well known fact that conventions, societies and managers pick and cull, such as suit them, and call them to their work. A. were sent by the Lord, He appointed to them their field of labour, their outfit and their wages; and who they should look to for their support, Matt. x. 5, 6, and xxviii. 19; Acts xiii. 4, and others Matt. x. 9, 10; Luke xii. 22 to 31. M. are sent by men and go where men command, or are discharged; they trust to men for their pay, and if men will not pay them they will not be missionaries; A. were content with such things as they had Phil. iv. 11; 1 Tim. vi. 8. M. like greedy dogs, will take all you will give them and then beg for more—they first scour the country for six or eight years, and then tell you plainly that all you have given, must be lost, if you do not give a great deal more. A. if they needed any thing worked with their own hands, that they should not be chargeable to others, Acts xx. 33 to 36. M. will not work if they starve, but look every one for their gain, from their quarter, and covet something from every one they see; *even Gamblers*. A. preached Jesus Christ and him crucified. Salvation by grace and the propriety of obeying God's commandments. M. preach for money, to apply it as the Lord did his hearts blood for the salvation of the world! They preach *ladies' jewels*—salvation by works; they teach the commandments of men, and sometimes one thing, and sometimes another. At present protracted meetings, with their machinery and appendages, take the lead of every thing else put together, when there is money enough to carry them on, but they are rather expensive. It is said by good authority, that at Pen-Yan Village, they paid an efficient protracted meeting missionary, *for six weeks service*, six hundred Dollars *all in cash!* (it is stated also that within three months after this meeting, the Baptist church in Pen-Yan had cast away 30 of the *fish* they had caught by that *missionary's net*, and that 40 more were under discipline.) Another missionary not quite so efficient as the first, commenced a siege upon a Village called Dundee, and as it appears, rather missed the course, a number of the congregation, they say from 3, to 6, went distracted, (one of the number, a member of the Baptist Church in that place, and a man highly esteemed died in

a few days after.) The commander in chief had to bear the blame of this misfortune, and was forced to raze the siege, and retreat in disorder if these are fair specimens, one would think that they would soon cease to sacrifice to their net. A. preached what they believed, M. many of them profess to believe one thing, and teach an other: A. obeyed God; M. pretend that they have greatly improved on God's plan, and therefore wholly disregard his word &c. &c. If any can see any resemblance between A. and M. they can see more than I can; I however think that I can see some likeness between M. and Pharisees, they both claim to be very wise men, they both pretend to be very righteous by their own works, they both love to pray in the markets, and in the synagogues, both devour widow's houses, and, for a pretence, make long prayers; both pay tithes of mint, and neglect faith &c. both make void the commandments of God by their traditions, both compass Sea and Land, to make proselytes; both have a zeal of God, but not according to knowledge &c. &c. both are bitter enemies to the gospel and to them that love it.

A. CALVERT.

Reading, Steuben Co., N. Y., Jan. 9th, 1838.

OLD SCHOOL MEETING.

Brother Beebe, Please insert the following, once now, and once in April—There will be a meeting of Old School Baptist held in Reading Steuben Co. N. Y. on the first Wednesday and Thursday in June next for preaching and prayer and enlarging acquaintance.

Old School ministers and brethren from every direction, are earnestly invited to attend. Strangers will please enquire for, and call on Joshua Cross and Alpheus Calvert five miles north west from the head of Seneca Lake.

A. CALVERT.

For the Signs of the Times.

Rockville, Ia., Jan. 8th, 1838.

BROTHER BEEBE:—It is reported by some who profess to be friends to the Truth, that I have espoused the cause of the present foreign and domestic missions, which thing never was, is not now, and never will be true, so long as I believe the principle and practice manifested by the above referred to missions, to be a violation of the discipline of the gospel; but to say the least of it, the *credulous* that may wish me laid away *quietly to sleep*, may believe the report; but you may inform my friends through your columns that the report is a misrepresentation.

JOHN W. THOMAS.

Extract of a letter, dated, Lawrence Co., Tenn., January 8th, 1838.

Dear Brother, Some of us in this country, would be glad to have a few thoughts from you, or some of your correspondents, on the subject of the *Rich man and Lazarus*, and the dogs that *licked poor Lazarus' sores*. May the Lord enable us to live faithfully and humbly in these times of trial and temptations, is the prayer of your unworthy brother, &c.

ROBERT NEWTON.

SIGNS OF THE TIMES.

Alexandria, April 20, 1838.

ASSOCIATIONS.—It is to us, at all times, a matter of no small joy, to witness a disposition, on the part of our brethren, to examine the divine rule, and to enquire at the sacred oricle, for the validity of every institution of our religious practice. The attention of several of our dear brethren, in these parts and elsewhere, have been lately led to the subject of Associations, and it will be seen that the result of their investigation, thus far, has not produced a unanimity of sentiment on the subject. Some are of opinion that the New Testament provides neither precept or example for them, and other some, conceive that the assembly which convened at Jerusalem on the question from the Antioch Church, amounts, at least to an example. We have listened with a good degree of interest, to the arguments, thus far, brought forward, pro, and con; and without designing to check the discussion of so important a point, we esteem it our privilege to offer our brethren a few remarks, which have occurred to us on the subject, in doing which, we shall probably accord, in part, and in some things differ from all who have furnished us with their views.

In the first place we admit that what we call Associations, are, or are not divine institutions: they are, or are not directly and positively warranted in the New Testament. If from the Scriptures we can show, them to be divinely instituted, and precept and example given for their observance by the church, then we must consider no church complete and independent, or walking in ALL the ordinances blameless, which do not stand in such connexion associated with other churches; and if on a careful examination we find that what we denominate associations are not divinely authorized, we must admit (painful as it may be,) that we have and do observe a religious practice for which there is no, "Thus saith the Lord," and we may be subjected to the fearful interrogatory, Who hath required this at our hands?

But, to the merits of the question. Are they from heaven, or of men? We have failed to, see with some of our brethren whom we love, that the assembly referred to at Jerusalem, furnishes the least testimony in support of what we denominate Associations; and if we can produce no other, or more tenable ground for them, we shall be disposed to give them up, notwithstanding our feelings are strongly, very strongly, enlisted in favor of them. Without going minutely into the comparison of modern associations with the meeting at Jerusalem, we will observe a few particulars, which to us presents serious discrepancies. First, Those who form our modern Associations, are Elders, and brethren, sent by their respective churches, as messengers, or what is, by far, more exceptionable, *deligates*. *

The meeting at Jerusalem, was not composed of messengers, or deligates from the churches, but, *the apostles and elders came together for to consider this matter* Acts xv. 6, and *the whole church*, not deligates from the church, see verse 22. and the *Holy Ghost*, verse 23. But our modern Associations are not composed of Apostles, the Holy Ghost, and the whole church. The regulation of many associations of our acquaintance, restricts the churches in regard to the

number of messengers to be sent. We have said this council at Jerusalem was not composed of messengers from churches represented in that meeting. True there were messengers, (not deligates) present from the church at Antioch, but, let it be observed these formed no part of the council, but were merely messengers, to bear the message of Antioch Church to the council. And other messengers, *of their own company*, verse 22, bore the message of the Holy Ghost, the Apostles and Elders and of the whole church, to Antioch.—How our brethren can make this meeting an example for modern associations, without involving the right of Associations *to rule in judgement*, if not in legislation over the churches, we are unable to perceive, yet all our brethren agree that the churches are the highest religious body on earth, and contend earnestly for the independence of the churches.

Another discrepancy which we would notice as we pass, as being, in our judgement, no less formidable than the foregoing, is that the council at Jerusalem was not, nor did it pretend to be a constituted body independent of, or separate from the Church, having a written constitution and by-laws, for their special regulation, and a body to be continued, and to hold annual sessions for business, to impose yokes, and grant exemption from burdens, from time to time, as might seem good to them and their successors in all subsequent ages. The Apostles, seated on twelve thrones, for the express purpose of judging the spiritual tribes, the Holy Ghost, whose office it is to write the Law of the New Covenant on the hearts of the spiritual family, and the church, which is divinely empowered and qualified to *judge angels*, assembled as they were, certainly were in possession of power which would not become us, in what we call associations.

The wretched work of New School Associations, in arrogating such powers as were exercised by the council at Jerusalem, has very justly excited great alarm among our old fashioned brethren. While the former have attempted to *rank and file*, or mark the ground of distinction observed by all antichristian bodies, of *clergy and laity*, and in their assumed consequence, and peacock plumage, have attempted to legislate for the Zion of God, to take into their hands the destiny of the world, the preparation of young men for the ministry, the direction of those acknowledged as God's ministers, appointing the field of their labors, the term of their services, and the manner and amount of their reward: meeting from year to year binding heavy burdens, grievous to be borne, and binding them on men's shoulders—Now they resolve that one thousand dollars shall be raised from their churches for the home mission, *alias*, to send arminians out to trouble and distress the peaceable churches of the Mississippi Valley; and anon, they resolve to raise \$100,000 for the General Convention, but Mark us! they touch not these burdens, with one of their fingers, to bear any share of the burden. We might continue to trace the unhallowed consequences resulting to the saints from this sort of Associations, for truly they have caused the saints to howl, until their cry has come up into the ears of the Lord of Sabbath, who is we trust about to deliver them.

After what we have written, our readers may suppose that we renounce associations in toto, but such is not the fact, for while we wash our hands from all such associations as we have described above, we hold most sacred and dear the association of the people of God, upon Gospel ground, and while we deny the divine authority of any constituted religious body except the church of God as such, we are prepared to show from the practice of the primitive saints that it is proper,

lawful and expedient that the saints should associate together, for social worship, for correspondence, and for mutual edification and instruction in righteousness, and for the promotion of that christian fellowship and gospel union, which is *like* the oil which was poured on Aaron's head, and like the dew of Hermon which descended upon the mountains of Zion &c.

Where the object of our Old School Brethren in coming together is to worship God, and to enquire after the welfare of Zion, and to encourage each other in walking in all the ordinances and commandments of Christ blameless. We say to all such, where providence permits us to attend, *Entreat us not to go back*. Thy people shall be our people, and thy God shall be our God. Where thou livest, let us live, &c.

If any, or all of our Associations have been led off from the simplicity of the gospel track, let them correct the wrong, renounce it, and flee from it. But to cease from christian correspondence, among the churches, which are in fellowship, would be to run into as great an error, as that from which they attempt to fly. We would not contend for constitutions, or any thing which would have a tendency to characterize associations, as an organized, or standing body, apart from the church; yet we conceive that a full understanding of the terms of correspondence, or association, is essential, and should be agreed upon, reduced to writing and published in order to prevent, as far as possible, the amalgamation of heterogeneous materials in such religious assemblies.

There can be no lack of scriptural testimony, that the primitive churches of Christ, kept up a correspondence, and that the disciples were in the habit of mingling together for religious worship, and mutual edification wherever, and whenever opportunity served, and such meetings we would call associations; they however, being not so parliamentary in their forms of communicating with each other as modern professors are, could generally proceed to worship, or to edify, without waiting to elect by ballot a chairman, or President, and being *minute men*, could even preach an introductory sermon, without being appointed for that purpose twelve months in advance.

In regard to corresponding meetings, on the principle, of those held at Occoquan and at Bethlehem-Virginia, within the last two years, and referred to, by Brother Chrisman, in his late communications on associations; we had the pleasure of attending the latter, and was highly gratified with the order, harmony and gospel union which was abundantly manifested on that occasion.

A very general sifting has commenced among some of the professedly Baptist Churches and Associations; there are many of the former as well as the latter of these, with whom we could not walk in fellowship, a few years ago, among whom the missionary fever has been raging like a pestilence; but now we behold them emerging from that corruption which then obscured their glory, and taking their places among the regular churches of our communion; and while a redeeming spirit prevades our associations and those connected with them are seriously enquiring for the *old paths*, may we not hope they will soon shake off every human device, and every unscriptural practice, and then shine forth in unsullied splendor, in the glorious truth and order of the gospel of Christ.

The Primitive Churches on various occasions, sent messengers to deliver messages, contributions &c. for them. It is therefore lawful for Old School churches to send their messengers to report their welfare, for the comfort of sister churches, and to bring back word of the prosperity of the cause among such sister churches; such messengers when assembled with a sister church

* That churches have the right to send their messengers on lawful messages, is fully warranted by the practice of the primitive churches, but that she has the right to delegate her authority to messengers, committees, or to councils, is to us, as absurd as that a married wife should have the right to transfer her relationship or privileges to another woman.

may unite in worship, in preaching, and in the general improvement of all the gifts among them. Such a meeting we would call an association, and against such associations, we conclude there is no law.

In the foregoing, we have given some of our views on the subject, our columns are open for the views of our brethren, judiciously written on the same subjects, we recommend moderation, and free discussion. Let us prove all things, and hold fast that which is good.

—♦♦♦—
"The best evidence that a man is sent of God to preach, is that he can preach; but these cannot preach. Did God send them? Never."

The above extract is copied from the "Cross & Journal," of Ohio, and is by that paper credited to another paper called "The Baptist." After diverting themselves with a ridiculous account of the call of the pastor of a certain anti-church in the Mississippi Association, (which by the by, we believe to be a base fabrication,) they give utterance to the words at the head of this article.

Let us examine this declaration of the new school, a moment—And is it true, the best evidence that a man is sent of God to preach, in their estimation, is that he can preach? Let their established practice answer the question. *Pious young men*, as they call them, are selected from their assemblies, and from their churches receive a certificate that they are fully convinced that these young lads are called of God to preach, but being illiterate and poor, they are commended to the attention of the House of Lords who preside over the concerns of Theological Seminaries, as suitable objects for their patronage. Anon, Money begging agents are sent out from Dan to Beersheba to collect the funds, to pay for qualifying these promising young men to preach the gospel. A course of from three to seven years study in such a school is deemed, by the new school, highly necessary, if not indispensable, to qualify them for the work, and yet Dr. Kendrick, (Boss of the Theological Factory at Hamilton N.Y.) declared to the editor of this paper, that they received none, as beneficiaries into their theological school, but those who gave them undoubted evidence that they were called of God to the work.

In defending the divinity of Theological Colleges, a Mr. Fisk told us, a few years ago, that when he received his call to preach, he could not preach—he attempted, but failed; he was still *panting* for the work, and was induced by advice of friends to go to Hamilton Seminary, he accordingly packed up all his worldly estate and carried it on his back, 300 miles, on foot, to the school of the prophets, (or rather profits) and to that institution he confessed himself indebted for his preaching talents—poor soul, he could neither preach before or since his 3 years apprenticeship at the business.

Who does not know, that, for their number, the college bread preachers, will show the greatest proportion of fops and fools, of any class of our citizens? Dr. Ely, stated in his paper some four or five years ago that one of these manufactured clergymen, at the west, was so excessively stupid, that when he had mounted his horse, he tried in vain to make the poor animal go, until the good woman at the house informed him that it would be necessary to unhitch the poor brute! But the Doctor added, (and very justly we presume) that they had many others among them, who sometimes mounted horses which did not belong to them.

No, Mr. Stevens. We have nothing to fear from a comparison of the Old and the New School preachers, as to character, or preaching talents. In literature, and numbers, you excel us; but the most illiterate of our old fashioned preachers, will preach more of the gospel of Christ in one sentence, than your ablest divines

will ever understand, until they become subjects of grace.

Elder Miles West, of Tenn.—We conclude that but few such billingsgate attacks, as that which appeared in the 'Baptist' and is copied into the Cross, over the signature of Wm. Martin, will be required to show that Brother Miles, is of that distinguished number, one of whom shall chase a thousand, and two shall put ten thousand, to flight.

Our Subscribers in New York and New Jersey, and those east of these states, who have found it inconvenient to obtain suitable money to send us, are requested to forward such as is current in N. Y. to our agent, Timothy Godfrey, Post Master at New Vernon, Orange Co. N. Y.—as we expect to visit that neighborhood during the latter part of May, or the first of June next, and as we have some payments to make at that place, at that time.

Our Subscribers in N. York City, who contemplate changing their residence the 1st of May, are requested to give notice to Brother Allen or Eld. B. Pitcher our agents in that city, that we may know where to address their papers.

Brother Dudley, writes, under date 29th, ult, that Brother John Clark was with him at that time, and in good health, and well received by our churches in that region.

NEW ARRANGEMENT OF THE MEETINGS OF OLD SCHOOL ASSOCIATIONS.

We are happy to announce to our Old School Brethren, the mutual arrangement entered into, by the Delaware, and Delaware River Associations to change the time of their annual meetings; henceforth, the Delaware Association will meet on Saturday preceding the Fourth Sunday in May, and the Delaware River Association will in future meet on the Friday preceding the First Sunday in June.

By this new arrangement, many brethren, formerly deprived of the opportunity, may visit no less than four Old School associations, in regular succession.

Our Baltimore Association will meet this year, on Thursday preceding the third Sunday in May, 10 o'clock A. M. at the Meeting house of the Warren Church, Baltimore Co. Md. about 12 miles from the City of Baltimore, and within about 2 miles of a rail road, by which they can be conveyed from Baltimore daily.

A general Meeting of Old School Baptists, is invited, and expected to meet at the same time and place, with the Baltimore Association.

On Saturday, of the following week, viz. May 19th, the Delaware Association will convene, by appointment, with the Church at Rock Springs, Cecil Co. Md. (near Conewingo Bridge) about 50 miles north of the Warren Meeting house, and on the way to the place of the meeting of Del. Riv. Association.

Delaware River Association, will meet, on Friday before first Sunday in June, (viz. June 1st.) at Kingwood Baptist Meeting house, Hunterdon Co. N. J. about 35 miles north of Philadelphia, perhaps 50 or 60, north of the Rock Spring Meeting, and directly on the way to Warwick Association.

The Warwick Association have appointed their next meeting, to be held with the Church at Hardeston; Sussex Co. N. J. (little more than one day's ride from Kingwood,) to commence on the Second Wednesday (13th) in June, next, 10 o'clock A. M.

By this arrangement, brethren who may desire to attend these associations, may take Baltimore first, and proceed to the north, passing through a mighty host of Old School Baptist Churches, and have a regular Old School meeting, or Association to attend every week, and that too, without going at all out of their direct course. As we intend, if spared so long, to attend them all, we do most earnestly hope many of our brethren, especially from the south, and north, with some few expected from the *far west*, will bear us company.

—♦♦♦—
 We copy the following article from the Independent Republican, of Goshen, N.Y. which we consider indicative of the Signs of the Times in the Legislature of New York. This State, it will be remembered has within a few years past been frequently petitioned to legislate on religious subjects; for the sanctification of the Sabbath, for the support of chaplains, for the incorporation, of Bible Societies, and Sabbath School Unions, &c. all of which, they have promptly rejected. If all our national and state legislators were in sentiment and practice, with Mr. Hulbert of N. Y. we would have little to fear from the disposition so fully manifested by the mad religionists of our day, to amalgamate religion and politics.

"The bill to incorporate the missionary society of the Methodist episcopal church, had its third reading, and after debate, was rejected; ayes 78, noes, 20—not two thirds.

Mr. Hulbert, who opposed this bill, remarked, that it was to incorporate a society for the spread of the gospel in heathen lands; at any rate, such was the phraseology of the bill. Mr. H. said he would as soon vote to incorporate a society of this class of religionists as any other; but he could not consistently with his sense of duty, vote for any such incorporations, and he must say he regretted that such an implication should come from that class of christian professors which had hitherto stood aloof from every thing which had a tendency to a union with church and state. He could not believe that it was the intention of the petitioners to bring the gospel into disrepute by mingling it up with political strife, or making its promulgation depend on the feeble aid of legislative enactment; but such in his opinion would be the effect of this bill. It might be to the taste of some gentleman to turn over the pages of our statute books, and read on one page the title of an act to incorporate a bank, and on the next a manufacturing company; on the next a society incorporated for the spread of the gospel; but to him it would not read well. He felt very sure that those belonging to this class in his section of the country would not sanction this measure.

It had been asked whether any such acts of incorporation had been denied? He could cite gentlemen to one at least here, and one in congress. Last year a bill was introduced here to incorporate the American bible society which was for the spread of the gospel, most assuredly, and was promptly rejected; and gentlemen would recollect that petitions were presented to congress for an act of incorporation for the American Sunday school union; which was also rejected. He was not willing, for one, to vote for a measure, which was calculated to let down religion and the gospel from that elevated stand which it had heretofore occupied; and which it still occupies.—It had constantly found aid from benevolent hands, and warm hearts, to keep it constantly progressing and spreading, and that, too, while political institutions, which are the objects of legislation, have undergone various changes. Amidst the revolutions of empires and kingdoms, its course has been onward, and it will continue to be, if its advocates do not undertake to contaminate it with the polluting influence of political strife; and if they avoid any thing like a proximity to a union of church and state.

This society (said Mr. H.) ask for an act of incorporation with power to hold real estate, the interest of which shall be \$2000 per annum. And for what?—Why, to enable them to carry or spread the gospel in heathen lands. If these petitioners had consulted the advice of their Divine Master, they would have seen a very great difference between going to proclaim the gospel without purse, or script, or without two coats apiece; and this proposition to go out, in this corporate

and special capacity, under a legislative shield. He hoped for the honor of religion and the gospel; that this bill would not pass; but that the purity of both would be preserved in their native simplicity."

MARRIED.

In this City on Tuesday evening, the 3rd. inst. by Elder Gilbert Beebe, Mr. B. R. FOLEY to Miss MARGARET NOWLAND, all of Alexandria.

OBITUARY.

Departed this life on Thursday Morning the 22nd day of March; after two years, severe illness: Deacon BENJAMIN COAKLEY, a beloved member and Deacon of the Baptist Church at Hartwood, Stafford County, Virginia, between 70 and 80 years of age.

About 30 years of the life of Brother COAKLEY has been spent in connection with the Baptist Church, in the enjoyment of that holy religion of which Jesus Christ is the author and finisher. Brother COAKLEY during his illness seemed to possess the spirit of resignation, seemed perfectly resigned to the will of a bountiful providence; almost the last words he was heard to utter, was, he felt as though he had a good hope; a hope which was his support and comfort in the hour of death. We firmly believe he made a good exchange when he left this life; he left a widow and seven children, besides grand children and other near relations, together with a host of friends and acquaintances, to bemoan his loss; for he was beloved, and respected by all who know him: his only hope of salvation beyond the grave, whither we are all hastening, was in the blood and righteousness of a precious Saviour; being chosen in him from before the foundation of the world. The doctrine of Eternal Election and Predestination was a doctrine which he dearly loved to be fed with from the pulpit and during his great afflictions he seemed to glory in those precious truths. Our loss we believe is his gain. The Lord giveth and the Lord has taken away—Blessed be the name of the Lord forever.

BROTHER BEEBE:—Please give the above a place in the next number of your paper, if it should reach your in time, and in so doing you will oblige.

Your Brother in christian affection.

March 29th, 1838 ONE OF YOUR SUBSCRIBERS.

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Poetry.

From the Gospel Standard, (Eng.)

CHRIST THE CHRISTIAN'S ALL.

Draw off my heart, O God of grace,
From the loud boastings of our race;
Be this my nobler theme to sing,
Jesus my Prophet, Priest, and King;
Nor ever for one moment rove
From the dear object of my love.
The Gospel of my blessed Lord,
Far richer knowledge does afford;
Nor arts nor sciences must dare
With heavenly wisdom once compare:
A I wisdoms' foolishness and pride,
Compared with Jesus crucified.
The Holy Spirit of my God,
Now makes my soul his blest abode;
How wise his teachings, great, and grand;
My soul he makes to understand;
With devils I deserved to dwell,
But Christ redeem'd my soul from hell.
My robe of righteousness he wrought;
With blood divine my person bought;
Now faith rejoice! O sacred feast!
Christ is both Offering and Priest;
Nor would I think of aught beside
My Jesus, and him crucified.
Jesus, my Lord and Sovereign King,
My body, soul, and spirit, bring
In sweet subjection to thy law;
Now by thy loving Spirit draw;
Loss, dress, and dung, is all beside
My Jesus, and him crucified.
Though hell-deserving still I am,
Yet saved from hell by Christ the Lamb;
Through grace I sit at Jesus' feet,
In him, my Head, I am complete.
Though lost and ruined by the fall,
My Jesus is my All, in All.

J. LAMBERT.

THE PILGRIM'S PROSPECT.

[Published by request.]

Hail my partners, in distress,
Pilgrims, through this wilderness;
Though in sorrow here you roam,
Destitute, and far from home,
Yet poor pilgrim, you shall be
Happy in eternity.

Eternity, eternity;
Yet poor pilgrim, you shall be
Happy in eternity.

Do not then, your fate deplore,
'Though dispised, cast down and poor,
Soon the joyful news shall come,
Child, your Father calls, "Come home!"
Then with Jesus you shall be
Happy in eternity, &c.

Unfeeling Death, with rudest hand,
May divide this christian band,
Yet, in brighter worlds above
Friends shall meet with friends they love,
And united there shall be
Happy in eternity, &c.

Just beyond this vale of tears,
Lo! a fruitful land appears;
Pilgrims lift your eyes and view
There a land prepared for you,
Where with Jesus, thou shalt be
Happy through eternity, &c.

Ere thou reach thy destined skies,
Many a bitter storm may rise,
Many a tempest shall obey
The voice of Him who guards the way,
'Till crown'd with victory thou shalt be
Happy in eternity, &c.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, MAY 4, 1838.

NO. 9.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

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Communications.

For the Signs of the Times.

BROTHER BEEBE—Having seen Mr. Wm. F. Broadus' proclamation in the Religious Herald of March 9th, calling upon his brethren for help; and announcing the great things he is doing, and is about to do in Loudoun Co., Va., I feel disposed to point out some of the deceptions he is therein imposing upon the distant public, as well as to notice the character of the achievement which he so unblushingly publishes through his Herald.

As it is pretty generally known that I was led, three years since, to renounce all fellowship for Mr. G. the pastor of the North-Fork church on account of charges against his moral character, and his conduct relative thereto, and that from that time he has been pursuing me with a malignity, not common to creatures having human bodies, and as that church, jointly with the other churches of which Mr. G. is pastor, have in what they call their *Vindication*, published several things against me, some of which I had previously, by substantial testimony, at the Fryng-pan investigation, proved to be false, it cannot be supposed that it is out of partiality to them that I notice Mr. B's. outrage upon their rights.

Speaking of Loudoun, Mr. B. says, "So far as our denomination had influence here, for many years there had been felt the withering hand of Antinomian sentiments." In the perverted dialect of New Schoolism, *antinomian* means what we call Old School principles, or an acknowledgment of, and submission to the sovereignty of God in the whole plan of salvation. Hence he ranks the churches generally of this county, in one class, and as being on one footing. Whilst he thus wrote, he perfectly well knew that the Ketocton Association had declared non-fellowship with the North-Fork, and the other churches, Upperville, and Leesburg, which hold Mr. G. as their pastor, on the ground that thereby they were giving open countenance to gross corruption in practice, and that the churches of that Association situated in Loudoun, will no more hold intercourse and fellowship with Mr. G's. churches, on this account, than they would with Mr. B's. churches.

Again Mr. B. says, "At North-Fork the fields are blossoming for the harvest. With one of the best houses of worship in Virginia, this church has maintained a most uncompromising opposition to right views of the gospel, and has for years excluded from the pulpit those who are disposed to build up Zion. But of late a spirit of enquiry has taken hold of some of the members and they have thrown off the yoke by which they had been bound, and now submit to the yoke of Christ. They have asserted their claim to a share in the privilege of doing the work which the Master appoints, and they are anxious to press forward in their labour." Not to waste time to expose, what is here so fully displayed, the entire ignorance of this man, of the *salvation of the Lord*, I will ask, Is it not manifest from this whole sentence, that Mr. B. intended to convey the idea, that those members he speaks of left the church, on account of its *opposition to right views of the gospel*; those right views are of course Mr. B's. views of *building up Zion* by human exertions. But he is not, cannot be ignorant of the fact that those members who recently separated from that church, assigned to the church and the public as their reason for so doing, the refusal of that church to investigate the charges that were against their pastor, resting as they did, not upon vague report but upon the testimony of members of good standing in a regular Baptist Church, who state the particulars of what they themselves have seen, and the times and places, when, and where; as also the churches continuing to hold him as their pastor, regardless of such charges. One of two things must be the conclusion of Mr. B's. representation of this matter; either that he designed to deceive the readers of the Herald, or, that he considers the charge of corruption against the pastor, and the countenancing of this corruption by the church, of no importance. In fact the conduct of his party in wrapping up the affairs of Mr. Cornelius of Alexandria and Mr. Waddy of Fredericksburg, and sending them away with good letters to be received, as in regular standing, by other churches of the same stamp, gives too much reason to conclude that a corrupting intercourse with females, and other immoralities, are of themselves of but little account with Mr. B's. zealous religionists. At any rate this man's rage is manifestly against the doctrine professed by the North-Fork church, and his intention is to transfer the odium which has been attached to Mr. G's. conduct, to all the churches which hold the same doctrine, and thus excite the opposition of the popular against them, preparatory to his practicing the same upon them, as he has upon the North-Fork church.

I will now notice Mr. Broadus' statement of

having taken possession of the North-Fork meeting house, contrary to the expressed wish of that church, and of his having inducted his *sub*, Mr. Hernden to a regular occupancy of the house; and will enquire by what authority Mr. B. has done this.

That house was built by the North-Fork church, with such aid as was voluntarily contributed, and for their special use. And the lot had been deeded in trust, for the use of that particular church. Hence so long as the identity of that church is established they have the undoubted right to the sole control of the house. Where a minority, separating from a majority of a church, claims to be the church on the ground of the departure of the majority from the doctrine on which the church was constituted, or from the established order of the church, or for their countenancing such corruptions as render them unworthy to be countenanced as a regular church, and the claim of this minority has received the approval of sister churches, of the same faith, after a fair examination of the case, they certainly have an equitable claim to the use of the house of worship belonging to that church. But how stands the case here? There was a small minority separated from the North-Fork church, on the ground as before stated, and these, uniting with others who had before, at different periods, separated from the church, and had been excluded, set up a claim to be recognized as the church, *professing to hold the same doctrine*, as that professed by the church. But instead of applying to sister churches to enquire into the validity of their claim &c. they applied to an individual preacher, and he at best, a *fence* man, or he offered his services, to constitute or recognize them as the church and to officiate as their pastor. After an experiment of this kind, and finding that the Association would not acknowledge them as the church, and some among them beginning to show their partiality for New Schoolism, those who were sound in faith threw up their pretensions to being a church, leaving this little company so completely scattered; that even Mr. B. does not in his *proclamation*, or whatever you may call it, pretend to claim for the three or four which have gone over to him, the name of a church, but speaks of the old body as the church. Hence if churches are to be allowed to have any control over their houses of worship, it is evident that those two or three members, whom Mr. B. claims as having gone off from the faith of the church, *thrown off the yoke*, as he says, could delegate to him no right to take possession of the house belonging to the North-Fork church.

According to the uniform usage of the regular Baptists, by which the church and the world are

kept separate in managing the affairs of the church, out-of-doors people can have no right to dictate to the church who shall occupy their pulpit. And when non-professors usurp such authority, the rights of the church, and her liberty of conscience are trampled under foot.

That persons having a just sense of propriety, should discountenance Mr. G. as a preacher, and the churches which sustain him as a pastor, is not strange. Nor is it surprising, considering the enmity of the unrenowned heart to the doctrine of sovereign grace, that people of the world, having such grounds to be disgusted with the deportment of Mr. G. professing as he has done to be a champion in defence of that doctrine, should be led by their disgust to transfer their confidence to those who like Mr. B. preach an opposite system. It is matter of serious lamentation, that a church professing sound doctrine, should regardless of their own character, as a church, and of the honor of Christ's cause, continue to hold as a pastor, a man, who though he justifies himself, and seeks to blacken the character of every one opposed to his conduct which, to denominate that part of it which has met the eyes of others, by the most moderate terms, justice will allow, is a highly imprudent and suspicious intercourse with females, other than his wife. But whilst that church will, I trust, be brought, one day, to blame themselves for having occasioned contempt to be thrown upon the doctrine they profess; there is no cause, in a country where the rights or the liberty of conscience are sanctioned for these persons to execute this summary punishment by taking possession of their house, and delivering it up to the control of Mr. B. to invite and send whom he pleases to preach.

Mr. B. says, "Let none suppose that by visiting North-Fork they would be trampling upon the rights of others as has been so often alleged. No in Mr. B's estimation, churches have no rights which are opposed to his schemes for building up Zion, shall I say, with blood, and Jerusalem with iniquity? It seems he can resort to Lynch's law when nothing better will answer. But he adds, "The brethren making this appeal have an equitable claim to the house, founded upon the fact that they and those who are now with them paid more than half the money the house cost. This, by any fair valuation, I presume, is very far from the truth. But admitting more than half the cost of the house was paid by others, than those who are members of the church, did they not contribute it freely? and were not their contributions applied to the specific object for which they gave them, viz. to build a house of worship for the North-Fork Baptist church? Is it not now, in substance, the same church, as when the house was built," professing the same faith now, as then, having the same man as pastor, as then? I have yet to learn Mr. B's principle of equity, or the principle of gentlemanly honor, by which a person, after having freely given his money for a specified object, and it has been so expended, sets up a claim for that mo-

ney or its value. In making out this calculation of Mr. B's, no doubt some persons put in a claim, on account of money given by their fathers to this object. But did not those fathers give their contributions freely for the use of the North-Fork church? and had they not a right so to do? And do not the sons know, that some of those fathers would not have given one cent, to encourage such a system of doctrine as Mr. B. preaches?

There is another circumstance which it seems necessary to notice in examining Mr. B's pretensions to a right to occupy the North-Fork meeting house. His pretensions seem in part founded on the circumstance of his bearing the name of Baptist. But he ought to have been sufficiently acquainted with the Baptist order, to know that, whilst Presbyterians, Methodists, &c. consider all their congregations as constituting but one church, and their property is held by such tenor, this is one of the prominent traits by which the Baptists as a denomination are distinguished from them: we hold the independency of the churches. Hence Mr. B's being a Baptist, so long as he belongs not to the North-Fork church, gives him no more right to control the property of the church, than a Methodist has.

Hence after looking at every side of Wm. F. Broadbudd's pretensions to a right to occupy the North-Fork meeting house, contrary to the will of that church, the conclusion is irresistible, that they are founded on nothing better than Lynch law.

But Mr. B. does not intend stopping here; if he can obtain the aid of some active brethren at a distance, he thinks he shall be able to accomplish the deliverance of this whole region from Antinomian influence.

Not only Mr. B's general use of the term Antinomian as has been noticed, but also his speaking of a hard battle he has been engaged in, (and we know he has only warred against Old School principles) and of the churches which he says, have been fighting against the truth, and of the miserable guides (in the plural) which he hopes they will some of them cease to sustain, all show that he designedly included the Old School churches in Loudoun with those that sustain Mr. G. As he intends the deliverance of this whole region all the churches which he thus classes together, for the purpose of raising an excitement against them, are destined, if he can obtain his aid, to be Lynched out of their meeting houses. Why he commenced with North-Fork, whether because he was impatient to get possession of their superior house, or because he thought the neighborhood more fully wrought up, than other neighborhoods to a madness for the execution of his Lynching operations, he does not say.

But Mr. B's taking forcible possession of the meeting houses belonging to these churches, will not, if nothing more is done, accomplish his contemplated deliverance. These churches can, if driven from the houses they now occupy, meet in private houses, in barns, or in the woods and

enjoy the preaching of their respective pastors as well as now. He must therefore design something further, and that nothing less than Lynching those pastors if they persist in preaching, in that region, the doctrine which he slanderously, and for an effect calls, Antinomianism. Brother Marvin, how will you and I stand this if it comes? Mr. B. is very confident of success, for he says in another sentence, "Antinomianism will soon die here!"

Mr. B. calls upon a number of preachers by name to come to his help in this business. Among others, he names Messrs. James Garnett, Bruce, George and Ogilvie. Some of these persons have been much offended at our classing them as New School; what will they say now, that Mr. Broadbudd claims them as his brethren, and demands their aid in this, an entirely New School scheme, viz. Lynching the Old School Baptists, and taking from them their houses of worship? Will they obey the call?

When in published "Letters on the Image of the Beast," I gave it as my opinion, that in this country principally, the witnesses would be killed; many doubted the correctness of my views, thinking that under our constitutional government, and among a people so accustomed to liberty, it could not take place. But here we see at once how it can be. Here we see a man boasting in the face of the constitution, of what he is about to do viz. to put down Antinomian influence in one whole region. Admitting that the doctrine which he refers to, was rightly denominated by the term he uses, yet those who believe in that system, ought, according to the constitution of the Union and of Virginia, to be allowed the same liberty of conscience, and the same rights with others. But he further boasts of what he has actually done in this business, and has thus showed how the other is to be accomplished, viz. his having by Lynch law taken possession of one house of worship belonging to a church which, as has been shown, he classes in common with the Old School churches. In fact it is easily to be conceived that when Virginians, the famed advocates of civil and religious liberty, can be excited by the instigation of this man, so to disregard the rights of conscience, and of property, as to take forcible possession of a house of worship belonging to an individual church, and that, according to the statement of Mr. B. himself, not on account of any thing particularly corrupt in this church or her pastor; but because they have maintained an uncompromising opposition to what he considers right views of the gospel; I say when they can be excited to this act, it is to take but one step more, for them to Lynch the persons who thus render themselves obnoxious to Mr. B's rage.

If the time is come for the witnesses to be put down, Mr. B. will succeed in his undertaking, and his example will be followed up by all the missionary gentry in the country; but if not he will have to wait awhile before he sees, what he calls, Antinomianism, die. And, my brethren, so long as we know that the Lord reigneth, that

he is causing the wrath of man to praise him; that he will roll on his own undisturbed decrees, even through the instrumentality of the rage of men against his Christ, we need not be much anxious about this thing, whether this year, or four, twenty or thirty years hence, the truth is put down in the killing of the witnesses.

There are other things in Mr. B's publication, I had intended giving a passing notice to, but I have already consumed too much time and paper with his boasts.

S. TROTT.

Fairfax C. H., (Va.) April 4th, 1838.

For the Signs of the Times.

Talbot County, (Ga.) May 15th, 1837.

DEAR BROTHER BEEBE:—By order of an Old School meeting, or meeting of several of the Primitive Baptist churches at Upatote church, according to previous notice given, I, now herewith transmit the Minutes of the said meeting, for publication in the 'Signs of the Times.' We would not wish to trouble you, with letters from us, but being desirous to cultivate a correspondence with all the Old Fashioned Baptists throughout the United States, and believing that the 'Signs of the Times' and 'Primitive Baptist,' are the best vehicles through which we can effect that object, we therefore act, for we have no correspondence with the (so called) missionists of the day, for we have declared non-fellowship with all the human inventions of the day, which claim the christian name. In conference at Upatote Baptist church, on Saturday, May 13th, 1837. The Presbytery called for by said church, having met to attend to the ordination of Brother John W. Turner, consisting of the following Ministers, viz:

Andrew Hood, Jona. Neel, Bryan Bateman, Simon Parker, Adam Jones, James M. Bockmore, Joseph J. Battle and John Blackstone. The church then set Brother Turner before the Presbytery, and upon examination the Presbytery believing him to be called of God as was Aaron, they therefore set him apart to the Ministry. Then proceeded to the farther matters of the meeting &c.

First. Chose Brother Andrew Hood, Moderator, and Brother H. H. Hammack, Clerk, and the Letters from the churches designing to be constituted into an Association, upon the Primitive Platform; was then read, and some discussion on the expediency and in expediency of constituting it, it was however thought best to postpone constituting at the present, and to send to several of the Associations round about us for aid also we invite any and all the churches of the Old School order who may wish to unite with us to send up their request by letter and delegates. We also invite and most cordially solicit any or all of the Primitive Baptist Ministers throughout the State and United States to attend and see our order; the next meeting, to be held with the Union Baptist church, Marion County, to commence on Saturday before the first Sunday in November next,

3rd. Resolved, That we request the editor of the 'Signs of the Times,' and 'Primitive Baptist' to

give publicity to these Minutes, through their valuable Papers. Also appointed a committee of three to write a short Address to the Old School Baptists to stir up their pure minds by way of remembrance, the committee to consist of Brethren J. W. Turner, Robert Toler and Jas. Barrow. Adjourned in brotherly love and fellowship.

ANDREW HOOD, Mod.

H. H. HAMMACK, Clerk.

ADDRESS.

DEAR BRETHREN:—The other brethren of the committee and myself, being at some distance apart, they therefore, put the yoke on me, and though I feel weak, yet "when I am weak, then I am strong." I write as though every body believed as I do. One of the greatest errors now afloat in our land, is that of *my opinion*. Now Dear Brethren, when you hear a minister in preaching, say it is my opinion that the salvation of sinners depend upon human instrumentality you may receive that as the best testimony that he has a dark mind, and knows nothing about salvation, for "Salvation is of the Lord," again, "By grace are ye saved through faith, as the instrument by which you are brought to see that salvation," again, we are bound to give thanks to God for you brethren, beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the Truth, so we understand that sanctification and faith were the fruits of that salvation, to which God had chosen these Thessalonians. In short we should take no man's opinion in such cases, nor have an opinion of our own, without a "Thus saith the Lord," and the bare thought of an opinion seems to carry in it a want of something; for opinion must always be founded on evidence. Almost all the preachers in this dark day of wandering after the Beast, are preaching the opinion of others; we hear men say in preaching, it is my opinion that thousands of poor heathens are perishing for want of knowledge, and the sin lies at our door; for we have the means in our hands, when in reality if they were asked for a "Thus saith the Lord," for the assertion, they would be like poor Simon was, when he wished to buy the gift of the Holy Ghost with money, for no doubt he only wanted that power for the purpose of speculation, for he could have cured thousands, and received large pay. So it is with this opinion, for not one of them have ever been at Burmah, nor have they ever been sent for by them. No, my brethren, nor are the half of those we see so powerfully engaged in begging, ever seen a man that has been there. But like Simon it will answer them a fine purpose at the present, for thereby they can get a fine education, and be sent out into the destitute parts of Georgia and Alabama, to beg for money enough to pay them from four to six hundred dollars per annum; and if they collect any more, it will do to send some other fine fellow to school, to qualify him &c. But very different from this was the case of Peter, for he never went to the Gentiles until sent for by them, so the Scripture was fulfilled, that says, "Thy people shall be willing

in the day of thy power." In fine, for men to devise any plan for carrying out the purpose of an infinite God, is vanity, for the means and end are so inseparably connected, that none can divide them; for if the Lord has designed from all eternity to save a people, it would be folly to suppose that he has not treasured up the whole of the means to effect that object, and if men and money are the means, why should the (so called) missionaries find fault with any for not paying? for this reason, they must get just what the Lord designed, or else the Lord is frustrated, for He must have known from the beginning, when this work would be executed. But "not by might nor by power, but by my Spirit saith the Lord," and every child of God has this Spirit, and consequently are willing to do any thing they find to be their duty, and it is not to make them sons that the Lord sends his Spirit into their hearts, but because they are sons God hath sent forth the Spirit of his Son into their hearts, "crying, Abba Father." To hear one say I am a missionary, we fear many times the term is used by such as have never thought what a missionary is, for we understand that it is one sent; therefore, to claim the name of missionary, is to say I am one of God's ministers, who can say I am one of those whom the Lord has sent, as an ambassador, now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God; now the gospel is a message or bundle of good news, what good news is this, that "though He was rich, yet for your sake he became poor, that you through His poverty might be rich; who has saved us and called us with an Holy calling not according to our works, but according to His own purpose and Grace which was given us in Christ Jesus before the world began." Now dear brethren, when this covenant of peace began to exist I cannot tell, but it is sure, that it was before the world began, and man was not formed until the world was made; but that it did always exist in the mind of the infinite God, is beyond a doubt, for one day is with the Lord as a 1000 years, and 1000 years as one day. The Lord would not send an ambassador to bare this message of Peace, that was treacherous to his cause is evident; no my brethren, they all speak the same thing, they all preach the same doctrine, and all that believe through their word have the same mind, for they have the Spirit of Christ; for He hath chosen His in Him, that we should be holy and without blame before Him in love; not because they were holy, but to make them so, having predestinated us to the adoption of children by Jesus Christ to himself, according to the pleasure of His will, and so it is not a *Linsey Woolsey Garment* as some would have it, part by works and part by grace, no, if it is of grace, then is it no more of works. This Robe of righteousness is put upon every one for whom it was prepared of the Father, for says our Saviour, it is not mine to give, but it shall be given to them for whom it was prepared, of my Father.

But how will it be with those poor do and live missionaries, for they are sent by men, and will make proselytes, which must be like Ishmael, for they have not the robe of righteousness, and no seat to set upon, at the right hand of God.

Yours, &c. JOHN W. TURNER.

For the Signs of the Times.
(Concluded from page 59.)

Westville, Champaign, Co., O. March, 28th, 1838.

DEAR BROTHER BEEBE:—In my last letter (before this,) for the Signs of the Times, I made a remark, which perhaps would be the better of some explanation. I would not wish to be understood from the remarks in that letter made by me, respecting that indifference manifested by some, towards the support of the ministry, as entertaining the belief, that they are all antichristians, who neglect to, (or do not) aid in the support of the Lord's ministers. I believe there are many precious brethren, who are so destitute of the things of this world, that it is not their duty to do any thing, towards the support of any minister of the Gospel, within my acquaintance at least. Again, I believe there are others, who have a plenty, and to spare, of the good things of this world, who neglect this duty, who nevertheless are Christians; their negligence arising from a want, of a careful investigation of this subject. But what condition that person is in, who calls a minister of the gospel an Arminian, merely, because he exhorts his brethren, to attend to those duties which God has enjoined upon them; I know not; but one thing I do know, and that is this—that the enemies of the 'Cross of Christ', have, (from the conduct of such persons,) reproached the people of the living God.

My main object in noticing these things, in my letter preceeding this, was to show the means resorted to, by the Arminian Baptists of the Mad River Valley, in order to prejudice the minds of the Lord's people, who still have a standing amongst them, against the Old School Baptists who are their true brethren; and also, to keep them from declaring war, with the God dishonouring, doctrines and inventions, of these same Arminian Baptists. Dear brethren; you, who are still in a measure, under the influence of "deceitful workers", beware of Mr. Universalist (falsely so called) beware of his sanctimonious looks: beware of his affected speech. Beware of Jesus Christ, and of what He has said, and is still doing for His bride, the Church. Examine well His written word: pray for the presence of the Holy Spirit. And remember you are not to expect much peace of mind, until you remain disobedient to the commands of His voice. "Come out from among them, and be separate, says the Lord, touching His Commands, there is no fellowship with them." And now may the good Lord send His people, from the low cunning and designing men, in this world, for His sake, Amen.

Yours to the Circular address;
With a lengthy quotation.

"Once more: It is said to be the unfruitful works of darkness. Brethren can you believe this? That the enemy of all righteousness should be engaged in sending the light of divine truth to the dark and benighted nations of the earth, whom he holds in chains of superstition, idolatry, and death, is too absurd an idea to be credited. Admit the idea, and what follows? Why the devil in Burmah is a very different kind of devil from the devil in America—for there he is engaged with all his power to prevent the word of God from entering his dark dominions, lest the prison doors should be opened, and some of his captives should go free.—But in America he is employed in sending that same word of life there; and of course Satan has arisen up against Satan, and is divided against himself. Is it not more consistent to suppose that the same wicked agent that is opposing the entrance of the word of life, there is engaged in hindering its being sent forth here?"

The above quotation, no doubt they would wish to be taken, as incontestible proof, that the charge of their works, being the works of darkness—is false. But they have not yet proved that what they are sending, is the light of divine truth. Oh, yes—perhaps they may say, for if the devil was the author of it in America, its entrance could not be opposed by the devil in Burmah; otherwise, Satan would be divided against himself. Let us suppose, that the devil in America, seeing that some of his people were determined "To get religion", and that there was no way that he could hold them under his dark dominion so firmly, as to give them the privilege of becoming religious, like the Scribes and Pharisees of old; and then in order to keep them from thinking of their helpless condition, invents schemes of his own liking, to keep their minds and bodies busy; and then, that their should be no doubts in their minds respecting the origin of their religion, he influences them to send some of it to Burmah, and through some of his subjects there, he makes a desperate opposition—this gives the finishing stroke to his American subjects; for they now conclude, this must be the religion of the Bible, or it would not have received any opposition from this dark and benighted people; but, might not all of this be done, and the devil remain the same deceitful devil in both countries? Do not the Mahometans oppose the Roman Catholics, and the Catholics, the Mahometans? But does that prove that the religion of either of them, is the religion of Jesus Christ? "While they tell us (says the Circular) that they are friendly to the spread of the gospel and the circulation of the scriptures; we answer, give us the evidence, and we shall rejoice. But we want a different kind to convince us, than what we have seen."

I have no doubt but they have told the truth in the last quotation in part at least. They would like to see a general forsaking of the commands of the Lord, and a general introduction of the inventions of men. They would like

to see the flock of Christ yield to be fleeced by a set of Arminian, Fullerite Baptists. They would like to see all opposition to the spread of error, cease. The Circular again.

"We want to see something different from a determinate opposition to every effort for supplying the destitute, both at home and abroad."—Let us enquire with what have they supplied the destitute? Many Churches that were destitute of confusion, strife, contention, disunion, false doctrine, and the inventions of men, have been largely supplied by their efforts. But there are more churches destitute of a preached gospel since their efforts have been introduced, than there were before. "By perusing the minutes of 1835, you will find the Association occupies precisely the same ground now, that she ever has done." Admitting them to be the Mad River Association, then this statement of theirs is false. For neither at the constitution of the Association nor for one or two years afterwards was there a word said about their Anti-Christian schemes, and toleration acts. "A further object we have in view, is to show, that while they have assumed the imposing name of OLD SCHOOL BAPTIST, they have departed from Regular Baptist principles by confounding the purposes and acts of God; and, holding doctrine, that clearly supercedes the necessity of good works." The doctrine of salvation by grace alone, has ever been viewed, by the whole Arminian Phalanx, as superceding the necessity of good works. I once viewed the doctrine so myself; and as I know what my condition then was, I fear, that those who adopt the language of the Circular, are strangers to themselves, and to the God who made them. "That they have also departed in practice, by attempting to abridge the liberty of conscience and action of their brethren, where God alone should be judge." How, I would enquire, are we to know the judgement of God, but by His written word; and if we take that as the man of our counsel, we shall find that the NEW SCHOOL BAPTISTS, have departed in practice, by giving liberty to the conscience and action of brethren, where the word of God has forbidden it. There are many more things in the Circular, equally as false and inconsistent, as those that I have already noticed; but for want of time, I have now finished my remarks upon it. Dear Brother: I have visited since last August, between 30 and 40 Baptist Churches; in several of which the Lord appears to be at work, awakening careless sinners, comforting those that mourn, and many who have been led off by the new school, are returning acknowledging their wanderings, and uniting with their old brethren. May the Lord enable you to fight the good fight of faith.

Is my prayer for you, and all His people.

SAMUEL WILLIAMS.

For the Signs of the Times.

New, York, April, 8th, 1838.

DEAR BROTHER BEEBE:—You are in a great measure, acquainted with the situation of the little family of the Lord's household in this City; of the trials and difficulties under which

we have laboured for the last five or six years. I need not therefore enter into particulars, but rather speak of the care and goodness of our Heavenly Father in the midst of our troubles. Who has raised up our hope, and has evidently been governing our affairs by a special providence, whence it is that those powerful means employed to destroy us, and our little cause have been rendered ineffectual. The enemies of the Cross are still actively, engaged in their wickedness, but providence seems to cross their hands, and orders quite different issues and events; such was, the mighty power and deep policy, used by Pharaoh to destroy God's Israel, that to the eye of reason, it was as impossible to survive it as for crackling thorns to abide unconsumed amidst devouring flames: by which emblem their miraculous preservation is expressed Exodus iii. 2, the bush was all in a flame, but no consumption of it. How pleasing and entertaining to the serious Christian, is the study of providence; there are almost an infinite variety, both pleasant and painful. Numberless are the pleasing circumstances that occur in the pilgrim's journey, many happy connexions, he has been led to form with Christians like minded with himself. He often sees the Holy hand of his God, in preventing and delivering mercies, and when he gives scope to his thoughts, and takes a wide walk through the world, he wonders at the variety; numberless also are the painful circumstances with which the saints of God, come in contact, and how often they experimentally have to confess that they are but "Strangers and pilgrims on the earth" bending their course towards the City of God, the Jerusalem which is above, and the various painful vicissitudes with which they come in contact, are so many confirmations of the fact, that they have no continuing city, but are pilgrims destined to traverse the thorny maze of the wilderness of sin where

Dangers of every shape and name,
Attend the followers of the Lamb.

and where they often find that they breathe an atmosphere, unsuited to their high pursuits and meet with accommodations, far below their dignity as sons of God, and heirs of glory. Hence they are emphatically designated "Strangers scattered abroad" and "Sojourners on the earth" yet "A royal priesthood; a chosen generation; a holy nation; and a peculiar people; of whom the world is not worthy." But whose peculiar views, pursuits and conduct, entail upon them the odium and contumely of their brethren in mortality, and subject them to the bitterest persecution and maltreatment, as reptiles who are a pest to society, and unworthy to associate amongst professing Christians of the day. This hath been in all ages, to a greater or less degree, the experience of all those who are alive to the subject of the sublime realities of the religion of Jesus, for they experimentally know that the friendship of the world is enmity with God, and those who will live godly in Christ Jesus, SHALL suffer persecution,—but thrice "blessed are they who are

(so) persecuted for righteousness sake, for theirs is the kingdom of heaven."

I am happy to say, Brother Beebe, that we have a goodly number of gracious souls yet in this great city, who are decidedly of the old fashioned order, and hundreds more who through fear are held captive, but still are making long necks to see over the fence. We are greatly encouraged; we have had some additions of such as have been obliged to flee to a city of refuge, and we expect that many others, after they have endured a little more oppression, will follow. A strong feeling and relish for the truth, but fear is so strong a barrier.—

At our last regular church meeting, it was unanimously resolved, that the Salem Baptist Church should send Messengers to the coming Warwick Association, and make application to unite with them: also resolved, that the Clerk be directed to write to Brother Beebe to appoint through the medium of the Signs of the Times, an Old School Baptist Meeting on the Lord's-day after the Association, at the Salem Bap. Church, King St., New York; and that as many Old School ministering brethren as can attend are invited; also any other Old School brethren who can make it convenient to meet with us we shall be glad to see. By order of the Church.

C. SCHOLEY, Clerk.

For the Signs of the Times.

FRAGMENTS.

"Gather up the Fragments that remain."

DEAR BROTHER BEEBE:—Many thanks to you my Brother for all manifest favors, but more especially to the Father of all Mercies for the great love wherewith he has loved us, and for the preserving care and mindfulness over us his poor children, and many that are near and dear to us for Christ's sake, and that so many are enabled amid so much opposition, both from professor and profane, to maintain the unity of the Spirit in the bonds of peace; truly the language of the despised Apostle becomes ours, nay rather we are thereby reminded of the solemn obligation we are under to him who hath called us, and put us among the children. "We are bound to give thanks always to God for you (for whom?) for brethren beloved of the Lord," and why all this, might be asked? it is because "God" (Jehovah the Father) hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, even Christ who is the truth and saith unto his children, He that cometh to me shall never hunger, and he that believeth on me shall never thirst, John vi. 35, and Thess. ii. 13.

When I wrote my last letter I had in part concluded to write no more, my principle objection being, the want of time, which is exceedingly limited. I am stimulated however, to once more bear an humble testimony of my fellowship and affection for old school disciples, numbers of whom I have never seen, and perhaps never shall see in this wretched time-state, nevertheless, I am satisfied, that although that high privilege is withheld for ends unknown to us, and though the hand that is now trying to keep pace with my heart, yea, the mud-wall tenement itself will soon moulder to its mother earth, and the place that now knows it, will know it no more for ever, yet, Christ hath given me a good hope through grace which is an anchor to the soul, that at the glorious resurrection, this corruptible body shall

put on incorruption and this mortal put on immortality, and the whole church of Christ appear in heaven with her head and Lord, agreeable to his intercession in the days of his flesh, "Father I will, that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me:" John xvii. 24. It will then be a meeting with a witness and parting shall no more be known, for they shall go no more out forever; then the Canaanite, and the Hittite, and the Jebuzite, expressive of the enemies of the church, shall no more perplex; and the thorn in the flesh be no more felt, pain and affliction shall forever cease, and sorrow and sighing shall be known no more, for Jehovah, even our Father, will wipe all tears from off all faces; and of these joys to come, he is kindly pleased by the unction of his Spirit, to give to his children a gracious foretaste, even so saith David, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures," Isaiah xxxvi. 8, and he who has ever been in Christ's banqueting-house and partook of the fat things full of marrow, and drank freely of the good old refined wine of Covenant love, old as Eternity, and been dandled on the knee of Christ's affection is far before me in my meditations. And Oh my Father,

If such the sweetness of thy stream,
What must the fountain be;
Where saints and angels draw their bliss
Immediately from thee.

In the penning of these few thoughts I am reminded of a little wholesome advice which was administered gratuitously to me on the subject of writing for the press, and I suppose in order to be somewhat grateful, I must write very cautiously, and be somewhat more accommodating in my terms. Well I will make no promises to any, but try to make the word of the Lord the basis of my poor remarks, now and on all such like occasions, fearless of the power of either professor or profane. It may not be improper however to inform my Brother B. that my motive in writing at any time is only the acting out of my affection to the dispersed and despised disciples of Christ; and desire by no means to intrude on the pages of your much despised paper, only as they shall comport with the divinely inspired volume; and at no time when you have communications which would tend more to the edification of the body of Christ which is his church. It rejoiced me exceedingly to find that brethren were cheerfully willing to aid in the publication of your sixth volume, and earnestly hope that all subscribers thereto within my reach; will be as expeditious as circumstances will admit in the early payment of all dues on the paper. Many objections it is true are made as to the general character and spirit of the paper, but the majority of these objections if investigated will be found to grow out of a false zeal, I call it false, inasmuch as it is not (as Paul saith) according to knowledge; a zeal not consistent, not in accordance, or in union with a clear and Scriptural knowledge of the revealed will of heaven. I am free to admit even to those which differ widely from me, (I mean in the doing systems) that the 'Signs' does not advocate the necessity of an amalgamation of believers and unbelievers, in order that the gospel and the preaching thereof should be known in all the world, neither does it insist that it is incumbent on the church of Christ to establish Sunday Schools, or nurseries, in order that the kingdom of Christ might be more abundantly increased, and it is also decidedly adverse from the modern system of sending young men (if men they are), to Hamilton, and such like Factories, in order to obtain the requisite qualifications for preaching the gospel. No, The Scriptures of eternal truth, the infallible and only revealed

will of Jehovah, hath given (that I can perceive) no such direction, and it is on that ground I take no part in them either active or passive. For my own part I am abundantly satisfied in all that redundancy of provision made in the everlasting covenant not only for the being of each and every member of Christ's mystical body (see *Psa. cxxxix. 16.*) but for their effectual calling by the unaided power of God the Holy Ghost; which is the day of Christ's power, *Psa. cx. 3*; and which is displayed in the regeneration of every vessel of Divine mercy; *Rom. ix. 16.* Methinks the bold yet truly solemn declaration of Christ, ought to be sufficient to blast the very foundation of all work-mongers, and of all mechanical and artificial inventions not authorized in the word of God, for the ingatherings, and conversion of sinners, *No Man*, saith Christ, however rich, however learned, or however elevated in this world, and which are all well enough in their proper place, yet *No man can come (i. e. believe) to me except the Father which hath sent me, draw him.* *John vi. 44.* Into what an awful delusion of the human mind thousands seem engulfed, in the supposed freedom of man's will, to accomplish what the Scriptures, and the uniform experience of the children of God in all ages abundantly prove, can only result from the free grace of God in Christ, for it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. By grace sinners are saved through faith, (in the finished work of Christ,) and that not of themselves, it is the gift of God; not of works, lest any man shall boast, *Eph. xi. 8, 9.* Surely they resist the Holy Ghost, as their Fathers did, so do they.* Furthermore; as regenerating grace is the pure gift of God, even so is the gift for the work of the ministry, for so saith the scriptures; prophesy, saith Peter, came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost, *2 Peter i. 21.* And the same Lord who gave to his church Prophets and Apostles, has not left us poor Gentiles without a gracious promise that he will give his people pastors after his own heart, who shall feed them with knowledge and understanding. *Jer. iii. 15.* Yea, he hath not only given his church feeders or pastors but teachers also, and these are made manifest unto churches by the gifts and grace which God hath given to them, and hence the duty of churches to set apart or separate for the use above mentioned, those who clearly manifest that they possess such gifts, see *Acts xiii. 1.* These are all to be tried agreeable to the injunction of the Apostle John. "Beloved, believe not every spirit, but try the spirits whether they be of God. *1 John iv. 1.* The word of the Lord at all times to be the unalterable standard, to the Law and to the Testimony, if they speak not according to this word,

* Lest any should be led to conclude from the above assertion, that I have embraced, or hold the almost universal (though awful and blasphemous) sentiment, that the Spirit of God striveth with man's will, and begs hard for admission, but in vain; and which is none other than maintaining that man is stronger than his Maker, I would just add that as far as the East is from the West, so far am I from thinking on the subject but with inexpressible disgust. All I mean thereby is resisting the testimony of the Holy Ghost: as it respects his own glorious character and office in the effectual calling of innumerable millions of ransomed sinners, which testimony is the unalterable word of God: a witness and martyr to this truth was Stephen, who with a host of holy worthies, have long to the grave gone down. *Acts vii. 51.* Yes,

Their ashes flew, no marble tells us whither;
They liv'd unknown till persecution dragg'd them
into fame,
And chas'd them into heaven.

tis because there is no light in them. *Isaiah viii. 20.* Much may be adduced from the divinely inspired volume to prove beyond the reach of gainsayers, that all things relative, and pertaining to the Church of Christ, are but the actings of his eternal purpose and grace, which he proposed in Christ Jesus before the world began, and which are all in harmony with his divine will, for *He worketh ALL things after the council of his own will.* *Eph. i. 2.* Neither can angels, men or devils, blast or frustrate the designs of the Eternal mind. "I will work," saith Jehovah, "and none shall let or hinder."

Is it then because the Signs of the Times savors of bible truth, that it has become such a *bug-bear* to the religious world? or are these such weighty matters that they wish them cast overboard and wrecked, in order that room may be made for the unscriptural inventions which man hath sought out. I would say as Paul said on another occasion, "God forbid, yea, if it be of God, men cannot overthrow it; lest haply they be found to fight against God." *Acts v. 39.* Seeing then that the 'Signs' is on the side of truth, I esteem it as a channel of rich communication, inasmuch as it bears the joyful tidings of the superlative riches of matchless grace, to the chief of sinners. Oh the depth of the riches! *both of the wisdom and knowledge of our Jehovah.*

Rom. ii. 33. It publishes to the scattered branches of Zion, that she has one Lord and King, and but one, even CHRIST, who sitteth on the holy hill, which God hath condescended to denominate Zion; and notwithstanding an ungodly world, and indeed professors as well as profane, vauntingly and exultingly point the finger of scorn at her and say, This is Zion whom no man [i. e. in his right senses] careth after; yet Zion's King is higher than the kings of the earth, He hath a mighty arm which is engaged in her defence against all assaults, and in order to increase her love for him, confidence and faith in him, he assures her that no weapon formed against her shall prosper, &c.; *Strong* also is his hand, which is sometimes awfully heavy on the persecutors, both of him and his church. See the case of Ashdod as recorded in *1 Sam. 5. 6 & 7.* *Psa. cv. from 14th throughout.* High also is the right hand of our God in giving strength and valor unto the weak and desponding, saying *Be strong and of good courage*; yea, it is by the mighty power of the King of Zion, that saints are kept through faith unto salvation. Being thus so graciously defended, ought we not rather to endure hardness as good soldiers of Christ Jesus, and be followers of those who through faith and patience inherit the promises. O that we could be more watchful and prayerful, then should we be more spiritually minded, which is life and peace to those who enjoy it. May the word of the Lord be a lamp to our feet, and a light to our path, yea, and a bridle to our tongue. May our whole souls be stayed on the Lord, then shall our peace be perfect, for it shall be the peace of God which surpasseth all human understanding: then will all strife between brethren cease, and they will be of one mind, live in one peace, and the God of love and peace shall be with them. *2 Cor. xiii. 11.*

I must of necessity conclude, and confess that my thoughts have been carried into a different channel from what I expected when I commenced, and for which I cannot account. Permit me in this small space to send christian salutation to the brethren of Otsego and Ulster Counties, at Southold, and to all who love Jesus Christ in sincerity. Amen.

Peace be with thee, Farewell.

SAMUEL ALLEN.

No. 19 Watt St. New York, Ap. 10th, 1838.

SIGNS OF THE TIMES.

Alexandria, May 4, 1838.

Doctrines taught in foreign lands by Baptist Missionaries!!!

FOREIGN MISSIONS.

From the Baptist Missionary Magazine for April.

KARENS.—JOURNAL OF MR. YINTON.

Jan. 1st, 1837, Sabbath. More of the impenitent at meeting to-day than I have ever seen here before. Have never before been able in Karen to present the truth with so much plainness and force, and never before have I witnessed so much apparent effect upon the assembly. How others felt I cannot say, but my own heart was full of distress for souls, and I could hardly restrain a flood of tears; while pleading with them to be reconciled to God. O will not the Lord pour down a shower of blessing? My soul looks up in longing desire, and yet rests itself in sweet hope, that we shall yet see a great turning to the Lord in this region.

3. Have just returned from a two days' excursion up the river, with a sad aching heart. The Karens in that region are joined to their idol, intemperance, and what is still more distressing, the greater part of them perfectly hate the gospel. Though no missionary has ever been among them, still they have seen the christians, and learned from them that it strikes a death-blow at the root of all their darling sins; and they are therefore, determined to have nothing to do with it. A few listened with considerable interest, but the great mass opposed. O, could I know that God would *speedily undertake* the work of subjugating their souls to himself, my aching heart would cease to bleed, and rest itself in the sweet assurance of hope. Till then I ask, I desire no rest. How can I rest? Souls—*precious souls* are perishing,—and if God comes not to save them, they are undone forever. O could I die a thousand deaths, to save them from the death that never dies—where this the sacrifice required, it should not be withheld. But no, "None but Jesus;"—precious truth—

"None but Jesus,

Can do helpless sinners good."

To thee, then, dear Saviour, help me to commit these precious souls, in the sustaining hope of thy merciful intention to save them from an endless hell.

4. Had expected to visit a number of villages upon the opposite side of the river, but, on inquiry, learned that there was no boat, and therefore concluded to spend the day, in study. I have, however, been almost constantly interrupted by an unusual number of visitors. Some called in the village upon business, and would have gladly avoided me; others, learning that I was here, came of their own accord to see me. Of the former, one treated me at first with the least respect, and seemed to be the most hardened of Karens I have ever met. His insults, however, made me feel the more tender concern for his soul; so that, while pleading with him, my heart was almost ready to break with desire that God would have mercy upon him.—Another, who called to be conversed with about the interests of his soul, seems about resolved to be a christian. His wife has been waiting for him a number of months, so that I hope they will both soon come out on the Lord's side. In conversation with Ko Panlah, he inquired, "If so long time had elapsed since the crucifixion of Christ, why this good news had not reached them before? Why so many generations of their fathers had gone down to hell, for want of it?" Ko Panlah began to tell him that it was because God had not before sent the teachers; when I interrupted him, and asked him if the Saviour had not commanded that the gospel should be preached to every creature? "Yes," said he; "But what then can be the reason?" I then gave them a short account of the efforts of the apostles and primitive christians, and of their all but universal conquest over the powers of darkness; that then, when the victory was all but won, the church folded her hands and went to sleep, and slept on for centuries: WHILE SATAN SECURED TO HIMSELF THE FAIREST PORTION OF THE POSSESSION, THAT HAD BEEN GIVEN TO THE SAVIOUR; and that now, she is just beginning to awake from her slumbers, and harness on the armor to go forth to the conquest of the world.

Remarks.—Gentle reader, is the doctrine held forth in the above extracts in accordance with the Scriptures of truth?—With divine revelation, with christian experience—with the divine honour, or with the doctrine maintained at the expence of all things by the Baptists of all former ages, from the day of John the Baptist, until the corrupt period in which we live? Is it the doctrine taught by the Great Head of the Church, “All that the Father giveth me shall come unto me, and him that cometh to me, I will in no wise cast out.” “And this is the Father’s will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.” “No more can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day”? John vi. 37, 39, 44. Or is it in accordance with the solemn declaration of our Blessed Intercessor, in his appeal to the Father, “As thou hast given him power over all flesh, THAT HE SHOULD GIVE ETERNAL LIFE TO AS MANY AS THOU HAST GIVEN HIM”? “THOSE THAT THOU GAVEST ME I HAVE KEPT, AND NONE OF THEM IS LOST BUT THE SON OF PERDITION; THAT THE SCRIPTURES MIGHT BE FULFILLED”? John xvii. 2, 12.

Blessed Saviour, is it true, the devil has secured to himself the fairest portion of the possession which thy Father gave thee, and which he promised thou shouldst see, and concerning whom thou shouldst be satisfied, when thy soul was poured out unto death? The very people whom by one offering thou hast perfected forever. Heb. x. 14.—for whom thou has given thyself, to redeem them from all iniquity, and to purify unto thyself a peculiar people zealous of good works Titus, ii. 14. Whom our God, “Saved and called with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.” 2 Tim. i. 9. The fairest portion of that people who were chosen in him before the foundation of the world—Predestinated unto the adoption of children by Jesus Christ, [not by Satan as Mr. Vinton has it] unto himself, according to good pleasure of his will. And whom the Eternal Spirit has quickened from their estate of death in trespasses and sins, and saved by grace through faith, and that not of themselves, but the gift of God. For by grace are they saved through faith and that not of themselves, it is the gift of God. Not of works lest any man should boast. Eph. i. 4, ii. 1, 8, 9.

Well might the heavens tremble, and the earth be horribly afraid, the saints who have hoped in the salvation of the Lord, sink down in keen anguish and despair, while hell and death, devils, and infernal ghosts, burst their eternal chains, their black domains would ring with endless yells of victory. But glory to God in the highest, the doctrine of the above extracts is false as the foul spirit from whence they emanated, Jesus has secured unto himself his entire possession of all that the Father has given him in the covenant of redemption, and hell shall rage in vain. They shall not be ashamed, or confounded in a world without end, for Christ has given to them eternal life, and they shall never perish, neither shall any pluck them out of his hand. Their life is hid with Christ in God, so that when he who is their life shall appear, then shall they appear with him in glory.

Their eternal destiny is immutably and eternally fixed, not to be slept away, their place of defence is the munition of rocks, the eternal God is their refuge, and underneath are his everlasting arms.

Let all such Baptists as are wavering on the subject of missions, read and duly examine the foregoing ex-

tracts, from Mr. Vinton’s Journal, compare them with Judson’s letter to the American females, try them by the scriptures of truth, and then say how much money or influence they feel at liberty to give in support of the doctrines which they teach. Review the above extracts; for Mr. V. declares that he has never before in Karen, been able to present the truth with so much plainness and force! All prior attempts have failed so clearly and fully to express his sentiments! Witness his agony—For what? Why because that the natives are not reconciled to God! But is Mr. V. himself reconciled to God? By no means; for the Lord will not do what Mr. V. desires, and that for which he is in so much distress. But could Mr. V. know that God, would do what he wants him to do, and that at Mr. V’s. time, [speedily] his aching heart, would cease to bleed; but until the Lord will lay aside his determinate counsel, and adopt that of Mr. V. he asks, he desires no rest. Could he know that God would speedily undertake the work of subjugating their [those Karen’s] souls to himself!—such are the terms, on which Mr. V. would base a treaty of peace with the Lord. The Lord must at this late hour undertake something new, notwithstanding all God’s works were finished from before the foundation of the world. The *Wire workers* of the Foreign Mission machinery, have ever been representing that God had long since began this work, but now, if we credit the statement of Mr. V. after so many thousands of gold has been spent in the experiment, so many Missionaries sent over, and so many proselytes made to their faith, Mr. V. has no assurance that God will ever, so much as begin, or undertake [i. e.] let Mr. V. and his associates have the upper hold, and the Lord take the under hold of the business. All this time they have been working without divine aid or warrant, and without knowing the mind of God on the subject.

Is this man who pretends to be so solicitous that the Karens should be reconciled to God, himself reconciled, when he proclaims himself one thousand times more benevolent than Christ? Jesus died but once to save sinners, and there remaineth no more sacrifice for sin; but Mr. V. would willingly die one thousand deaths, for the same purpose, if he tells the truth, and seems much dissatisfied because the Lord will not [as he knows of] do any more. And yet he professed to commit this work to Christ!!

One wife, who is not on the Lord’s side, has been waiting a number of months, [not for the church to break from the slumbers of centuries, or for the Holy Spirit to quicken her, but] for her husband to come out on the Lord’s side. This expression alone shows how much Mr. V. knows about a work of grace, he makes it all to rest upon free will and human power.

The circumstance of his interrupting Ko Panlah, whose views of God and truth appear, by far, more correct, and in accordance with the bible than those of his teacher: and who had arrived at the just conclusion that the reason why they had been suffered to exist for so long time without the knowledge of a crucified saviour, was because God had withheld from them that knowledge, shows the overflowing corruption and blasphemy of his heart. He even dares to contradict the express declarations of our Lord Jesus Christ, in relation to the perfect security of his church, embracing all that possession which his Father has given him, and to represent the Lord, as sending the fairest portion of his possession down to hell, not for their guilt, but for the guilt of the *unfair unsightly*, and guilty part, which have gone to heaven in a profound sleep.

If this sentiment be true, the Church in glory will look far less glorious, than when seen by John, in

vision, on the Isle of Patmos. The fairest portion must include the Head, for nobody can be fair, or beautiful without a head. The Lord’s portion is his people, he has made them fair, and adorned them as a bride for her husband. But alas! if Mr. V. speaks truth, she is in hell, and just awaking from a nap of nearly 2000 yrs. and providing herself with munitions of war for the conquest of the world. We do not know what disposition Mr. V. intends to make of the world, after conquering it, but we conjecture that he intends to substitute it in the stead, and send it to heaven as a kind of apology, for the non-appearance of the fairest portion of Christ’s possession, which he pledged himself to raise up again at the last day. Be that however as it may, we are assured that heaven will never ratify such a change. God has chosen his people in Christ, before the world began, and has redeemed them out of the world, and has offered his divine intercession for them, and not for the world; and after all, it would be marvellous indeed, if the world, out of which he has chosen and redeemed them, are finally saved, and the people chosen and redeemed, are gone down to hell, being by satan secured to himself, while the church, with folded arms, was napping it.

NEW ARRANGEMENT OF THE MEETINGS OF OLD SCHOOL ASSOCIATIONS.

We are happy to announce to our Old School Brethren, the mutual arrangement entered into, by the Delaware, and Delaware River Associations to change the time of their annual meetings; henceforth, the Delaware Association will meet on Saturday preceding the Fourth Sunday in May; and the Delaware River Association will in future meet on the Friday preceding the First Sunday in June.

By this new arrangement, many brethren, formerly deprived of the opportunity, may visit no less than four Old School associations, in regular succession.

Our Baltimore Association will meet this year, on Thursday preceding the third Sunday in May, 10 o’clock A. M. at the Meeting house of the Warren Church, Baltimore Co. Md. about 12 miles from the City of Baltimore.

A general Meeting of Old School Baptists, is invited, and expected to meet at the same time and place, with the Baltimore Association.

On Saturday, of the following week, viz. May 19th, the Delaware Association will convene, by appointment, with the Church at Rock Springs, Cecil Co. Md. (near Conewingo Bridge) about 35 miles north of the Warren Meeting house, and on the way to the place of the meeting of Del. Riv. Association.

Delaware River Association, will meet, on Friday before first Sunday in June, (viz. June 1st.) at Kingwood Baptist Meeting house, Hunterdon Co. N. J. about 35 miles north of Philadelphia, perhaps 80 or 90, north of the Rock Spring Meeting, and directly on the way to Warwick Association.

The Warwick Association have appointed their next meeting, to be held with the Church at Hardeston; Sussex Co. N. J. (little more than one day’s ride from Kingwood,) to commence on the Second Wednesday (13th) in June, next, 10, o’clock A. M.

By this arrangement, brethren who may desire to attend these associations, may take Baltimore first, and proceed to the north, passing through a mighty host of Old School Baptist Churches; and have a regular Old School meeting, or Association to attend every week, and that too, without going at all out of their direct course. As we intend, if spared so long, to attend them all, we do most earnestly hope many of our brethren, especially from the south, and north, with some few expected from the *far west*, will bear us company.

OLD SCHOOL MEETING.

Brother Beebe, Please insert the following, once now and once in May—There will be a meeting of Old School Baptist held in Reading Steuben Co. N. Y. on the first Wednesday and Thursday in June next for preaching and prayer and enlarging acquaintance.

Old School ministers and brethren from every direction, are earnestly invited to attend. Strangers will please enquire for, and call on Joshua Cross, and Alpheus Calvert five miles north west from the head of Seneca Lake. A. CALVERT.

The Salem Baptist Church of Christ, under the pastoral care of Elder B. Pitcher, have appointed an Old School Meeting to be held at their house of worship, on King St. New York City, on Sunday the 17th day of June next. Ministers, and other brethren of the primitive faith and order of the gospel, are most affectionately invited to attend.

By order of the Church,
C. SCHOLEY, Clerk.

Brethren are also reminded of the approaching Meeting of the Old School Baptists in Ohio, to be commenced on Friday before the second Lord's day in June next.

CORRECTION.—We are informed by our friends in Baltimore, that our statement concerning the Cars on the Rail Road from Baltimore to the place of the Baltimore Association, cannot be with certainty depended on, as the Cars on that Road run very irregularly at present. Our brethren from Virginia and elsewhere who pass through Baltimore to attend that meeting may do well to come in their own conveyances, or come prepared to walk about 12 miles, or pay extravagantly high for Hacks.

Receipts.

Joseph Barrett,	Mi.	\$5 00
Gen. J. Miller, by		
Hon. W. B. Campbell,	Ten.	1 00
John Lawew,	Ky.	5 00
Eld. J. W. Turner,	Ga.	5 00
Wm. Bratton, Esq.	Ten.	5 00
Samuel Allen,	N. Y.	8 00
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Poetry.

From the Gospel Standard, (Eng.)

A QUICKENED SINNER.

The quickened sinner, that feels
The burden of sin on his heart,
Like a drunkard, he staggers and reels,
But cannot from folly depart.

He feels himself vile and unclean—
A mass of corruption and filth;
A leper polluted with sin;
But cannot get rid of his guilt.

He strives to obey God's commands,
But finds, by experience true,
The law all his best work condemns,
And brings his transgressions to view.

Aghast, and confused he stands,
Overwhelmed with sorrow and grief,
From his heart he confesses his sins;
Of sinners he owns he is chief.

Anon, God the Holy Ghost brings
The sinner to Jesus, by faith;
Who shelters him under his wings,
From Satan, from sin, hell, and death.

As soon as the sinner believes
In Jesus' obedience and blood,
That moment sweet peace he receives,
And joys in his covenant God.

Redemption is then all his song,
He sings of salvation complete;
But if grace prevent not, ere long,
Old Satan will trip up his feet.

Yet Satan shall never confound
One sinner, for whom Jesus bled,
No: sooner he'll die of his wound
That Jesus has made on his head.

ANONYMOUS.

Composed by a Minister, called to reside on a Mountain, in the Wilderness.

Through all the world below,
God we see, all around;
Search hills and valleys through,
There he's found.

The growing of the corn,
The lily and the thorn,
The pleasant and forlorn—
All declare God is there:
In meadows dress'd in green,
He is seen.

See springs of water rise,
Fountains flow, rivers run;
The mist below the skies
Hides the sun;

Then down the rain doth pour,
The ocean it doth roar,
And dash against the shore,
All to praise, in their lays,
The God that ne'er declines,
His designs.

The sun, to my surprise,
Speaks of God as he flies;
The comets in their blaze,
Give him praise.

The shining of the stars,
The moon as it appears,
His sacred name declares;
See them shine all divine!
The shades in silence prove
God's above.

Then let my station be,
Here on earth as I see,
The Sacred One in Three
All agree;

Through all the world is made,
The forest and the glade,
Nor let me be afraid,
Though I dwell on the hill,
Since nature's works declare
God is here.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

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Communications.

For the Signs of the Times.

BROTHER BEEBE:—I much regret that my thoughts on Justification have been so much misunderstood, as they evidently have been, by several worthy brethren.

I cannot account for this so great misapprehension of what I advanced on this subject, but upon the ground that these brethren have, in their early experience, as I did, drank in, from the writings of men or the preaching they heard, the notion of eternal justification, along with the doctrine of salvation by grace, and had both thus blended together in their conception of the plan of salvation; the one their experience told them was true, and they therefore did not doubt the truth of the other. Hence when they found me objecting to the notion of the eternity of the act of justification, although I admitted all that many of them contend for, its existence in purpose, they felt as though I was striking a blow at the whole system of salvation by grace, and they therefore had not patience to examine candidly what I did write. As however brother Pitcher has proposed certain queries involving some of his objections to my views, and others have also communicated their objections, I feel it my duty to meet those objections, as I desire that mine should be met, that is, by a fair examination of them, so far as I am capable, and the removing of them so far as the scriptures appear to warrant it. But previous to coming to brother Pitcher's queries, I wish to notice certain ideas which seem included in the observation, which in substance has been made by several, viz: of regret or surprise that Bro. Beebe should have admitted my "thoughts concerning justification" into the Signs. This remark might have originated either from the idea that my communication was a departure from Old School principles, or that it tended to do hurt by producing divisions among the brethren, or that it was calculated to weaken our cause, and occasion our opposers to rejoice. Feeling confident as I do, that my views are supported both by the scriptures, and by experience, I think there is not so much danger of their injuring the *lamb*s, as there is of setting the *old sheep* to butting.

First. *The idea of a departure from old school principles.*

Brother Beebe certainly stands pledged that the Signs should be devoted exclusively to the old school Baptist cause, and I am confident he has no disposition to forfeit that pledge. But this term as defined by Brother Beebe in the Signs, and by the brethren meeting at Black Rock, when it was adopted to designate our views and stand, has a meaning different from that in which it has been sometimes used; as when those who adhered to Dr. Gill's system, have been called *old school* in distinction from those who embraced Fuller's gospel. The sense in which it was adopted at Black Rock, and in which we use it, passing by all human schools, points out the fact that we profess to belong only to the school of Christ, and to submit alone to what he has taught in the scripture, in matters of religion. It indeed has a bearing towards the ancient baptists, in reference to the prominent trait in their character, that in accordance with their professing to receive the scriptures as the only rule of their faith and practice, they required a "Thus saith the Lord," for what they believed and practiced as religion. Were it not thus, were our old school brethren, in the stand we took at Black Rock, pledged to any particular system taught by men, I would be willing to be cast out as evil among you,—the New School would then have good ground for calling it *Black Rockism*, for it would be but one among the many *isms* into which the religious world is divided.

In my first attempt to preach, I was admonished by a female friend, to be cautious, never to have it to say "Alas Master! for it was borrowed;" and before this, on a particular occasion, the expression of Paul had been applied to me with some weight, viz: "Immediately I conferred not with flesh and blood. Gal. i. 16. The impressions arising from these two circumstances, have in some measure, followed me thus far through life, and I wish them not effaced, for I feel more and more their importance. If I were to give myself up to depend on, and be led by men, in religion, I might as well take Fuller for my master, as Gill; and Arminius or Socinus, as Calvin, for as a system that is only learned of men, will be of little use in reference to salvation: it would therefore be good policy to choose that which is most popular. If however, we speak of the merit of systems, in reference to their comparative consistency with the scriptures, I should prefer Calvin's to that of Arminius or Socinus, and Gill's, by far, to that of Fuller. I was much pleased with an anecdote which I read somewhere not long since, of a boy and a priest; the priest was exhorting the boy to come to confession, offering to admit him for a

small sum. The boy enquired, Do you confess? O yes, said the priest. To whom? To the bishop. Do you have to pay? Yes, a large sum. Does the bishop confess? Yes, to the Pope. Does he pay? Yes, roundly. Does the Pope confess? Yes. To whom? To Jesus Christ. And does he have to pay? O no, Christ pardons freely. Then (says the boy) I believe I will in future make confession only to Christ, that being the safest as well as the cheapest. So I think, if we must first try the systems of men by the scriptures, before we decide which we will take as our guide, we had better, as the safest way, take the scriptures only as our guide. I have seen so much evil resulting from those who preach from books, i. e. who are in a habit of borrowing their ideas and illustrations of scripture from men, that I wish not to fall into the practice myself, nor to have my brethren do it. To notice but one of the evils to which I refer, we have all felt the disappointment of certain persons falling away, whom we once esteemed sound brethren. Who were they? As to preachers, they were Gillites, or some other *ites*: they preached Gill, not Christ, any farther than they preached him through Gill's views of him. Show me the man who preaches sound doctrine as he has been taught by the Holy Spirit from the scriptures, and I will show you the one who will stand the test of the world's persecution or its flatteries.

But I do not wish it to be understood from these remarks, that I am opposed to the reading of human authors. I only wish them read as the productions of fallible men, and that we should be guarded against receiving or retailing their ideas as truth, because they advanced them. If the Holy Spirit is pleased to give me an idea, or understanding of a passage of scripture, through the instrumentality of any man, it is just as valuable as though given directly through the scriptures, it equally becomes my own. My brethren, know the difference between receiving an idea merely because it appears plausible, or because it is the opinion of one in whom we have confidence; and its being given us by the Holy Spirit. In the latter case it is spoken to us, as Isaiah says, "with a strong hand," (Isa. viii. 11.) the scriptures are brought to our mind as supporting it, and we feel the internal witness of its truth.

To conclude my protracted remarks on this point, had my "Thoughts on Justification," been a manifest departure from the scriptural account of that subject, Brother Beebe should not have published it; but if it was sustained by the scriptures, it was not a departure from old school principles; and before my brethren decide on its being a departure, I hope they will examine it fully, comparing it, not with Gill, but the scripture.

Secondly. *The idea that it may do hurt by producing divisions among the brethren.*

I did hope, and I still hope, that our brethren had counted the cost, and were conscientious in taking the Old School stand upon the platform of the scriptures, as our only rule of faith and practice. If in accordance with this stand, we come to the enquiry raised upon any point of doctrine, desirous of unlearning all that we have learned not from the scriptures, and willing to abide by the plain declaration and construction of scripture, by comparing scripture with scripture: I, for myself, think that such enquiries, instead of creating divisions, will produce a greater oneness of views among us. But my brethren, we ought to have our hearts more deeply impressed than they are with the fact that the blessed Holy Spirit hath revealed in the scriptures every thing which Infinite Wisdom saw proper we should believe & practice in religion, and that agreeable to the prediction going before, (Isa. xxxv. 8, & Heb. ii. 2.) it is so plain, that *he may run that readeth it.* Excuse my digression, while I say, not that he *may read while he runneth*, but that reading it, it will be to him so plain, and give him so much confidence, that he will immediately *run* forward in the command, and not linger along as we do when in uncertainty.

To return, the time is coming when the watchmen shall see eye to eye, (Isaiah lii. 8.) Before that time comes there will probably be some annoyance of feelings, some disturbing of our repose on many points; for when it comes, depend upon it, all the systems of men, with all our preconceived notions, will be laid aside, and we shall allow the scriptures, without wresting or distorting them, to decide for us. There is no possibility of an entire union of views, upon any other ground, whilst we are allowed to read the scriptures for ourselves. But if we come to the investigation of a subject, this or any other, each striving for the mastery, and determined at all events to maintain his own views, we had better let it alone, for it will then be, as Brother Beebe says, a *war of words.*

Third. *The notion of its tending to weaken our cause, and occasion our opposers to triumph.*

I beg leave entirely to dissent on this point, for I am confident that every unscriptural tenet or practice, which is retained among us, so far weakens our cause, enervates us in the race, and gives our opposers, who are watching us with eagle eyes, occasion to doubt the sincerity of our profession, in pretending to take the scriptures as our only guide. If my bringing forward this subject should lead my brethren to establish the truth of the doctrine of eternal justification, by plain scriptural proofs, it will throw confusion into the whole host of Arminians and Fullerites, for they have heretofore ridiculed it as a mere visionary whim. If, on the other hand, they, through my instrumentality, should be convinced that this sentiment which has been so long cherished by them, is not in accordance with scriptural revelation, and should abandon it, this would be to the world, a

fresh and strong proof of their sincerity in professing the old school stand.

I now come to Bro. Pitcher's queries.

1st. *Query.*—“Is Justification a spiritual blessing?”

My definition upon this point in my “Thoughts &c.” was, “That it is altogether a *legal transaction, though a gospel provision*, that it had to do with the people of God, only as they stood connected with Adam and under the law.” As a gospel provision, it is properly a *spiritual blessing.*

2nd. *Que.*—“When were the people of God blessed with all spiritual blessings?”

Had I answered this without looking again at the text, Eph. i. 3, and connexion, I should have said, before the foundation of the world. And I still say that in setting up Christ from everlasting, and his people in him, God then gave them, in him, all spiritual blessings. Hence the Apostle says, “Who hath blessed us &c. *According* as he hath chosen us &c.” Eph. i. 3 and 4. But I now think from the general use of the terms, *bless, blessed* &c., and from the connexion, that the Apostle designed by the expression, *hath blessed us with all spiritual blessings*, that God had brought the Ephesian brethren, to an actual experience of those blessings, *According* to his election and predestination &c. verse 4 and 5. The term *heavenly*, here, and which occurs also in Eph. ii. 6 and iii. 10, and to which the translators have in each instance added the word *place*, I understand as designed to distinguish between these blessings and those promised to national Israel, the one class belonging to the gospel dispensation, and everlasting covenant, the other to the legal dispensation, and Sinai covenant. See Heb. viii. 23 and xii. 22.

But not to insist on this exposition as necessary to support my views of justification; admitting that the Apostle's reference was, to the giving them these blessings in Christ, and what proof will it afford of their having been actually justified in eternity? Brother Pitcher will, I presume, admit that the *sanctification of the Spirit, and belief of the truth*, through which “we were chosen to salvation,” (2 Thess. ii. 13,) also the sending forth “the Spirit of his Son into our hearts crying, Abba, Father,” (Gal. iv. 5 and 6) are included in the *all spiritual blessings*. Yet my brother will not contend, that although *chosen to be holy*, we were actually sanctified by the Spirit; or though *predestinated to the adoption of children*, we were actually *sealed with the spirit of adoption*, or that we were actually brought to *believe the truth*, before the foundation of the world. If then Eph. i. 3, does not prove the above to be eternal acts how does it prove that justification was an eternal act.

3rd. *Que.*—“Was justification included in the gift of grace?” Yes, and so was being *saved and called with an holy calling.* (2 Tim. i. 9.) Yet our being actually *saved and called*, brother Pitcher will admit were time acts, and why not admit that justification was so also, unless he

finds some Scripture which teaches otherwise?

4th. *Que.*—“Was justification included in the everlasting covenant?” Yes.

5th. *Que.*—“Were all things included in the covenant? Yes, all things connected with the elect, from their being set up in Christ from everlasting, to their being brought home to glory. Not only their justification, but also their creation and fall in Adam, their individual birth, their call by grace, &c. And my brother, were the actual existence of all these things of the same date with the everlasting covenant? They were all unalterably fixed and secured in the everlasting covenant. The creation and fall of man were as fully contemplated in that covenant as the redemption and justification of the elect, were. And yet my brethren would have thought me wilder, than they did think me in my views concerning justification, had I asserted that the creation and fall of man, were not time acts, but that they were eternal, or even had I said that redemption was not a time act, (although as I before showed the Scriptures speak of justification as resting on the redemption that is in Christ Jesus,) they would have condemned as contradicting several express assertions of Scripture such as Gal. iv. 4 and 5.

Brother Pitcher adds, “I would wish our brother to remember that the Scriptures speak of the purpose.” My dear brother I do remember it; and I may have occasion to recall it to your remembrance before I close.

6th. *Que.*—“Did the eternal purpose include all things? And are not all things which are therein embraced, of the same date?” All things are included therein; and the purpose is of one date, *eternal*. But was the actual shedding of Christ's blood, of the same date, with the sitting up of Christ as Mediator?

7th. *Que.*—“Will our brother attempt to exclude the justification of a sinner from the eternal designs of God?” If brother Pitcher had read with more close attention, my “Thoughts on Justification” he would not have asked this and some other of his questions, I will not now repeat what I then said on this head, as I must beg my brother to examine that communication more impartially, from a desire, which I have no doubt, he possesses, to do me justice, if from no other motive.

Brother Pitcher says, “It appears to me that our brother has confounded the Spirit's work in making the things of God manifest to the Saints, with the everlasting purpose of Jehovah &c.” I should have thought that even a hasty glance at my former communication would have given my brethren a different view of it from this. Had he blamed me for making a distinction between the eternal purpose of God to justify the elect, and the actual justifying of them in the clearing away their sins by the shedding of the blood of Christ I should not have wondered, seeing he appears not to admit that distinction. But besides making that distinction, I also noticed particularly the different views which the Scriptures give of

justification. The one having reference to it as passed on Christ and his people in him, in his resurrection, being the act of the Father as exercising the prerogatives of the Divine Throne; and that which passes upon the believer, at the bar of conscience, being the work of the Holy Spirit.

8th. *Que.*—“Was not the Spirit of God as competent to reveal 1800 years before as 1800 years subsequent to the coming of Christ?”

He truly was, for to the prophets, “He testified before hand the sufferings of Christ and the glory that should follow;” (1 Peter i. xi.) as he now testifies to the believer that Christ *has suffered* for his sins. But whilst He could reveal in promise that the *woman's seed should bruise the serpent's head*, and that “The sceptre should not depart from Judah, &c. until Shiloh come,” (Gen. iii. 15 and xlix. 10,) he could not, at the time of delivering those promises, have revealed, in the sense thus promised, that Christ *had bruised* the serpent's head, or that he *had come*, because he is the Spirit of truth.

The next remark of brother Pitcher which seems to require particular notice, is this, “Our brother's argument on the *tenses* will not carry him out; for by his rule of argument it would be no difficult task to prove that the Lord Jesus Christ was crucified before the days of Isaiah.” He refers to Isaiah liii.

I did remark on Abraham's faith resting on the promise of God, which implied that the object was yet *future*, I also noticed two or three other Scriptures which looked forward to justification as then *future*. I readily admit that the prophesy of liii. and other prophesies, speak of things to come in the *past tense*. But to me there appears a very great difference between the Holy Spirit, speaking of things *to come*, as though they already *were*, and the speaking of things that actually *had been*, as though they yet *were not*. Because it is the prerogative of God to call the things that be not (that is as yet manifested) as though they were. Rom. iv. 17. See also Psalms cxxxix. 16. As it was thus his prerogative, God was pleased in some instances, to exercise it in delivering prophesies of events, which of course already existed in his purpose, though future in their manifestation, to speak of them in the *past tense*, as a greater confirmation to those who heard, of their certainty. But can it be consistent with God to speak of things that are actually past, as being not past, that is being yet future? certainly not; for God cannot lie.

Let us again notice some of the texts on which I before remarked. For instance 2 Cor. v. 21, “For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” Now I appeal to the candor of brother Pitcher, to say whether any person having a suitable reverence of the Scriptures would dare, in an exposition of this text, to transpose the order of the tense? And if it is allowed to stand, as it reads, does it not plainly show that the *making him to be sin for us*, was a

prior act, and one designed to bring about the other, as an effect; viz. *that we might be made the righteousness of God in him?* And on this one text, if there were no other, might I, at the bar of candor, rest my proof, that our being made the *righteousness of God*, that is being justified in him, was subsequent to; and an effect of Christ's being *made sin for us*.

Another text is Isaiah xlv. 25. “In the Lord shall all the seed of Israel be justified and shall glory.” Now if my brother would presume to read the former part of this text, thus, “In the Lord have all the seed of Israel from eternity been justified would he carry out the change and say *and have gloried?* I think not, for he is too sensible of human depravity, to think of establishing as a fact, that the elect have from eternity gloried in the Lord. I am willing to let the whole text stand, just as the Holy Ghost directed it to be penned. But my brother suffered his zeal in defence of his sentiment, to lead him to remark inconsiderately upon this point; for so far, as what he said relative to the *tenses*, he believed, it will throw confusion and uncertainty over the whole language of Scripture.

Brother Pitcher says further on Isaiah liii. that “They viewed the work as accomplished &c.” They rested on the work of Christ as being as sure, as though it had been accomplished. But I cannot agree that they viewed it as *accomplished*. See 1 Peter i. 10 and 11. Isaiah, I think well knew that he was prophesying of the Messiah who was yet *to grow up* &c. in distinction from thinking that he was narrating events already accomplished or past.

Brother Pitcher again says,—“Our brother's remarks on faith would lead us to conclude that he believed in two faiths.”

I would reply, that I supposed it would be so understood, that my argument on this point rested on the fact that the principle of faith was the same in the Old Testament saints as in those under the New. The object, Christ, embraced by both, I spoke of as being the same. But I spoke of a different vision which the patriarchs had of Christ, from what we have; that they looked forward to Christ, and we look back to his work as finished. I will add that they had to look through shadows of the night, whilst we behold the sun of righteousness as having arisen in the full splendor of gospel day. Hence their vision as I noticed from several Scriptures, was not so clear as ours. If the Scriptures support me in this, as I think they do, my brother, must not condemn me. I in one instance used the expression, *prophetic faith*, if this is what brother P. refers to, I will just ask him, were all who believed in the Messiah, under the Old Testament, prophets? If they were not, did the Holy Spirit give to all, faith to believe that the *word of the Lord* was given to them; or in other words, that they had a message from God to deliver to the people concerning events to come? This distinction is all I intended.

9th *Que.* “How could the mercy of the Lord

be from everlasting to everlasting toward his children, if they were not viewed as justified in Christ?”

I would in return ask, does mercy imply a previous act of justification toward the object of it? For instance, two persons are brought before a court charged with crime; one is approved innocent and acquitted, that is justified, and the other is found guilty and condemned: which of these is an object of mercy? Not the first, the law sustains him; but the second would be very likely to feel himself an object of mercy, and to sue for pardon. If this is a correct illustration of the distinction between justification and mercy, we see how the mercy of the Lord, foreseeing the fallen state of the elect in Adam, could go before, and provide for their being both pardoned and justified through the redemption which should be wrought out by Christ; for both come through that channel. See Rom. iii. 24, Eph. i. 7, & Acts xiii. 38, 39.

In reference to my brother's concluding remarks, in which he represents my views as involving a change in God; I would observe, first, that he does not rightly represent my views by the expressions, “View his people in Christ, and not justified,” according to the common import of that expression. My views, as represented by me, were that the elect as set up and viewed in Christ, in their relation to him, needed no justification, that in him as a Head, they were free from the charge of guilt, were not set up under the law, and possessed in him, as he *dwelt in the bosom of the Father*, a heavenly glory and excellency, superior to a legal righteousness. That though viewed in another relation, according to the purpose of God, to create them a fallible head, as fallen, condemned, &c. yet, as their oneness in Christ could not be broken, it seemed that he should in the fulness of time, come with them under the law, and by his perfect obedience to it, magnify it, and accomplish their complete redemption, and hence their justification. Hence this oneness of Christ with his people, constituted him a Surety in their behalf, to law and justice, and on his suretyship could justice suspend its demands until the appointed time, fixed by Eternal Wisdom, and as Christ was, in his suretyship, in promises, types, &c. revealed unto the Old Testament saints, they embraced him by faith, and rested their plea and hope for acceptance with God, on the assurance thus given them that the Messiah should, as the anti-type of their sacrifices, remove their sins, and be for them righteousness. Hence as faith is the *substance of things hoped for*, and the evidence of things not seen, they felt justification in this reliance, at the bar of conscience, as we do; or to refer to another scriptural figure, Christ as thus embraced by their faith, was *imputed to them for righteousness*. Now, my brother, if you can think of God as viewing his people, as existing in Christ from eternity, and also as viewing them as brought into existence, in time as the children of Adam, without any change in him, I see not why you

may not admit that God could view them, as in Christ, as free from legal charge, and yet see them in time according to his foreknowledge and purpose, existing, in their relation to Adam, as fallen creatures, needing a justifying righteousness, &c. and bring that in through the substitution of his Son in their law place, according to covenant provision, without any change being in God.

Having thus passed through brother Pitcher's Queries without finding any thing which, to me, appears to bear against my views of justification, I must beg leave to present an additional objection to the idea of justification having been from eternity.

The objection I am about to propose, rests only against those who believe that the elect actually were justified in eternity. To those who believe that the justification of the elect existed only in purpose in eternity, I have nothing to object, except their saying one thing, and meaning another when they speak of eternal justification.

But the idea that the sins of the elect, actually were from eternity so transferred, from them to Christ, that they stood justified from them, necessarily involves the idea of the whole being a *third-person* transaction, like human suretyships, and therefore leads to the fundamental error of Fuller, viz: a denial of the eternal *oneness* of Christ and his people. Do you ask, how is this? I answer, that if the sins of the elect were in eternity actually laid on Christ, and he was found, as the scriptures testify, only a little more than 1800 years ago, *bearing them in his own body on the tree*, and being made a curse, &c. he must have been during that whole period, a *sin bearer* exposed to the demands of the law, and therefore, in a state of condemnation; and hence, whilst the elect stood on the bright side of the throne he stood on the dark side, as much removed from them, as were the Egyptians from the Israelites by the cloud.

I admit that in one point of view, Christ is, by the scriptures, represented as a third person in the work of redemption, viz: in his office of Mediator. Paul says, "As a mediator, is not a mediator of one, but God is one." Gal. iii. 20. Again the Mediatorship of Christ is ascribed to his humanity, "There is one God and one Mediator between God and men, the *man*, Christ Jesus." Tim. ii. 5. And Christ, in his humanity, we know was separated from sinners. He was the *seed of the woman* not of Adam, and therefore free from human depravity. See Heb. vii. 26. Hence whilst Christ was in his humanity, as a third person, that he could sustain the office of Mediator between God and man, could suffer, without Divinity suffering, and could bear the curse without its coming on his people; he was, on the other hand, so completely one with God, yea, was *God manifest in the flesh*, that his blood is spoken of as the blood of God. Acts xx. 28. And so one with his people, that the punishment which was laid on him, is spoken of as laid on the church, and she is said to have "received

of the Lord's hand, double for all her sins."

Isa. xl. 2. And he even confesses the foolishness and sin of his people, as his. Psal. lxxix. 5. And therefore he actually represented them on the cross, "For both he that sanctifieth, and they that are sanctified are all of one." Heb. ii. 11. The language in general, of the scripture on this point, that "He bore our sins in his own body on the tree," "Was made a curse for us," "I lay down my life for the sheep," &c. is to me very different from that *severing* notion which represents him as suffering to put away sin from *himself*. The piece taken from the "Gospel Standard," No. 4. of the present Vol. of Signs, p. 31, contains the following sentence, "Hereby sin was honourably removed. It was removed from the elect to Jesus by imputation, and Jesus removed it from himself, by making an atonement *for it* by the shedding of his blood." What is this but completely severing Christ from his people? Sin is transferred from the elect to Christ as a third person, by imputation, and Christ's death was to remove it from himself, not from *them*. This sentence is objectionable on another point; it, like Fuller, represents Christ as making an atonement, not for his people, but *for it, for sin*.

These brethren may be pleased with viewing themselves thus severed from Christ, whilst he was agonizing on the cross, they standing off yonder having nothing to do with his sufferings, they being already justified, and it being wholly a transaction between him and divine justice. I have been made to shudder reflecting on this subject, to think what must have been the consequence if ever for one moment I had been severed from Christ, left to stand distinct from him, my Husband, my Head, my Life, my only Protector! I have not a faith that can apprehend myself justified and accepted with God merely on account of my sins having been imputed to Christ; I must behold him representing me, and in my very stead, suffering the penalty as due to my transgressions, and bringing in an everlasting righteousness as mine, before I can feel confidence of my acceptance with God. Doth not the scriptures authorize this view of oneness in reference to righteousness. "This is the name whereby He shall be called *The Lord our Righteousness*," and "This is the name wherewith *she* shall be called *The Lord our Righteousness*." Jer. xxiii. 6. and xxxiii. 16. Both are in these texts, identified as one, having the same peculiar name. If I look back to my first faith,—I found myself bound under the condemnation of the law, justly exposed to its curses, expecting them to fall directly upon me, when behold, to my astonishment and joy, I saw Christ, not abstractly as having my sins imputed to him, but as stepping in between me and the drawn sword of Justice, screening me from the stroke, and receiving it in my stead, just as the ram was substituted in the place of Isaac on the altar. Hence the following verse a little varied from the original, expresses my faith on this point:

One on the cross, one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat,
While seraphs sung, all hell's defeat,

My faith and feelings may not be those of a christian, but hoping they are, and therefore that they agree with my brethren's, I have dwelt upon them to remind them that their experience, as well as the express language of scripture, as I showed in my former communication, go against their favourite sentiments concerning justification.

But my brethren will say we have no idea of admitting your conclusion, no notion of being severed from our Lord. I know it, my brethren, but must you not admit this to be the legitimate conclusion of your views, concerning imputation and justification? How can you sustain the position that the church was one with Christ, as his body, and yet that whilst He, the Head, was under the condemnation of the law, she, the body, was justified from the demands of that law? That his people were in him as his seed, as Adam's posterity were in him, and yet that he fell under the curse of the law, whilst they were raised above it? No, my brethren, as our union with Adam involved us in the fall with him, so our union to Christ involved him in the condemnation of the law with us, and that same union raised us above the law with him, when he had borne the curse. That is, if you admit our oneness with Christ, our being in him, you must admit that we stood in him, when he stood, fell in him when he fell under the curse, arose in him, when he was *raised again*, and therefore justified in him, when he was justified from the demands of the law, and not before. See Eph. ii. 4—8; Col. ii. 10—14, and Isa. xxvi. 19. But I must stop.

Bro. Pitcher will please to recall to mind what he wished me to remember.

A part of Bro. Janeway's letter I intend noticing in another communication.

Yours, &c.

S. TROTT

Fairfax C. H., (Va.) April 9th, 1838.



For the Signs of the Times.

Tawalliga, Monroe Co., Ga., Jan. 30th, 1837.

DECEPTION EXPOSED.

Beloved Brother in the Lord of life and glory:

It appears from two, yea, three reasons, that I am compelled to send you another of my scribbles for publication. First, to detect error: Secondly, to establish truth: and, Thirdly, to clear County Line Church, from the charges of acting unjustly towards Elder Spencer Stamper, who was and had been her pastoral supply for the last three or four years, previous to her turning him off. I know not how he and his missionary friends will relish such a mess, nor neither do I care; but to strip him of his cloak of deception, with which he is completely clad, (his acts bearing witness) and present him to the world in his true color, is the work now before me,—I intend to be as concise as possible.

Now, in order to get the first grip at his cloak, I shall go to the Flint River Association, session of 1836; Lebanon Church of Henry Co.; and Ephesus, of Monroe Co., who, in their letters to the Association, declared a non-fellowship for the entire mass of humanly invented institutions of the day, requesting the Association to take the subject under consideration. After a few kicks and flounces the subject was taken up; the association then agreed to insert in the Minutes, in lieu of a Circular, the Lebanon letter, and resolution of Ephesus, requesting the churches composing the Association, to take the above matter under consideration, and send to the next association their decisions, which were to be final. County Line took up the request, on Saturday preceding the third sabbath in February, 1837, and referred the adjustment until the next conference, it was now, of course, a reference item, and as such was taken up. The church appointed a committee to draft an answer to the Association, who retired, and after a few minutes absence returned with the following resolution, which was received without a dissenting voice: "In answer to the Association relative to the benevolent (so called) institutions of the day, having had the above matter under our prayerful consideration, as we hope, and finding neither precept or example in the word of God for said institutions, we as a church, have no connection with, nor fellowship for said institutions, and therefore pray our brethren who have meddled or mingled with them, to retract their course."

Elder Stamper then arose from the Moderator's seat, and, if his words expressed his feelings, heartily commended her answer: he said that her answer was worthy of imitation; he stated that he was unconnected with these institutions; he said he had been a missionary, but was not now,—had given the missionaries his money, but not lately, nor never expected to give to them again, for they (continued he) ever carry matters to extremes. Whether he had reference to money matters, religious matters, or matters of speculation I leave for you to judge; and pass on to the church at Harmony, where Elder Stamper's membership was: that church took up the request of the association, and prepared her answer, which was in essence the same as that of County Line, viz: that she "had no connection with, nor fellowship for the unscriptural institutions of the day." I now have a fair opportunity of making my first grip at Elder S's. cloak, for now he began to show his cloven foot, in opposing the church in her answer: he said he could not, nor would he declare non-fellowship for the missionaries; and when he found he could not swerve the church from their resolution, nor carry his points, he withdrew from the church,—and where do we find him next? A member of a missionary church!!! Think on that.

But still he declares himself no society man; but actions speak louder than words. Elder S's words bespeak him to be an old fashioned Baptist, but acts say he is a society fellow. Eld. S.

has dealt with his brethren at County Line, as decentfully as a brook, his own mouth condemns him, and not I; yea, his own lips bear testimony against him,—*If it be not so, now who will make me a liar, and my speech nothing worth.* Job vi. 15; xv. 6, & xxiv. 25.

But to return to the subject: County Line saw her Moderator, or in another word, Pastor, gradually departing from his own voluntary declarations: discontent soon clouded the brow of many of her members, and as they had often taken sweet counsel together, they were soon assembled together in counsel, learning that "in the midst of counsel there is safety;—some said suffer him to preach no more in our pulpit, others said it might be better to bear with him a few months longer, the latter course was pursued.

We will now pass on to the 3d Sabbath in September, 1837. Elder S., after he had entered the sacred desk, stated to the church and congregation, that there had gone out a report that he was a missionary, which was without foundation, and was utterly false: he said he was neither in the Missionary or Temperance Society, but was the same old fashioned Baptist he always had been. Think on that,—*"only let us be called by thy name to take away our reproach."* The time for the Association to convene is now drawing nigh, and we will try Elder S's. words by his acts, and see if they will hold out good measure: in doing so I shall get another grip at Elder S's. cloak of deception, and leave but little remaining. He was delegated to the Association by the Zebulon Church, which remained with the Association at and after the split, and stands on the Minutes as a missionary church.

In the Association Elder S. voted with the missionaries, every paper, (think on that!) The Association split on the society question; the old fashioned baptists, being a minority, withdrew. Elder S. remained with the missionaries,—think on that! Now let it no longer be said or believed, that Eld. Stamper is an old fashioned baptist—*Tell it not in Gath, publish it not in the streets of Askelon,* for he has no part, lot, nor right to inherit the name, yet he is saying, only let me be called an old fashioned baptist, to take away my reproach.

But I am not done with Elder S. yet; no, not until I have drawn off the last fragments of his cloak of deception. County Line met in conference capacity, the 18th of November, 1837, her first regular church meeting after the Association, (Eld. S. still her supply) and there the church objected to his preaching in, or entering her pulpit, from the fact that he had gone off with the missionaries. This is the injustice done to Elder Stamper by County Line, that we above hinted at.

Elder Stamper then arose from his seat, and repeated his own story, that he was no missionary, but that he was the same old fashioned baptist now he ever had been, (mark that); he further stated that if County Line had declared a non fellowship for him he had not for her. We

will once more try Elder S's. acts by his words, and his words by his acts, and see if they will correspond. In doing this, I shall get another grip at his cloak of deception, and leave him as naked to view as the nose on your face, or as the broad faced moon, on a clear serene winter's night.

When the Association called for, or took up the item of receiving corresponding messengers from sister associations, whereupon the messengers from Eachaonna Association presented themselves, with a letter and Minutes. The Moderator of the Flint River Association, with others, objected to receiving the delegation from Eachaonna. Elder S. was one of these objecters, and pray sir, what were the grounds of objection? Let us hear from him with the rest of his abettors, "the messengers from Eachaonna should not be rec'd, from the fact that she has declared a non-fellowship for, or with the mission system, with all its kindred branches, that it was unscriptural, unsupported by divine revelation, and therefore anti-christian." These are the reasons offered by Elder S. that the corresponding messengers from the Eachaonna Association should not be received. Yet Elder S. says he has not declared non-fellowship for baptists. I suppose he means missionary baptists, for he plainly manifested a non-fellowship for the old fashioned Baptist Messengers, from the Eachaonna Association, in objecting to their reception. If Elder S. loved those brethren, and had full fellowship and union with them, why did he not, with an open heart and wide extended arms, give them his heart and hand, and welcome them into the body? The reason is obvious, that he had no fellowship for them in his heart, nor room for them in the arms of his affections.

You have no doubt, concluded by this time that Elder S. is a missionary, and so have I,—I do not say that he is a missionary, nor that he is not, but I say he has a rare knack of twisting: he told County Line that he was an old fashioned Baptist,—twisted from that,—twisted out of Harmony Church because she declared a non-fellowship for the human inventions of the day,—twisted over to the missionary side,—twisted himself into their favour,—twisted himself into a missionary church,—twisted himself out of the name of old fashioned baptist, and twisted himself out of the confidence of many old fashioned Baptists who once placed the utmost confidence in him: thus is he continually twisting, now publicly declaring that he is unconnected with the institutions of the day, then twisting over to the society side, to help them along, for he never intends to leave them behind.

I shall leave Elder Stamper twisting as he is, in the hand of God, and my heart's desire and prayer to God, the living God, the Judge of all is that He may straighten him, shew him his error, bring him back to tread the footsteps of the flock, to walk in the path which no fowl knoweth, which the Vulture's eye hath not seen, make him useful in his generation,—O that Elder Stamper

may be a polished shaft in thy quiver, instrumental in thy hand to the pulling down the strongholds of Satan, and establishing the kingdom of the Redeemer: may he be like Joseph, "A fruitful bough, whose branches may shoot over the wall; may his bow ever abide in strength, and the hands and arms of his strength, be made strong, by the hand of the mighty God of Jacob.

Yours in the bonds of
the Gospel of Christ,
V. D. WHATLEY.

For the Signs of the Times.

The Baptist Church at Hardeston, Sussex Co.,
N. J., to Elder Gilbert Beebe, greeting:

DEAR BROTHER: We hear with sorrow, from a source we cannot doubt, that some professing to be old school Baptists, are, or have been seeking to cast reproach and infamy on the character of Elder Samuel Trott, not only to wound the feelings and disturb the peace of that venerable soldier of the cross, but also to hurt, if not to destroy his future usefulness as a preacher of the gospel, which we much regret, seeing the harvest is great and the laborers few; and likewise to wound the cause of truth, which we trust he has espoused. There is great reason to distrust the pretension to the Old School doctrine and primitive practice, in those who, to gratify a spirit of revenge, would pursue such a course at the sacrifice of such considerations; and we are forcibly drawn to the conclusion, that if the spirit of the gospel was in exercise, if they had *ought against a brother*, there would be a disposition to leave the cause with Him who saith *Vengeance is MINE, I WILL repay*.

We would only add, that since A. D. 1824, when Elder Trott became our pastor, no man has stood higher, in our estimation, as a preacher of the gospel, and none, so far as our knowledge extends, whose character has been more unimpeachable.

Dear Brother, it would be very gratifying to our feelings to see yourself, and as many of the old school ministers and brethren, as can accompany you, at our Association in June next, and especially Elder Trott, for whom, from long acquaintance, we cherish the highest esteem.

You are at liberty to publish in the Signs, part or all of the above, as may to you seem proper.

Written by order of the Church, and approved April 15th, 1838.

TIMOTHY LOSEY.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I rejoice much to learn that your little despised paper is likely to be continued another year; and my fervent desire, and prayer to God, is that it may be continued for many years to come, if it is consistent with his eternal purpose. It causes my heart to rejoice when I hear that the blessed Redeemer has opened the eyes of any of his dear chosen ones, to see the delusion which is so prevalent at the present day, which is endeavoring to hide itself under the

mask of benevolence; and when I hear that He has given any of them strength to *come out, and be separate* from those who practice those delusions, and take a bold stand against them, in the defence of the gospel of our Lord and Saviour, Jesus Christ, I feel to praise his great and holy name, for I am persuaded that nothing short of Divine Grace, can make a person willing to lose his good name, and suffer the reproach and ignominy (for the truth's sake) which the world, the New School, and professed Middle-grounders, are so ready to heap upon him.

And now I would exhort all such as the Lord has been pleased, in infinite mercy, to make free, to "Stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage," but "Contend earnestly for the faith once delivered to the saints," being "In nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God: for unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Grace, mercy and peace, be with thee,
CLEMENT WEST.

Lakeville, N. Y., March 9th, 1838.

SIGNS OF THE TIMES.

Alexandria, May 18, 1838.

In making arrangements for our contemplated journey to the North, we find it necessary to publish two or three numbers in anticipation of our regular dates, we shall strike off our eleventh, and perhaps our twelfth number before we leave home.

"When the victory was all but won, the church folded her hands and went to sleep, and slept on for centuries: while Satan secured to himself the fairest portion of the possession, that had been given to the Saviour;"!!!

VINTON.

We gave, in our last number, an extract from Mr. Vinton's Journal, containing the words at the head of this article and on the extract as copied by us we offered some remarks; with the remarks then made, we would willingly let the doctrines of Vinton rest with those of Judson, as a lasting demonstration of the corruption and rottenness of the Burman mission, but for the fact that the conductors of that mission, *glorying in their shame*, are trumpeting the same abroad through their new school papers with nearly as much enthusiasm as they did the blasphemies of Judson. We have read the same extract in the Gospel Witness (so called) of N. York, in the Cross and Journal, of Ohio, and the Record, of Philadelphia, without a single stricture from the conductors of these journals, which of course goes fully to endorse the doctrine, as that which is countenanced and held by all the missionary advocates.

On the doctrine of the above extract, what we published in our last, must suffice for the present; but we wish to look the admission, which they have casually made, full in the face. The history of the church from the apostolic age will furnish no example of what our missionary zealots are now engaged in, until within the short space of the few years past, in which the church is beginning to awake, &c.!!

Anti-effortism, alias, anti-missionism, by the new school, so exclusively charged on the Old School Baptists, (and by Mr. Vinton's version of the terms, per-

fectly appropriate, inasmuch as they are brought into requisition, to describe those churches and individuals who stand opposed to modern missions,) is, by themselves found to have been the prevailing *ism* in the church of Christ from the apostolic, to the present age.

Some of the very periodicals which have virtually indorsed the declarations of Mr. V. have on former occasions denied the antiquity of the Old School Baptists, and have attempted to fix the period of their origin as late as thirty or forty years back—but now they see very clearly that this people have existed more than Seventeen centuries—and that their existence has enabled old Satan to thwart the designs of heaven, make void the sure word of promise, the oath and counsel of the Lord, and wrest from the hands of the Saviour the fairest portion of his possession.

By their own showing, we the *old flatfooted, iron-sided, hard-headed, slumbering baptists*, are thrown into the company of, and identified with the true and only church of Christ for ages past.

We are certainly vain enough to think that our existence for the uninterrupted space of more than 1700 years demonstrated by our enemies themselves, gives us some claim to the distinctive appellation of Old School, or, ground for some pretension to antiquity; may we not expect them by and by, to leak out the fact that we have existed as the church of Christ, not only from the Apostle's day, but also from the days of John the Baptist?

But if our opponent will "*hold still a minute*," as Brother West would say, we will examine the bearing this admission must have on their claim to the character of Christians, and of being engaged in the work of the Lord. They have yielded the fact, as we have shown, that the history of the church since the Apostles fell asleep, furnishes them with no example for that which they are now engaged in. Very well, their testimony thus far, is correct; but have they pointed us to any example in the Apostolic age of the church, for constituting Mission Societies, selling memberships, begging agents, mission boards, and of men, as missionaries, called by men, hired by men, directed by men; being sent out to wage war with the world, by imposing on heathen nations a system as far in the rear of Paganism, or Judaism, as Messrs. Vinton and Judson's doctrines are behind the views entertained by Ko Panlah, the Karen? They have not, nor can they produce any such example from the New Testament, if they can, we challenge it; if they will, we will then yield the point.

But once more. While they establish the antiquity of the Old School Baptists, their own origin bears even date with what they call, the waking up of the church; which is now, as Mr. V. says, "*just beginning*."

When the New School advocates discuss the relative beauty of the effort, and the anti-effort portions of the professed church of Christ, do they not uniformly give the decided preference to the former portion, and contend that they are the fairest? But Mr. Vinton says, (and who has a better opportunity to know, being himself of that party) while the anti-effort portion were asleep, Satan was wide awake, and has secured to himself the *fairest* (i. e. the effort) portion. If his conclusions are correct he has fallen into the pit he prepared for the church, and the blow aimed at the steadfast adherents to the primitive faith, order and practice, has fallen on his own party, and he, like Balaam the ancient hireling foreign missionary, (in the modern use, or abuse of the term) while assaying to curse Israel, for Balak's honors and immolments, was contrary to his own inclination compelled to bless them altogether.

OLD SCHOOL MEETINGS.

Brother Beebe, Please insert the following, once now and once in May—There will be a meeting of Old School Baptists held in Reading Steuben Co. N. Y. on the first Wednesday and Thursday in June next for preaching and prayer and enlarging acquaintance.

Old School ministers and brethren from every direction, are earnestly invited to attend. Strangers will please enquire for, and call on Joshua Cross, and Alpheus Calvert five miles north west from the head of Seneca Lake. A. CALVERT.

The Salem Baptist Church of Christ, under the pastoral care of Elder B. Pitcher, have appointed an Old School Meeting to be held at their house of worship, on King St. New York City, on Sunday the 17th day of June next. Ministers, and other brethren of the primitive faith and order of the gospel, are most affectionately invited to attend.

By order of the Church,
C. SCHOLEY, Clerk.

YEARLY MEETING.

The Stated Yearly Meeting of the Welch Tract Baptist Church in Delaware, will be held at their House of Worship, (if the Lord will,) commencing on Tuesday the 22nd. day of this month, at 11 o'clock, A. M. We are requested to publish the above notice, and to invite all our Old School Baptist Brethren to attend.

This is the oldest Baptist Church in the U. States which remains on Primitive grounds. Brethren passing from Baltimore Association to attend the Delaware Association at Rock Spring, can take this meeting in their way.

Correction.—There is an error in the notice, published in several numbers back, of the Meeting of the *Delaware Association*, we have said it would commence on the 19th inst., which would be before the close of *Baltimore Association*; whereas the *Delaware*, meets at Rock Spring on the Saturday of the week following the *Baltimore Association*, which will be *Saturday the 26th*, not *Saturday the 19th*, as incorrectly published.

DELAWARE RIVER ASSOCIATION, will meet with the Church at Kingwood, (N. J.) on Friday June first.

WARWICK ASSOCIATION, will meet at Hardeston, Sussex County, N. J. to commence on Wednesday, June 13th, at 10 o'clock, A. M.

OUR Brethren and friends at *New-Vernon*, (N. York,) are hereby notified that we will preach at their House of Worship, if nothing in providence prevents, on Sunday June the 10th, at half past 10 o'clock, A. M.

Brethren *Trott, James, Beebe*, and others, are expected to attend a meeting for Preaching and other Religious exercises, with the *Goardvine Baptist Church*, Culpeper County, (Va.) on the 5th Sunday in July next, and the Saturday preceeding.

GLEANINGS.

The work of regeneration, which is the first manifestation of divine life, is a wonderful and mighty operation in the human soul. That same powerful energy which raised Jesus from the dead, is exerted to raise and quicken the soul before "dead in trespasses and sins." And although there may exist much semblance of belonging to Christ, by the force of natural circum-

stances and the excitement of selfish feeling, yet can there be no real manifestation of the eternal union, by present vital union with Jesus "the wisdom, righteousness, sanctification, and redemption" of his church, without this great and wonderful exercise of Omnipotence in quickening the soul.—*Husband.*

My enemy proves my friend, unintentionally, when his malice drives me near to my Lord.—*Old Author.*

Healings and woundings are equally from the Lord's hand, and equally tokens of his love and care over us.

There is a print of evil in the world, but sin is the stamp that made it.

Aim not to tie up two days affliction in one bundle: "sufficient for the day is the evil thereof."—*Foreman.*

From the Gospel Standard.

CHRIST AND HIS CHURCH, ONE.

"I consider that the inseparable union which subsists between Christ and his church is a most glorious part of the dispensation of God's matchless grace. The blessed Lord Jesus Christ, as the Christ, and his church, are one, and always were one. They never were, never will be, two. In the eternal purpose of the glorious Trinity, Christ and his church sprang up together, as one glorious body, the Lamb and his wife, having all grace and glory secured in the Head, for the eternal blessedness of every member, and the declaration of the glory of all the perfections of Jehovah. Thus Christ and his spouse are one, and God is glorified in that one glorious body. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." [Eph. i. 3, 6.] And again: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." [1 Cor. xii. 12.] Thus the whole church, as one blessed body, with its various members, in one inseparable union to the glorious Head, are emphatically called Christ; and the whole context proves that each member is a part of this one glorious Christ mystical; and in this body there cannot be a schism: "Now ye are the body of Christ, and members in particular." [Ver. 27.]

In this chapter, the apostle makes up a simile from the human body, to show that Christ the Head, and the church the members, are but one body; for as the human body hath many members, as the eyes, the nose, the ears, the feet, &c., yet is but one body; so also, the body of Christ consists of many members, yet is it but one perfect body. One member cannot justly say to another, I have no need of thee; nor can one branch of the church be considered perfect, separate from the rest [Heb. xi. 40.] Indeed, the church is declared to be "members of Christ's body, of his flesh, and of his bones" (Eph. v. 30,) and "the fulness of him that filleth all in all." (i. 23.) As the glorious Head, Husband, and Surety of this one blessed body, Christ came, and came for the express purpose of redeeming her from all iniquity, and presenting her to himself a glorious church: "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And again "Who gave himself for us"—not, who came to make an indefinite atonement, that might or might not save sinners; nor for sin, indefinitely; no, beloved; he came to redeem his church, and save his body, and "gave himself for us, (persons,) that he might redeem us from all iniquity;" not merely to give us a chance of saving ourselves; no, no; but "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. ii. 14.) Of this one blessed church, as the glorious body of Christ, it is said, "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) When, under the sweet unction of God the Holy Ghost, Paul enjoyed a measure of

this blessing, as one of the members of this inseparable body, he solemnly exclaims, "Who loved me, and gave himself for me" [Gal. ii. 20.]; not merely for sin, indefinitely, but for me: for through matchless grace, he has made it manifest that I am one of his blood-bought family; and, therefore, by the grace of God I am led to sing this glorious song, "He loved me and gave himself for me." And when God's dear people in the present day enjoy the same witness of the Spirit, under the same solemn unctuous power, they can sing with Paul, and say, "He loved me, and gave himself for me." He was wounded for my transgressions, the chastisement of my peace was laid upon him, and with his stripes I am healed." [Isa. liii. 5.]

What highly esteemed persons are those who are thus loved and redeemed, and who constitute the body of Christ! Where grace has made it manifest to the poor sinner that he is one, what manner of a person ought he to be, in all holy conversation and godliness. O, my dear brethren, how ought we to walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. [Eph. v. 2.]

The great love of Christ to his blessed church, runs through all his works. God the Father hath put all things under his feet, and given him to be "Head over all things to the church." Eph. i. 19—22. And his blessed Majesty overrules all circumstances and events for his own declarative glory and the good of his church; and it is one branch of the church's solemn employ to sing both of mercy and judgment. *Psa. ci. 1.* All the wrath of men, the rage of hell, no, nor the dreadful wanderings and sins of his own people, can ever divert him from his glorious purpose.—his and his Father's honour in the complete blessedness of his church. The awful sins of his people fell upon him in most dreadful torrents of horror, and like piercing swords they stabbed him to the heart. Yet such was his matchless love, that the very blood which flowed from his broken and pierced heart, side, and hands, he by his Spirit applies to the hearts of his people, to heal the horrid malignancy of their crimes; so that, "with his stripes we are healed." Bless his holy name, he was made sin for us, and for us he bore the curse and wrath due to our vile transgressions, and, in the riches of his grace, he has made us the righteousness of God in him. *2 Cor. v. 21.* He stood before the Father and Divine Justice in our sins, and bore the wrath due unto us; and, by a matchless, glorious transfer, we stand before God and Justice in his holiness and righteousness, and are complete in him. *Col. ii. 10.*

This is God's blessed method of saving, completely saving, the one mystical body of Christ, that no flesh should glory in his presence. Their whole salvation, holiness, righteousness, and happiness is in, from, and by, the Lord, and he shall have all the glory. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. i. 30, 31.)

The blessed body the church is of God, in Christ, chosen in him before the foundation of the world, and shall abide in him forever. In him she is free from condemnation: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Rom. viii. 32, &c.] Now all the blessedness contained in these notable verses flow from everlasting, electing, redeeming love, and are freely and graciously bestowed on the members of Christ's body; and so dear is this body to the Three-One God, that the Father "spared not his own Son, but delivered him up for us all, and with him also freely gives us all things." And mind, it is the same blessed us for whom Christ hath died, and rose again, and for whom he makes intercession at the right hand of God. Yea, it is the same blessed us in whom the Spirit "maketh intercession with groanings which cannot be uttered. It is the same us which can "never be separated from the love of God, which is in Christ Jesus." [Rom. viii. 38, 39.]

Matchless, unparalleled love! and blessed, thrice blessed, are the people that are in such a case!

Such is the love of Christ, the Head, to his glorious body, that when he was personally upon earth, wading through deep waters, and drinking full draughts of the wrath of incensed Justice, the just due of his church, all he felt, and all he viewed that he had to undergo, for

her, could not move his heart from her, nor cause him for one moment to forget her. Read chap. xvii. of the gospel according to John. There you will perceive, that when the dreadful hour drew near that death and hell must be let loose upon him, his loving heart and busy thoughts were all engaged in the solemn business of God's glory and the blessedness of his spouse.

Poor disponding, broken-hearted child of God, what hast thou to fear? The life of Christ and thy life are but one life; for he is thy Life, and "because he lives thou shalt live also." Hear his holy prayer to his Father in thy behalf, thou poor, weak worm, poor, worthless, mourning, sin-sick soul: "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine: and all mine are thine, and thine are mine, and I am glorified in them." See the blessed ground upon which he goes, as if he were determined to remind the Father of the relationship which subsisted between the Father, and himself, and the church: "And they are mine and thine; and I pray for them, and for them only. Thou gavest them me, and I give them eternal life, and that life is in myself. This is my body, and my flesh, and my bones; my glorious church [Eph. v. 27.] and thy glorious house, which thou hast determined to glorify. [Isa. lx. 7.] Yea, thou hast said thou wilt be unto her an everlasting light, and her glory. [Ver. 19.] This is thy chosen Zion; thy rest for ever: here thou wilt dwell, for thou hast desired it. [Psa. cxxii. 13, 14.] Therefore, they are thine and mine; and what they are in thy love and purpose of grace, as chosen in me, and as they stand in me, I pray that they may be brought to a sweet view and feeling of in their own souls, and live and act accordingly: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one, in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." [John xvii.]

The Lord enable each believing reader to realize a little of the blessedness of this glorious union.—"That they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." Poor sinners taken up into union to God, by virtue of their union to Christ, their Head; one with Christ, as he is one with the Father! Bless his holy name, he has taken their nature into union to his Godhead, that he might come down and suit himself to their cases and circumstances, and, by power divine, vitally make manifest what they are by virtue of an eternal union to him, in the ancient settlements of heaven; and he makes them partakers of his Spirit, life, and holiness, to raise them vitally up to God. Eph. i. 17, 18; Rom. viii. 11; John vii. 38, 39; xiv. 17—19; Heb. xii. 10; 2 Pet. i. 4. That by faith in Christ, under the divine union and teachings of God the Holy Ghost, they may hold converse with the Father, as their own covenant God and Father, in the openings of his love in eternal election and sovereign choice of them in Christ before the world was; and in the gift of Christ to them, and them to Christ, and all the blessings secured in him for them both for time and eternity, and to hold solemn converse with Christ, as their glorious Head, in his incarnation, holy life, and dreadful sufferings for them, and in all the endearing offices he fills, characters he sustains, names he bears, and relationship in which he stands to them; together with the fullness that in him dwells; and to hold converse with God the Holy Ghost, in his soul-quickening, enlightening, convincing, reproving, teaching, anointing, sealing, comforting, sanctifying operations. And thus, by virtue of their union to Christ, are they raised above the world to have fellowship with God, and, at some blessed moments, are brought to enjoy the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost (2 Cor. xiii. 14,) and are looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ. (Tit. ii. 13.) And when the world is in a blaze, this glorious church shall share in all the beauties of Christ, their glorious Head, and receive the kingdom prepared for them of the Father, before the world was, and so shall be forever with the Lord."

A SOLDIER.

Poetry.

From the Gospel Standard, (Eng.)

MY FRIEND.

'Midst changing scenes and dying friends below,
I have a Friend that will not let me go;
His love at all times is the same to me,
He gave me life to feel, and eyes to see.
I was a stranger to his love and grace,
The vilest rebel of the human race;
But this dear Friend, ere I in Adam fell,
Determined was to save my soul from hell.
He suffer'd, groan'd, and bled, yea, died for me.
An ignominious death on Calvary;
His hands and feet, his head, his back, his side,
Are marks of love which cannot be denied.
Why, lovely Friend of sinners, look on me?
Why hang on that accursed, bloody tree?
My Friend, my God, my Brother, tell me why
Thy bosom swells with that heart-rending sigh?
Say, suffering, dying Friend, am I the cause?
"Yes, thou hast broke my Father's holy laws;
For thee I'm now exposed to wrath divine,
That thou mayst with thy Friend in glory shine."
And can it, Friend of sinners, can it be,
That thou art bearing this for worthless me?
For me, who well deserved the hottest place
In Tophet, for my sin and foul disgrace?
My gracious Lord, this shall be my retreat;
I vent my sorrows at thy bleeding feet:
If penitential tears would soothe thy grief,
I'd vie with Magdalene, or yonder thief.
Dear Friend, when thou dost to thy kingdom rise,
Then lend a gracious ear unto my cries;
Remember me, my Lord, my loving Friend,
And keep me safe unto my journey's end.
And when my soul shall quit this house of clay,
O may it burst into eternal day;
To view thy once marr'd visage, dearest Friend,
And sing the song of love that knows no end.

Great Cambridge street, Hackney-Road. J. N.

THE BROAD WAY.

See how this beaten road is throng'd,
With heedless crowds, that jog along,
Devoid of thought, though threaten'd woe
Attend their steps, where'er they go.

THE NARROW WAY.

With thorns and briars thick beset,
And rugged path, for pilgrims' feet,
A narrow tract of deep descent,
Climb'd only by the penitent.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

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Communications.

For the Signs of the Times.

On the Enquiry, Did Christ purchase heaven for his people?

I am aware, Brother Beebe, that this by many, may be considered as mere speculation.—And it may not appear to any to have the same importance attached to it, with some other subjects. There is however, with me, one consideration, alone, besides others which I shall notice, which renders it, I think not an uninteresting nor an unimportant enquiry; that is, whether we as Old School Baptists will conscientiously carry out our professed stand by allowing the Scriptures to decide for us, on all points of doctrine, that is, receiving the doctrine as therein revealed, or whether, to carry out certain systems of the schools, we will hold and contend for principles which subvert the plainest declarations of Scripture.

I have been led to this subject, by the remarks of Brother Janeway, in his communication opposing my "Thoughts on Justification." He quotes the following passage therefrom. "It is, I think, a mistaken notion that justification is what entitles the saints to heaven. Equally erroneous is the notion that Christ by his death purchased heaven for his people. Their union to Christ as his bride, their being the children of God, is what entitles them to the heavenly glory." He then remarks, "I believe the above sentences to be egregiously false," and refers me to the arguments, which he quotes at some length, of an English author, as justifying his condemnation of my remarks. But as neither this author, nor his arguments possess, with me, sufficient weight to decide this point in contrary distinction from the Scriptures, I must be allowed to bring forward the testimony of Scripture, in the case, in justification of those remarks which my brother considers so false. "To the law and to the testimony" (Isa. viii. 20.) is what I wish to have inscribed as my motto in the spirit, and in the letter, of all my discussions of religious subjects.

In bringing forward the revelation of Scripture on this point, I shall, first, give its testimony concerning the title to the heavenly kingdom; secondly concerning the object of Christ's death.

First. Concerning the title to the heavenly kingdom.

The Scriptures not only speak of the heavenly kingdom, as being a gift, and a gift freely bestowed, as in Luke xii. 32; Rom. viii. 32, and vi. 23, &c., but also as an inheritance. 1st. It is expressly called an inheritance. "Which is the earnest of our inheritance &c." Eph. i. 4. "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light." Col. i. 12. In this text we have two ideas distinguished, which I apprehend that brother J. and others confounded, viz. the title, which is that of inheritance, and the making us meet for being actual partakers of it. The latter they have mistaken for a purchase of the title. See also 1 Pet. i. 4, and other texts.

Second. The saints are denominated heirs. I will write a few of the texts on this point. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom. iv. 14. Compare this with Gal. iii. 18. "For if the inheritance be of the law, it is no more of promise &c." I have in these a twofold testimony, and that Divine, that it is not a legal righteousness or justification which entitles to heaven. Again Rom. viii. 17, "And if children, then heirs; heirs of God, and joint heirs with Christ;" and Gal. iv. 17, "And if a son then an heir of God through Christ." These are the two texts which brother J's. author quotes, and tries to explain away. He seems to suppose that they are all, on which we rest our proof, for the idea that the title to heaven is derived from inheritance, and not from purchase. He also mistakes in supposing that we found the right to all spiritual blessings, in adoption, such as pardon, liberty, peace &c. We believe these come to us in consequence of our being predestinated to the adoption of children, not as the inheritance, but as that meetness for it, which is spoken of Col. i. 12, and that the right to these could only exist in our being redeemed from under the law. Not only do these texts represent the title of saints to glory, as being that of heirship and founded on their being sons of God, but the one, Rom. viii. 17, places their title on the same footing with Christ's. If Christ's title to that glory which he had with the Father before the world was, was the purchase of his blood, then is the saints title derived from the same source; not otherwise. One more text on this point—"If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. He does not say according to a purchased right.

Third. The new covenant is represented under the idea of a testament. Heb. ix. 15—17. Hence the Scriptures are very full and pointed in

representing the title of the saints to heaven as being an inheritance, in distinction from a purchased right. See this distinction illustrated in reference to the possessions of national Israel, in regard to the year of Jubilee. Levit. xxv. 14—55.

2nd. The testimony of Scripture as to the object of Christ's death.

I will under this head commence with some of the types of the Old Testament. It will be admitted, I presume, by our brethren, that the redemption of national Israel from Egypt, and bringing them through the wilderness into the promised land by the hand of Moses, Aaron and Joshua, was typical of Christ's redeeming spiritual Israel from under the law, and bringing them home to glory. I will then ask 1st. Did God thus redeem Israel from Egypt &c. to purchase for them a right to possess the land of Canaan? or was it to fulfil the promise he had made unto their fathers to give it to them for an everlasting possession? The latter I presume my brethren will admit was the fact. If any do not, let them look at Gen. xvii. 8; Exod. xxxii. 13; xxxiii. 1; Deut. ix. 4—6; x. 15. If they do admit the above, what becomes of the notion of Christ's purchasing or meriting heaven by his death and obedience to the law? 2nd. If Christ's obedience to the law is that which entitles the saints to heaven, why was it that Moses and Aaron must both die short of the promised land, and that Joshua alone could be allowed to lead Israel into their possessions? And on the same supposition we might say that there was a law given which did give life; contrary to what is implied in the Apostle's remarks, Gal. iii. 21.

Again the sin offerings and other sacrifices under the law were evidently typical of that one offering which Christ should make of himself. These in their relation to national Israel, were not to purchase their title to their typical inheritance, but to remove their sins that they should not mar their possession of that inheritance.—The law concerning ceremonial redemption, does not present the right of redemption, as a privilege to purchase a title to the land of the Israelites—but is founded on a previous, unalienable title which they had, by inheritance, to their possessions, and was designed to remove the hindrances which were in the way of their peaceable possession of such inheritance. See Levit. xxv. 14—17; xxv. 28.

The New Testament account of Christ's death will be found exactly to correspond with those Old Testament types, in reference to the design &c. thereof. "But now once in the end of the world hath he appeared"—for what? "to put away sin by the sacrifice of himself." "So

Christ was once offered to *bear the sins* of many" Heb. ix. 26—28. "He hath made him to be sin, for us, who knew no sin,"—for what object? "that we might be made the righteousness of God in him." 2 Cor. v. 21. "Who was delivered for our offences, and raised again, for our justification." Rom. iv. 25. The Scriptures go farther in defining the spiritual object to be attained by Christ's death; as Gal. iv. 4, 5. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Ephes. v. 25—27. "As Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church &c." Titus iii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people &c." If Christ gave himself for these objects, I would ask brother J. what he had left to give for the purchase of heaven? Yea, such purchase is not hinted at. It will be readily seen that I have selected but a few, of the many texts, having a bearing upon, or a direct reference to this point. But if we allow those to speak, according to their plain, legitimate meaning, we shall be convinced that Christ gave himself, not as a purchase price, but as a ransom, a redemption price; not to purchase or redeem heaven, for his people,—but to redeem them from under the law, and meeten them for heaven. The Apostle speaks in Eph. i. 14 of the redemption of the purchased possession, which some may understand to mean heaven. But if any do understand that heaven is the purchased possession, I would like for them to tell me, what idea they can have of its being redeemed, after having been purchased. Besides there is no corresponding passage of Scripture to support this idea. And, remember that it is in the mouth of two or three witnesses that every word shall be established. But understanding by the purchased possession, the church of Christ, and we have our two witnesses to support the idea; thus "Ye are bought with a price," 1 Cor. vi. 20; vii. 23. To feed the church of God which he hath purchased with his own blood." Acts xx. 28. But as I have showed from other Scriptures this purchase, is a redemption purchase; not a purchase of title. And the idea of redemption as applied to this purchased possession, is perfectly consistent, according to the sense in which the term is used 1 Cor. i. 30, and in other passages, as meaning the complete deliverance, of the whole flock of Christ.

In reference to the absolute necessity of the people of God being redeemed from sin and from under the law, in order to their being brought to heaven, we consider the Scripture to be full of this doctrine. And for myself, I cannot conceive of any way how creatures could be made to partake of the privilege of sons of God, but in that way unfolded in the Scriptures, viz. Their being left to fall under the curse of the law, whereby occasion was given for their Spiritual Head to

be manifested as their Redeemer, to deliver them from under the law, and from sin. Without death to the law, we never could have been severed from it. And while under the law we never could partake of the privilege of sons of God. See Rom. vii. 1—6 and Gal. iv. 17. Neither can I conceive that Christ as the Messiah, being once made of a woman and made under the law, could ever have re-possessed that glory which he had with the Father before the world was, without finishing, by his perfect obedience, the redemption of himself as the Husband, Surety &c., of his church, and of his church in him, from all the demands of law and justice. Hence Luke xxiv. 26; John xvii. 4, 5; Phil. ii. 9; Heb. i. 8, 9, and ii. 9, 10. But all this, the Scriptures teach me, are the means which God had appointed in his eternal purpose, for bringing the many sons unto glory—not, to purchase glory for them. But the sentiment that Christ purchased or merited heaven by his death, is not merely a departure from the plain language of Scripture, it also involves other errors.

1st. It degrades the personal merits of the Messiah as he was set up from everlasting and his church in him. For as he and his church were one, if he had no merits, independent of his blood, by which to present his church, as in him, and one with him, as proper objects of his Father's love, and worthy to be recognized as sons and heirs, with him, of God; it must have been the merits of his blood only, that entitled him to be appointed heir of all things. But very differently from this is the testimony of the Scriptures concerning the glory of the Son of God. See Col. i. 15—19 and Heb. i.

Again the idea of Christ's purchasing heaven by his blood, savours too much of the cold speculations of a mercantile transaction to correspond with the riches of Divine grace as revealed in the Scriptures. For according to this although God was willing that his predestinated sons should be made partakers of heavenly glory, and therefore appointed for them, a Surety who should purchase it for them; yet he could not bestow it upon them as the bequest of a Father, but must have an equivalent for it. Some are fond of talking about the provisions of the everlasting covenant being suspended on conditions to be performed by Christ, and about the great contracting parties in the covenant &c. But this savours entirely too much of the wisdom of this world. To suppose the Divine Three meeting in council to devise ways, and close a bargain concerning the redemption of men, each proposing and accepting of terms &c., by which they enter into contract infinitely degrades the idea I have of God, of his unity, his dignity, his sovereign majesty &c. And neither the above; nor any equivalent terms, as used in the Scriptures, relative to this subject, feel at liberty to enter my protest against their use. It is contended by the school men, and those who derive their system from the schools, that the term, covenant, implies the idea of a contract; but this I deny to be the case as

we find that term used and explained in the Scriptures. God made a covenant with Noah &c. Gen. ix., was there any thing like a contract between God and Noah? Did Noah propose any of the terms of this covenant? Did its being established depend in any measure on his giving his consent to the terms? Very different from all this. God established a covenant with Abraham, Gen. xvii., also with David 2 Sam. vii. 4—17; xxiii. 5 and Psal. lxxxix. 19—37. Is there any thing like contracting, like proposing and accepting conditions between the parties in either of these? Does not God in these declare his Divine sovereignty, saying *I will*, and *thou shalt*, whilst at the same time he gives them the strongest ground to rest their faith and hope upon?—If we look at the new covenant, Jer. xxxi. 31—34, we shall find it in conformity with the others. The *Shall*, of Jehovah establishes all. If we look at the promises which the Father makes unto the Son as in Psal. lxxxix. as above quoted, in Isaiah xlii. 1—9; xlix. and liii. &c., we find them made in the absoluteness of Divine sovereignty and freeness; no condition, no *ifs* to clog that freeness. Hear the language of the Son, "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will O my God; yea, thy law is within my heart." Psal. xl. 7, 8; Heb. x. 5—10. What harmony and oneness does this express in the Godhead! what loveliness and beauty in the Divine freeness with which the Son does the will of his Father, and offers himself in the place of burnt offerings and sacrifices, for his people! How different would it appear, if we were to suppose him adopting, instead of the above declaration, language suiting the idea of a contract, and saying, seeing O God, that according to stipulations; thou hast prepared a body for me, Lo, I will come and fulfil my part of the contract? What a letting down of dignity there would be even to the littleness of human bargaining.

Once more, the notion of Christ's having purchased heaven by his blood, tends greatly to diminish the view which the Scriptures and our experience give of the exceeding evil of sin; for according to this notion, it was not our sinfulness and vileness alone, that debarred us from heaven; a title to heaven must be purchased. Neither was it our sins, and to redeem us from the curse of the law, alone that caused Christ to bleed on Calvary, but his blood was in part shed for purchasing a title to heaven.

If on the other hand we will let the revelation of God speak for itself, in this matter—not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, making known that the kingdom of glory, is an inheritance given, in the better Testament, to his Son and to the church in him, as his bride, bone of his bone, and as joint heirs with him, of which Testament, Christ is made the Surety or Executor, we discover the whole transaction to be a display of the rich, free and sovereign love of God, as of a Father to his children, in Christ; and the barrier to our full

enjoyment of it—not the want of freeness in the gift, but our vileness as creatures of the dust, and sunken, by transgression, under the curse of the law. And the pureness of Divine love, and the riches of Divine wisdom, is displayed, in God's predestinating his people to the adoption of children, by Jesus Christ, constituting them *one* with him in that *life*, which was, *in him*, which they derive from him, and which is thus the *light of men*; by which union, on the one hand, they are entitled with him to the heavenly inheritance, and on the other hand, he was involved in their accountability, as creatures, to law and justice, and bound to meet the demands thereof in their behalf, whereby their complete redemption and justification from all demands of law and justice were secured. Pure justice thus shines forth in the infliction of the penalty of the law upon Christ, and the heavenly inheritance, whilst it comes to the heirs as the free gift of the Father, comes to them through the *redemption that is in Christ Jesus*, by which his love to them, as his bride, is sealed by his heart's blood.

Hence in the Scriptural view of redemption, instead of beholding the deadened colorings of a mercantile transaction, we see every attribute of our Jehovah, God shining forth with heightened lustre and glory, all secretly combining and harmonizing, in the predestination, calling, justification and glorification of the elect sons of Adam.

Our sins as they are seen contrasted with the love of God and felt to be a barrier to our enjoying that love which nothing but the fountain of a Saviour's blood, applied by the energies of the Holy Ghost could remove, appear indeed as exceeding sinful and odious; and whilst the value of a Saviour's blood and righteousness is enhanced by a sense of our vileness and sinfulness, we are humbled in the dust on account of that vileness as contrasted with the stupendous love and favour of God to us.

From those Scriptural considerations, I feel fully justified in maintaining that it is not justification from the law which entitles the saints to heaven, and that the object of Christ's death was not to purchase heaven for his people. Whether brother J. and others will ever in this life see eye to eye with me on this point and on the subject of justification I know not. I desire that we may, providing it be as the Scriptures teach. But if kept by the grace of God I trust I shall adhere to the doctrine as taught in the Scriptures, as far as my mind is enlightened to understand it, whether thereby I go, with, or against, my brethren. And I cannot feel that my Old School brethren are justified in blaming me for not going with them, wherein they fail to show some direct Scriptural authority for their belief or practice; neither do I wish to blame them for not seeing with me on any point, so far as the Holy Ghost is pleased to teach them or me, we shall be made to see whoever else may remain blind, and however strong our prejudices may have been in opposition. May he teach us all, to know, to feel, and to live more and more the truth as it is in Jesus.

One word more, if my brethren cannot agree with me on these points, I think from what I have now written they will discover that my views do not clash with the doctrine of Sovereignty in predestination, election &c. nor with the richness and freeness of the gift of grace that bringeth salvation, nor of the fullness there is in Christ to present his people faultless before God; neither in the sovereignty and perfection of the work of the Holy Spirit. Why then are my brethren so alarmed?

Yours, &c. S. TROTT.
Fairfax C. H., (Va.) April 24th, 1838.

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For the Signs of the Times.

Strickersville, Chester Co., Pa., Ap. 25, 1838.

DEAR BROTHER: As you have encouraged a dispassionate discussion of the subject of Associations, I have concluded to throw a few thoughts on the subject into the Signs.

First, I think that some brethren, with whom I have conversed, and with whom I agree in the main question, instituted an unfair comparison in classing them with those modern institutions, against which we, old school Baptists, have entered our protest. There is certainly a difference between them in several essential points. First, in relation to the character of the members. In an old fashioned association, no person is eligible to membership, but a member in good standing in a church of the same faith and order with the association; but in them no character is excluded, an infidel is as eligible to membership as a member of a church. Secondly, in reference to the particular qualification to membership: in an association, the appointment by a church constitutes the particular qualification; but in them, money constitutes the particular qualification, without which even a member of a church cannot be admitted; but with it infidels, gamblers, Turks, or heathen may share the privileges of their society. Thirdly, in respect of offices: in associations officers are chosen for the time being; but in them, offices are set up for sale, thus constituting an aristocracy, not only at war with bible order, but with our political institutions; and calculated to exert a more extensive influence on them than many are aware of. Let the principle be inculcated on the rising generation, and it will become a very easy matter to apply it to political, as well as religious institutions.

Fourth, in point, of the term of membership. In associations, the term of membership continues during the session, and no longer; but in them the term of membership is regulated by the price paid so much for annual, and so much for life membership. In these particulars, there is an evident disparity between them, rendering the former far less objectionable than the latter. In relation, however to the constitutional formality, they are, in my opinion, destitute of scriptural example; but should brethren not feel willing to relinquish them entirely, might there not be some things expurged, rendering them less objectionable? For instance, that of reporting the number baptized, &c. &c.

This may appear to some a trifling objection; well be it so, *a little leaven leaveneth the whole lump*. I am inclined to think that it arose from the same principle which prompted David to number Israel, and we all know that he paid dear for his folly; I have no doubt but that the practice has had a deliterious influence on our churches; for instance, from numbering in minutes, it was transferred to public newspapers, and thus exciting an emulation, not only among individual preachers and churches to outnumber each other but in the whole community to outstrip all others. I will tell you, my dear brother, the best man on earth, when he goes to heaven, will have something to leave behind him, and among others that of ambition at least, with many. The fact is, whatever we may be, human nature does not like to be left in the back ground, and we all know that we have a great deal of that about us. For instance, we will suppose that A, B and C, are pastors of neighbouring churches, and when their letters are read, A has a number to report, B has some, but poor C has the mortification to say, none baptized. This is mortifying to the flesh, not only to C, but to the church with which he is connected; and has often, in my opinion, led to the adoption of improper measures, to swell numbers. I recollect the effect produced on the minds of many baptists, when publishing our aggregate number in public newspapers, first commenced in this country: they seemed to feel like a certain lady we read of in an old book, who said "I sit a queen, and am no widow." This not only elevated them in their own estimation, but in the esteem of others; they were soon looked upon as a respectable society in the eyes of the world, and worldly professors, I did not like it then, I thought it did not argue well for the cause of truth; and my subsequent observations have abundantly confirmed my suspicions. It was entailed on God's people, that they should dwell alone, and should not be reckoned with the nations, and every attempt to break that entailment, has been productive of nothing but error and confusion.

Again, the provision for queries found in most constitutions, might safely be dispensed with. I have been looking at the effect of this for many years, and have seen but very little, if any good resulting from it; but much evil, (at least in my view). In tracing queries to their source, I have found that in almost every instance, they have originated in some personal difference either between individuals or churches; and though they may involve some general principle, they generally have a particular bearing of a personal nature. This cannot fail to excite unpleasant feelings on the part of those implicated against the querists, and often excites warm, and even angry debates, more consonant to a Legislative Hall, than a religious meeting.

But after all said and done, what does it amount to? Churches will treat Associational decisions, just as they please; so long as they know their independence, and have firmness enough to main-

tain it: if they like them, well; and if not, they will pay no attention to them, and it seems inconsistent for a body to suffer itself to be tempted into litigations and disputes, without possessing power to enforce its discipline. It may be objected to this, that in the multitude of counsellors there is safety; true, but it is no less true that in the multitude of certain counsellors there is danger. We have the counsel of a multitude published, and ratified in heaven, and the church needs no other to inform her what to believe, or how to regulate her internal concerns. The law of Christ, published by himself and his apostles, are not so complicated or intricate as to render it necessary for a regularly organized church to go to associations, or self-created councils to understand them. I have no idea of relinquishing meetings of a general character, when brethren of different sections may have an opportunity of meeting for mutual edification, and spiritual comfort, but it is very desirable that every temptation to unprofitable disputes should be suppressed, and that tedious routine of business so common at Associations, be dispensed with.

But my dear brother, it is pleasing to reflect that the time is not far distant when we shall be placed in circumstances above the least shadow of difference, but until then, we may expect to find a difference of views among brethren on minor subjects, arising from the inculcation of improper habits, which it has not been the pleasure of God fully to eradicate; indeed when I look into my own heart, I can but wonder that I have not run into all the error of the day, and am constrained to raise my daily Ebenezer, and say *Hitherto hath the Lord helped me*, and if I am so happy as to live and die in the truth, Grace, Sovereign Grace, must have all the praise. From your poor unworthy brother,

In the joys and afflictions
of the Gospel,
THOMAS BARTON.

For the Signs of the Times.

Barren Co., Ky., March 1st, 1838.

My Brother in the Lord: I have set down to write a few lines, principally to tell you that I am much pleased with your paper, and that I wish you success, and that the best of consequences may attend the Signs of the Times; I therefore have procured a few more subscribers, and give their names, &c.

I would have no objection to act as agent, but I do not know that it is necessary. I was much pleased to see that you were very cautious what characters you give full credit to in their communications. You say, you now believe *I am a persecuted man for righteousness' sake*: it is true, I did preach on the subject that Scribner and Waller say I did, but what Waller has printed, has four parts, some of it is mine, some Scribner's, some Waller's, and some I believe is the devil's; and of course was published to reproach me, and the cause that I have espoused, together with all

the Old School Baptists. I know that I am falsely charged with many things, and if it is for righteousness' sake, ought I not to rejoice in the Lord? Though I am but a reed shaken in the wind, yet I shall not be broken: if the Lord be on my side, I fear not what man can do to me.

I should be glad if some of you, Old School brethren, would visit us, and help us; and if you could feel safe to put an invitation to them in my name, into the Signs, to that effect, I would be glad; but do not risk the credit of your paper for me, for I had rather be a blank than a block to the cause of God. There are a few of us here who delight in the apostolic doctrine of predestination, and the men who preach it are dear to us, that is, the doctrine of sovereign, electing grace, to the chief of sinners, without its being garnished with human inventions. And now my brother as awkward as I am, and as poor a scholar as I am, I cannot spell or write well, nor preach well, nor pray, nor think, nor live well; yet I believe you can understand me, and if you cannot, I bless and praise the Lord he can, and he knows I love the truth, and that I love the God of truth, and I love them that bring the truth, and all that love the truth; I close by subscribing myself your well wisher and Brother,

In the bonds of the Gospel.
ANDREW NUCKOLS.

EXTRACTS.

For the Signs of the Times.

Lawrenceburgh, Ky., April 5th, 1838.

BROTHER BEEBE: I have thought, and verily believe it, that the world has got into the Church of Christ, and the things they are now doing are the things of the world; no wonder then that the world is pleased with it, for *the world loves its own*.

Thus from the lowest order of means and instrumentalities to the highest, the world is highly delighted with it; and when I hear instrumental men assuming the authority of the churches, methinks it is not the voice of Christ in the churches, but the voice of the world. Take away the things of the world from them, and leave nothing but Christ and his doctrine of grace alone, and the world would very soon dissolve the partnership.

Yours, in the hope of Eternal Life,
JORDAN H. WALKER.

Spencer Co., Ky., Jan. 10th, 1838.

BROTHER BEEBE: Through the tender care of a kind providence, we have entered upon another year, and a few of us in this section, wish to patronize your paper, believing it supports truth, and exposes error, for it describes the New School order of the day in this section, as minutely as if you and your correspondents had them standing before your eyes, when writing. They remind me of Potipha's wife, when she failed to entice Joseph, her love turned to hatred and she cast him into prison, and if an almighty power had not prevented, she would have put him to death. We have had a similar case with a young preacher who came under our knowledge; they would receive his doctrine if he would lay an embargo on his mouth, respecting their *craft*, but, being steadfast and unyielding, he must die for his doctrine, or at least suffer persecution for his firmness.

J. GONTERMAN.

EDITORIAL.

Alexandria, D. C., June 1, 1838.

BROTHER BEEBE:—After mailing my communication on the "Enquiry, Did Christ purchase heaven for his people?" I received a letter from a brother dated in Ohio, informing me that the Old School brethren, among whom he had recently been, in Kentucky, Ohio &c., were mostly, much disturbed that my "Thoughts on Justification" should have been admitted into the Signs.

Their blaming me for my views on that subject, does not at this time so much disturb me, for, I think I feel something of what the Apostle felt when he said; "But with me it is a very small thing, that I should be judged of you or of man's judgment &c." 1 Cor. iv. 3, 4. But that my communication on that subject should have raised in the breasts of Old School brethren, such a dislike to the Signs, as to lead some of them to threaten dropping them, on that account, truly distresses me.

The Signs, I have abundant reason to believe, have been a source of real comfort and encouragement, to many of the scattered and afflicted children of God, in this day of rebuke. I therefore wish to see them continued, and to be continued, they have need of all the patronage they now receive.

Any thing I can consistently do to reconcile the brethren, on this point, to the Signs, I would be glad to do. What I have written on this subject, I wrote, believing it to be the truth as revealed in the Scriptures, and continuing thus to believe, I cannot recall it to please any man. On this ground I would say with Paul, "Yea, let God be true, but every man a liar." Rom. iii. 4.

As Brother Beebe, some seem to distrust either your candor, or your judgment in selecting brother Pitcher's Queries, as that which covered the whole ground of opposition to my views on justification, so far as was manifested in the several communications received on that subject, it would probably be well, yet to publish those communications, and all others that may hereafter be offered on that side of the question.

If it will be any satisfaction, to the brethren who feel aggrieved, I will inform them that I have not thought to publish any thing further, than the communications I have sent on, upon this subject, in the Signs. My primary object in publishing my 'Thoughts,' as therein stated, was to let my brethren know what my real sentiments, on that subject, were. It was known to many, that I entertained views different from many others on this point, and I was apprehensive that, not knowing the precise nature of this difference, they might think I was on the Arminian ground. If I was not successful in explaining my views, objections &c., in my 'Thoughts on Justification,' so as to be clearly understood by my brethren, I think what I have since written in answer to brethren Pitcher and Janeway is sufficient to enable every brother who is disposed to examine the subject candidly to understand what those views &c. are.

If brethren, from an examination of the subject, do not become satisfied for themselves that Dr. Gill's system, on this point, is a departure from the Scriptures; I have no disposition to drill them into an acquiescence with my objections to that point of the Dr's. system. Hence they may rest satisfied, that whatever may be published on the other side, I shall publish no other reply, unless on special request, and that on good ground to hope that thereby I shall give satisfaction.

The idea of brethren, that the difference between me, and those who hold that the sentence of justification was actually passed in favor of the elect in eternity, and that the everlasting love of God to them &c. was founded on their legal justification, is something more than a difference of words, is correct.

And Brother Beebe's brief remarks on that point, probably tend to give a mistaken view of it. In reference to those who hold that justification was an eternal act, only, as it existed in the purpose of God, and in the provision of Christ's suretyship &c., there is probably no difference but in their attaching the word *eternal*, to justification; and it was to this that I apprehend Bro. Beebe had reference in his remarks above alluded to. This I think will be manifest to the brethren from my communications.

If brethren cannot otherwise feel reconciled, as they consider me the aggressor, let them make a Jonah of me, and throw me overboard to save the ship, the 'Signs.' If it will appease the storm to have all communications from me, hereafter excluded from the 'Signs,' and the brethren will so signify to brother Beebe, I will cheerfully submit.

Brother Beebe, I remain, I trust, with a desire to do good and not to do hurt.

Yours, &c.

S. TROTT.

Fairfax C. H. (Va.) May 1st, 1838.

REMARKS.—If any or all of our subscribers have become weary of our labour, or that of our correspondents through the medium of the Signs of the Times. They have the undoubted right to withdraw from us their support.

We cannot, we will not ask them to violate their sense of duty to God, to his people, his cause or his doctrine, to sustain us in a course which they conceive to be contrary to sound doctrine. Our brethren will find us as ready to cease from our editorial labours as we were to commence them. It was not for the sake of emolument, or applause that we embarked in the work, as our brethren may very easily judge from the following considerations.

First. When we commenced this publication we knew of but very few brethren in all these wide spread States who would probably encourage us, even with their approbation, and much less with their patronage; but in this we have been disappointed, our work has been blessed as an instrument of searching out our Old School brethren and giving them an introduction to each other, by which means they have now become extensively acquainted, and the great object of our publication, so far, is attained.

Second. When we commenced our publication, there was not another Old School Baptist brother in America, (of whom we had any knowledge) who could be prevailed on to assume the responsibility, and adventure in a work, so much needed at that time, in the face of such a flood of violent opposition, as the publication was sure to elicit.

Third. We had ascertained to a certainty that the work in which we were about to engage would necessarily subject us to all the virulent ridicule and malignant persecution of all the new school fraternity, with all their editors and agents throughout our country. Nor have we been in the least disappointed in this particular.

Fourth. Having deliberately counted the cost, taking into consideration the responsibility resting on us as the head of a large and helpless family of small children, depending on our labor for their temporal support; we, for the sake of that precious cause of Truth, which to us was, and is infinitely more weighty than all other considerations, assumed a very considerable debt in starting this work, at an expense of not less than \$1500, for the first year, and with a subscription of less than 500 to begin with. With indefatigable patience we toiled through the labors of our first volume, our receipts quite unequal to our expenditures.

Finding it almost impossible to continue the work under circumstances so disadvantageous, having our work done at an office 14 miles from our residence; we cheerfully assumed another heavy debt, (being encouraged by the lively interest which our subscribers assured us they felt in the support of our paper,) in the purchase of a first rate printing establishment, exclusively for the Signs of the Times. After laboring for the space of four years, under the most discouraging circumstances, at New-Vernon, N. Y. at the suggestion and advice of such as seemed to feel most interested; we struck our tent at that place, and removed to this City, in order to locate our press in a more central position, this removal, of course was also attended with heavy expence and sacrifice on our part. Since our location in this place, we have suffered a great diminution of our subscribers, owing to various causes, partly to the pressure of the times, and partly from our old subscribers being supplied from other quarters, and among those who have left our subscription list several hundred have failed to pay up what they were indebted to us.

Finally. Taking all these matters into consideration; what does our brethren conceive, has been our object, during the six years incessant labor, we have rendered in the publication of the Signs? That there are, and have been imperfections in our labor, and in the Signs, we have no disposition to deny, neither do we make any pretensions to that high order of talent which, to us, no less than to our subscribers, would be very desirable; but we do unhesitatingly affirm, whatever may have been the imperfections of

our editorial course, that our aim has been, to set forth the truth, as it is in Jesus, to the edification and comfort of the saints of the Most High, and to expose the errors which are at this day prevailing to an alarming extent amongst those who call themselves Baptists; and while we have shunned no reproach, no sacrifice of comfort, of name, of property or of rest, to secure the object of our labor, as above stated, we have furnished a convenient medium for the general correspondence of our Old School brethren throughout the United States, and that too, when they had no other.

As an editor, we are necessarily placed in the gap, between numerous correspondents, who while in this imperfect state of our existence will sometimes differ in judgment, and we have found it a very nice point to occupy the ground between conflicting parties, in such a manner as to give perfect satisfaction to all, but, we repeat we have done the best we could; we can promise nothing more for the future, and if our brethren are dissatisfied with our course we will give them speedy relief. *We hope to be understood.*

We will say to those who have threatened to discontinue their subscriptions to the Signs, in addition to what we have said above. We have no disposition to admit into our columns any thing which is in our judgment contrary to sound doctrine. Our original Prospectus is still the flag which we have nailed to our mast head—under it we conquer or die.

If any of our brethren can show by the Scriptures of truth, that brother Trott is unworthy of a place in our paper, he shall be excluded; if they will, by the same unerring rule, show that his *Thoughts on Justification* was unsound, and therefore should not have been admitted into the Signs; we will confess our error: but to yield our independence as an editor, and tamely submit to the dogmatizing and arbitrary dictation of any class of our subscribers, we cannot, **WE WILL NOT!**

Has it come to this, after so much sacrifice for the sake of Truth, we must not meddle with a darling tradition, for fear of losing our support? If, because it has been a long cherished sentiment, that the elect were actually delivered from the curse of the Law, eternal ages before Christ was delivered up for our offences and arose for our Justification; we are to be deprived of resting our hope for Justification on the blood and righteousness of our Lord Jesus Christ; which blood was actually shed on Calvary, *in time*, and which righteousness was actually brought in for us by the personal appearance of Christ in the fulness of time; if the notion, or tradition which contradicts the doctrine of the New Testament, has become so sacred that, the subject must not be discussed, in the Signs, with impunity, it is high time to look out for one of a more pliable temperament, than that of a consistent Old School Baptist, to conduct this paper.

Let it be distinctly understood that brother Trott, with the editor of this paper, and all other

Old School Baptists, maintain inviolately these truths, viz. That the people of God were chosen in Christ before the foundation of the world, created in Him, secured in Him, and were predestinated by the everlasting and immutable decrees of Jehovah, to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; and that all such, and only such, were "saved and called, with a holy calling, not according to their works, but according to his own purpose and grace which was given them, in Him, BEFORE THE WORLD BEGAN, and that all the provisions were made in the eternal counsel, for their redemption from the curse of the Law, from the condemnation, consequence and guilt of sin; and for their complete and everlasting justification from all things from which they could not be justified by the Law of Moses: and not only so, but the time and place of their first and second birth, were also contemplated in the provisions of the everlasting covenant—their call, adoption, regeneration and final glorification, all was provided, all was secured, all was present with God, the bounds of their habitation were all fixed and the very hairs of their heads were all numbered, so that one of them should not, could not fall to the ground without our Heavenly Father. But, because these provisions were all made, and all these things were secured to the heirs of promise, long before all time, must we necessarily conclude that the actual satisfaction to the Law, the actual redemption of God's people from the curse, the actual bearing of our sins in His own body on the tree, the actual resurrection of our Lord from the dead, for our justification, were not performed in time and that the great work of our blessed Redeemer in this world was not to accomplish this work actually in time?

It does appear to us after all the *butting* of the *old sheep*, that our brethren have only to understand each other in order to be perfectly agreed.

We had supposed that brother Pitcher's *Queries*, covered the whole ground, of all the objections, made by our correspondents to bro. Trott's views, and that the publication of his letter would supercede the necessity of filling up the paper with a repetition of the same views from several others, but we were mistaken; our brother who wrote brother Trott from Ohio, informs us, that the publication of the other letters are called for by many brethren; we will therefore, most cheerfully gratify them, we will publish them all (excepting only one or two, anonymously signed) as soon as possible.

CONCORD ASSOCIATION.

"A friend has forwarded us a copy of the Minutes of this Association. The last annual meeting was held at McCrory's M. H., Davidson Co., Tenn., last Sept., and a majority of the delegates being anti-missionary, they adopted the new and extraordinary measure of dissolving the Association, without asking permission of the churches which they then represented. Verily our Old School Baptists, as they quaintly term themselves, have some very new, at least to Baptists, and very Popish measures. But we suppose Mr. Beebe will find some authority for this act in the Old Testament at least as valid as that of the Connecticut puritans, when they wanted some plea for dispossessing the poor Indi-

ans; 'the earth belongs to the saints;' voted 'that we are the saints.' Mr. B. and his little squad are the saints; therefore all others are Ashdodites.

"The churches represented returned 2127 members. The delegates in favor of this new measure of dissolving an association, represented a minority of the members; but having with them a majority of the churches, they were enabled to carry their point. Two Associations will be formed, missionary, and anti-missionary. Elder James Whitsett, one of the oldest and most useful Baptist ministers in the state, with Elder R. B. C. Howell, of Nashville, voted against this unheard-of and arbitrary measure."—*Religious Herald*.

Why yes, Mr. Sands, we can find authority for the dissolution of all unscriptural associations, especially such as are made up of heterogeneous materials, like the one you have referred to, and where their constituents *have refused the waters of Shiloah that go softly, and rejoice in Rezin and Remalich's son*. You will do yourself the favor sir, to read the decree published by Isaiah, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." viii. 9—12. Read also Nehemiah, "On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever; Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit, our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude:—In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. (viii. 1—3, and 23—25.)

Having succeeded in giving Mr. Sands the kind of *Old Testament* authority which he seemed in want of, will Mr. Sands, in return, give us as much *New Testament* authority for forcing a nominal union of the Old, with the New School Baptists, and for calling such a mixed, heterogeneous multitude a *Concord Association*?

For the Old School Baptists to dissolve their connection with such as have embraced the new inventions of the day, and ultimately withdraw their christian fellowship from such as they cannot reclaim, is, in Mr. Sand's opinion, Popery; but we suppose, to force the Old School brethren

and churches to follow the new, into their new schemes of fraud and speculation, to buy and sell religious titles, memberships, indulgences, &c. would give that fox no unpleasant misgivings. Would it Mr. Sands?

"SCRIPTURAL HYMNS; being a selection from various authors: with alterations and amendments, to correspond with the doctrine of Scripture. Compiled by A. B. Goldsmith, Pastor in the Church of Christ, Guilford, Ct."

The above is the Title of a Book recently published by Brother Goldsmith, and now offered for the use of those who worship God in Spirit and in Truth; whom the Law of the Spirit of Life hath made free from the law of sin and death; who rejoice that salvation is of the Lord, and have no confidence in the flesh.

The following preface to the work, will give our brethren some idea of its character. viz.

PREFACE.

"It has long been a matter of regret among those christians who desire to worship God in 'spirit and in truth,' and regard the 'form of sound words' as essential, that all our Hymn Books abound with hymns, and parts of hymns, which are 'contrary to sound doctrine,' and cannot be sung without doing violence to the faith of the gospel. It is wholly unnecessary to particularize the various compositions and selections, which are in general use, or point out their errors,—for their errors have long been obvious to those who possess spiritual discernment; and for the benefit of such, only, is this compilation intended. No reflection is cast on other authors or compilers, or their productions, on account of their imperfections. Nor has the compiler of this little book the vanity to suppose his own work free from faults. Doubtless many alterations might be made to advantage; but he trusts it contains nothing contrary to the divine testimony; and though small, he believes it will be found to contain more matter which can be sung without wounding the consciences of those who are taught of God, than any similar work extant. If it conduces to the edification of the 'reserved' ones, who have not bowed the knee to the false god, nor kissed his image, the compiler's object is attained.

Alterations have been made in many hymns, where such alteration was necessary to make them accord with the scripture; truth being preferred to taste, and the honor of God to the honor of the author. And as 'all things are ours,' by gift of the rightful proprietor, we have full liberty to use 'all things,' provided that in so doing we violate no right principle. The names of authors are often prefixed to their works, in selections of hymns, but have been omitted here, believing it would add nothing to the usefulness of the work.

It has been too much the custom to put the feelings of individuals into metre, and sing them in the congregation of the Lord; but unless these feelings are the 'fruit of the Spirit,' they have no more connexion with the worship of God in his church, than the feelings which arise from a dislocated joint, or defective tooth. The situation of the unregenerate, also, has been versified, and christians have tried to sing them to repentance. The terrors of guilt, the horrors of despair, and the wailings of damnation, have been set to music, and sung to scare the disobedient to the wisdom of the just. It is scarcely necessary to add, that all such songs and singing are without precedent in the New Testament. To praise the great King, is the object of the songs of Zion, and the delight of her inhabitants. The rich and varied displays of his LOVE, his WISDOM, and his POWER, fill all their hearts with admiration, and tune their lips with everlasting songs. They enter his courts with praise. To him who loved them,—to him who chose them,—to him who called them,—to him who ransomed them,—to him who forgave their sins,—to him who taught them,—to him who died for them, yea rose again for them,—to him who conquered all their enemies,—to him who feeds and keeps them,—to him who thoroughly pleads their cause,—to him who abolished death, and brought life and immortality to light,—to him 'who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given

us in Jesus Christ before the world began,"—to him who hath washed us in his blood, and made us unto our God, kings and priests,—be honor and power everlasting, Amen."

THE AUTHOR.

Guilford, March, 1833.

We have just received a Box of Brother Goldsmith's Hymn Books, from which our brethren in this vicinity may be supplied, at 50 cents per copy. As far as we have examined the Book, we are highly pleased with it, believing it to be what it purports to be, a small collection of Scriptural Hymns. The work is small, containing but 225 Hymns; it is neatly bound, and is decidedly the best little work of the kind we have ever seen.—Our Brethren at the South, may be supplied at the Store of S. Batecock & Co., Booksellers, in Charleston, South Carolina, or by the publisher, Eld. A. B. Goldsmith, Guilford, Ct.

OLD SCHOOL MEETINGS.

DELAWARE RIVER ASSOCIATION, will meet with the Church at Kingwood, N. J. on Friday (this day) June first.

WARWICK ASSOCIATION, will meet at Hardeston, Sussex County, N. J. to commence on Wednesday, June 13th, at 10 o'clock, A. M.

Utica, Oneida Co., N. Y., April 26th, 1833.

BROTHER BEEBE:—I am requested to send the following notice to you, soliciting your kindness in giving it two insertions in the Signs.

OLD SCHOOL MEETING.—To be held with the Ebenezer Baptist Church at Utica, N. Y., on the second Wednesday and Thursday in June next, for the mutual edification of the church of God. We shall be pleased to see as many of our Old School ministers and brethren as can possibly make it convenient to attend. Those coming from a distance, will please to call on Wm. Towers, opposite the Museum, or on Thos. Hill, West street.

THOMAS HILL.

P. S.—If we did not believe that God ruleth all things, according to the counsel of his own will, we should say we were sorry that our meeting is appointed on the same day as that with the church at Hardeston, but as the arrangement was made in January and many have heard of it, who will not probably see the Signs, we presume, it would not now be prudent to make an alteration.

T. H.

We are requested to repeat the notice of the Old School Meeting to be held with the Stonelick Baptist Church, Clermont Co. Ohio, to commence on Friday before the 2nd Lord's day in June, 11 o'clock, A. M. To show more fully the object of this meeting we copy from the minutes of their last meeting, as published on the 12th page of this Volume, the following Resolutions viz:

"RESOLVED, That we recommend that another meeting be appointed, and that those churches and brethren who are dissatisfied with the proceedings of Eastfork Association, be cordially invited to attend, and come prepared with letters to constitute themselves into a Regular Baptist Association, and that sister churches be requested to send messengers to aid in the Constitution.

3rd. The above resolutions were unanimously received by the church and council.

4th. Voted that the next meeting, be held with the Stonelick church on Friday before the 2nd Lord's day, in June next, commencing at 11 o'clock, A. M."

OUR Brethren and friends at New-Vernon, (N. York,) are hereby notified that we will preach at their House of Worship, if nothing in providence prevents, on Sunday June the 10th, at half past 10 o'clock, A. M.

Brethren Trot, James and Beebe, with others, are expected to attend a meeting for Preaching and other Religious exercises, with the "Guardvine Baptist Church, Culpeper County, (Va.) on the 5th Sunday in July next, and the Saturday preceding.

APPOINTMENTS.—Our esteemed brother, Elder Wm. Marvin, of Winchester, Va., has given us permission to publish that he will preach for the Upper Broad Run Church, at their house of worship, near Little Georgetown, Fauquier Co., on the first Sunday in June, (this month) and the Saturday preceding.

Also, for the Baptist Church of Alexandria, on the second Sunday in June, morning and night.

From the Gospel Standard. TO A WEAK BELIEVER.

(Extract of a letter.)

"Will you allow me to speak a word or two to you concerning your own case? I trust God has begun a work of grace upon your soul: if so, it shall be carried on and finally completed in the full fruition of everlasting glory. But, in the mean time you may be very far from having obtained a clear and satisfactory evidence of this; I mean such as hath put the matter beyond a doubt, at least whilst the season of enjoyment lasted. O, then, that you may be enabled to cry unto God to fully manifest himself unto you, as your sin-pardoning God, and may this become the great business of your life. May you diligently use this and other means of grace, seeking to make your calling and election sure. When any smaller evidence comes in view, consider it, not as a motive to sit down satisfied, but rather as an encouragement to press forward to the full enjoyment of gospel liberty. To have our spiritual life hang, as it were, in doubt, cannot frustrate us of heaven, yet it will greatly hinder our rejoicing in God; unfit us exceedingly for a child-like service of him; afford Satan a strong handle for tempting us; vastly weaken our hands in all our troubles, sicknesses, &c. and much perplex us in our whole Christian course and warfare. A person in this doubting state, instead of buckling on the whole spiritual armour, and betaking himself to the strong for strength, in order to stand in the day of conflict, and overcome his enemies, is filled with fearful anxiety concerning his interest in them. Whilst you are watching every moment to enjoy an undoubted sense of your complete and everlasting pardon, confessing your guilt, pleading the promises, aiming to avail yourself of the gracious invitations, comparing your case with Bible saints, &c. you will doubtless meet with many present discouragements; probably, at times, you will see and feel nothing but deadness, coldness, indifference, wandering thoughts, unbelief, bondage, distance from God, insensibility, and even enmity. Yet, in all this, there is no just ground for despair. By this means, the Lord fits his children for the reception of his full, free, and everlasting salvation. This discipline kills them to the law, that they may live unto God. No right living until we are dead unto our first husband, that we may be experimentally married unto Christ. How greatly do we generally mistake this part of the Lord's dealings with our souls, suspecting the whole of it makes entirely against us; yet, in our very complaints, besides what our exercises further tend, matter of encouragement may be gathered. It is light which manifests darkness; life that makes deadness sensibly felt; holiness that renders indwelling sin a burden; the heart of flesh that groans under the heart of stone; love which induces us to grieve for our coldness and enmity; and living faith that causes the workings of unbelief so plainly to be experienced. The flesh fighteth not against itself, but against the spirit. Where there is only one principle, all is kept quiet, excepting, perhaps, some strokes from conscience, set on to work by self-love. It is in that soul where the two armies dwell, sin and grace, that the conflict is carried on.

Grace, mercy, and peace be with you, from God our Father, and the Lord Jesus Christ.

MINISTERIAL GIFT.

I have often heard it said of persons, that such and such an one has a gift. What gift, I ask? natural or spiritual? For, I am persuaded, there is a difference of the highest nature between even the utterance of a natural and spiritual gift. The one is formed by the dry handicraft of the stores of nature; the spiritual gift is the costly and most precious workmanship of the Holy Ghost, that most supreme and blessed Sovereign. The utterance in a spiritual gift breathes life; it has dew. Moistened and comprehending in its expression of heavenly and experienced glorious from the man's soul, wherein the blessed Trinity walks and dwells, the utterance of such a man falls with a weight neither saints nor sinners can reject. It is the key, unlocking to the eye, fellowship, advantage, or injury, of all, the mysterious kingdom of God, in the speaker's soul, a savour of life or death, increasingly, to a certainty, to every saint and profane man that comes within its reach. What dry, miserable nurses are the college-clad, academy-made, sons of nature, who not sent of Christ, preach him,—but how? As Cain, with the fruits of the earth, which are cursed, the stores of nature, *their own bread* (Isa. iv. 1,) *natural* intellect, judgement, and understanding,—all fallen, the endowments of the first man (1 Cor. xv. 45.)—of the earth, earthly, having nothing whatsoever to do with the second Man, the glorious Lord from heaven, the Lord Jesus Christ. And I believe the fallen mind of natural man, in all its endowments of reason, ideas, capacity of expressing itself, memory, judgment, and intellectual excellence, is *all* Christ hating, and has an impassable gulph of eternal enmity and separation, drawn between, it and the God and Father of the Lord Jesus, the true God. Natural-made ministers, who have a gift in and by the stores of nature, as above, differ as much, and are quite as much of a different *kind*, from heaven-ordered, and grace-ordained, experimental, ransomed ministers, as heaven differs from hell. No; never let there be confusion on this head. And, if it is said, such an one has a gift; ask, what gift? Is he a ransomed soul, manifested in his experience? For, as for dry letter-men, their religion, standing in what they know of God through natural conscience and reading the bible, and being breathed upon by the false angel of light, the false Christ; I say, these men, amongst dissenters and the church, as well as amongst the universal herd of self-made, and mongrel, and infinitely varied professors, are a plague, sore, and confusion, to any weaklings of Christ's flock, not yet severed from them. And, as Nehemiah cursed them that spake half Ashdod, and half the Jew's language, so, generally, the vast herd of Baptist, Independent, and various professing ministers, in and out of the establishment, who fatten on Christ and the leaves, but never, as the predestinated elect, experimentally manifested by the Spirit in themselves and to spiritual persons; I say, these mongrel Samaritan, and academy-made race are the plague often for a long time to some poor souls that know Christ. They are the strong hold, of the devil, who never leads any of the human race so inextricably involved in his net, as those in a false and mere natural religion. The nearer to the truth in the letter, the better and easier for him. Thus he is called the false Christ; and this tribe whom I have been attacking, are the most disguised and efficient officers in his army, children of the bond-woman, head-knowledge Calvinists and Arminians, whose natural conscience and judgment, exercised on the bible, under the tuition of the devil, dressed as fair as an angel of light. Thus, if it were possible, planning for the deception of the very elect themselves; and thus we are sure he will get all the rest. All these mysteriously Satan-endowed, natural-gifted, and admired orators, of every shade and kind that can be imagined, the world is infested with, and, like Satan, walk up and down in it all around us, and increasingly every day.

And latterly high Calvinists, with a general experience, have the stamp of reprobation, as far as we can see, along with these mentioned. For there is neither salt, dew, brokenness, contrition, extent of experience, or living marks in them to satisfy the discerning eye of a spiritual man. Their experience is like the miracles of Pharaoh's magicians, as two to ten, when compared with the living marks in a living child of God: so small, scanty, feeble, and unsatisfactory; quite within the reach of natural conscience, the letter-knowledge of Scripture, and the mystic touch of the devil to inflate and decorate it up.—*ib.*

I. K.

Abington, Jan. 14, 1838.

THE LORD'S WORK.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul"—Psalms.

"These are sweet and precious words, especially to those who are led to repeat them by the Lord, from a sweet evidence of the Holy Ghost in the heart. Remembering mine affliction and my misery, the worm-wood and the gall; in travelling through the wilderness of sin, I never could have thought that God would stoop down so low as to save such an unworthy rebel as I felt myself to be, being, as it were, ready to perish in the horrors of the damned, and continually crying out in the spirit, O that God would show me whether I am saved or lost, whether I am elected or no! How gladly would I have been acquitted in my mind of this matter, for 'I was afflicted and ready to die; suffering his terrors, I was distracted.' (Psa. lxxviii. 15.) Daily did I look for the judgements of the Almighty, and through fear and torment I said, 'All these things are against me,' (Gen. xlii. 36.) and are evident proofs of my destruction being sure. Meantime, and contrariwise, mercy and redemption were executing their work in my soul; and of this I am sure, that there is not a son in Israel but what shall know 'the plague of his own heart.' And if you, my dear reader, are now groaning inwardly through distress and misery, because of your sins, and feeling that you are lost eternally for anything you can do to help yourself, believe it a decided testimony, and gospel proof, that you are 'redeemed with judgement, and will, in the day of God's own time and power, be converted in righteousness.' (Isa. i. 27.) You will be shown, as I was, more and more of your own vileness and helplessness. All your supposed works and goodness will only bring upon your soul a greater burden still, and then you will find 'the law made nothing perfect,' but 'worketh wrath,' and that 'it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.' You will then find yourself dead to all things temporal, and prove that it is impossible to keep alive your own soul. But what a mercy that you shall at last be a partaker of the land of Canaan! Therefore, 'be of good courage, for the Lord thy God giveth it unto thee.' (Numb. xiii. 20.) The Holy Ghost will bear you up under the most fierce afflictions and soul-rending temptations; for he hath given you 'an eye single to the righteousness of Christ, and an assured hope, through grace; and, though in fear, you are as God would have you; for hearken to his word: 'See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal.' (Deut. xxxii. 39.) And this is the grace of God that put such a cry as this into your heart, 'Lord save, or I perish.'"

It was in about the fifteenth year of my age that I was brought into judgement, and made to feel the condemnation of my state in the fall; and I fully concluded I was forever lost, having sinned beyond all mercy. But I am now going to state the mercy and grace superabounds all sin; for I arose one morning to go to my labour, as usual, in all the horrors that a poor vessel of wrath could be in,—looking for nothing but justice and judgement; for judgment, but mercy came; for death, but life was given me; for hell, but it was my Father's good pleasure, with his little flock, to give me the kingdom. In my journey, then, to work, at seven o'clock in the morning, about two years ago, suddenly there shone into my soul a glorious light, with inexpressible love. So sweet was this grace to my soul, that I seemed to fare as if in heaven, and such a power came upon me, that I really knew not whether I was 'in the body, or out of the body.' The passage applied was sweet to my soul, and has been a proof of the sealing power of my witness through the Holy Ghost, from time to time administering the consolation of a gospel power of endless life; the earnest of the Spirit of adoption; the evidence of electing love; the testimony of everlasting grace; the assurance of Christ's eternal favour; all freely given to me, without money and without price. The words were, 'Lo, this is the way; walk therein.' So sweetly, powerfully, and gloriously, did these words come into my soul, that I leaped on the road for joy, while these words followed, 'No other way is right but this.' No, Lord, said I; though it seemed to be rough, it is right. Thou hast blessed me now, and I know it, and shall stand a saved vessel of mercy to all eternity. The sufferings of my soul have been great and bitter; but the love of Christ is still greater. What inexpressible grace, and infinite glory!"—*Ibid.*

B. TAYLOR.

Poetry.

From the Gospel Standard, (Eng.)

THE CAPTAIN'S ADDRESS.

Soldiers of Christ, the trumpet sounds;
The love of God to you abounds;
Surround the standard of the cross,
And reckon all things else but dross.

Array'd in all your warlike dress,
Before your Captain's quarters press;
Attend while he exalts his voice,
And let his orders be your choice.

"Soldiers, be ready to appear,
Void of all over-anxious care,
To bear my standard and defend
The royal cause till life shall end.

Yield not to foreign orders bold;
Remember, one and all are told
Their Captain's truth to lift on high,
And in that truth to live and die.

False colours daily will appear,
Hoisted by foes who scoff and jeer
At all, who true and faithful prove
To Zion's God whose name is Love.

Such colours you may soon detect,
If in close order you collect;
But if supineness on you grows,
Those colours may on you impose.

Your eyes, your hearts to me direct;
Your ev'ry movement I'll inspect;
Commanding orders I will give,
That as true soldiers you may live.

Beware of silly, empty strife;
It ill becomes a soldier's life;
Defend the walls, resist the foe,
Let holy ardour in you glow.

When error, in her proud disguise,
Seeks to enchant you with her lies,
Present your sword with well nerved arm,
Send home the blow, and break the charm.

When men pretend to give the word,
Who fain would pass your two-edg'd sword,
Demand the Shibboleth from them,
And every Shibboleth condemn.

When foes against you act their part,
At all times aim to wound the heart;
Thrust with your sword, by no means spare,
The consequence you need not fear.

Maintain my cause, keep up the fight,
Resist to blood, ne'er take to flight;
I'll strengthen and encourage you;
I'll bear you up and bring you through.

PARMENAS.

Receipts.

Tustin Moore,	N. Y.	\$1 00
Geo. R. Hodge,	Ten.	5 00
Keziah Hutchison,	Va.	1 00

Total, \$7 00

New Agent.—George R. Hodge, Williamsport
Maury Co. Ten.

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MAGISTRATES BLANKS,	&c. &c. &c.

WILL be neatly executed at the Office of the "SIGNS OF THE TIMES," on the most reasonable terms, and at the shortest notice.

All orders for JOB WORK, or BUSINESS in reference to the *Signs of the Times*, may be left at the Store of Capt. THOMAS MONROE, Royal street, directly opposite the Market, or at our Office on Franklin street near the Hunting-Creek Bridge. march 9—tf

List of Agents.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the *Signs of the Times*, viz:

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MASACHUSETTS.—N. Y. Bushnell, D. Hart, D. Cole, J. Thatcher, David Clark.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

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THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

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Communications.

For the Signs of the Times.

BROTHER BEEBE:—In a December number of the Signs, I observed the communication of Brother S. Trott, on Eternal Justification, objecting that our adorable Lord purchased heaven. I have often read his communications with pleasure, and while the doctrine they contain has warmed my heart, my mind has been refreshed with their glorious results. But the communication in question, has had a different effect.—Brother S. Trott, observes, that the doctrine of justification, which he maintains, is derived from scriptural authority, and not of men. Very well, but allow me to give brother Trott a hint, that there are some good men who have read the New Testament for years, and cannot see believer's baptism to be a command and ordinance of the Lord Jesus, as our Spiritual King in Zion, but infant sprinkling they can see; when there is no precept or precedent for their object! The doctrine of Election is objected to by some persons, as Eternal Justification is by others; because the doctrine is not contained in scripture? No: because religious education has prejudiced their minds, and the Word of God is wrested from its primary import and instruction, and made so pliable as to vindicate their pre-conception of divine truth. The scriptures affirm that God justifies the ungodly; and they also affirm how, when, and to what end. My brother T. admits that the saints are justified through the blood and righteousness of Jesus, but the time when this justification took place, is the difficulty. Bro. T. considers it to be from the resurrection of Jesus; I, from the same good book, consider it to be as early as the covenant transactions between the Sacred Three,—Father, Son, and Holy Ghost; and the suretyship engagement of Christ, from eternity.

The Apostle Paul affirms, that Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a witness that he was righteous. See Heb. xi. 4. Brother Trott observes that 'Abel's faith was not in the sacrifices which he offered, but in the Lamb of God.' Now, if Abel received a witness that he was righteous,

must not that righteousness exist? or did his faith give existence to the righteousness? The Apostle declared to the Roman saints, *being justified freely by his grace*, it was a gracious act of our Heavenly Father, to provide a righteousness by which all that believe shall be justified; but it was *merit* that procured it,—"Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are *past* through the forbearance of God." The same grace justified Abraham, but was the propitiation made, or the righteousness wrought, till after he had enjoyed the promise? No, nor could he have entered into rest, but by virtue of his surety redemption. But Jesus, as a surety, then was trusted, and in due time he fulfilled his agreement. Thousands of his saints were glorified with him long before he actually laid down his life as the price of their redemption. The purchase of grace and glory was agreed on in covenant, and the blessings promised and actually bestowed on the people, in Christ's name, though the price required and promised was not in reality paid, until more than four thousand years after the creation of the world. The blessings therefore, might be conditionally given before the world, and yet purchased in the world. That promise which, through his merit, is to us entirely free, was truly conditional to him, as our surety. To him salvation was by works and sufferings, which at once proves the dignity of his person and the harmony of the divine attributes in our salvation! But on the 196th page, Brother T. affirms, "It is, I think, altogether a mistaken notion that justification is what entitles the saints to heaven. Equally erroneous is the notion that Christ, by his death purchased heaven for his people. This union to Christ as his bride, his body, and being the children of God, is what entitles them to the heavenly glory." I believe, my brother, the above sentences to be egregiously false. I submit the following argument from an English author, for my brother Trott's serious consideration.

"To the saints at Rome, Paul said, 'If children, then heirs, heirs of God, and joint heirs with Christ.' And to the Galatians, 'If a son, then an heir of God through Christ.' These passages have been thought to maintain, that a right to all spiritual blessings is founded in adoption, and that consequently the notion of Christ's purchasing them, must be erroneous.

1st. God having never given or promised the blessings in question, on any other foundation than the meritorious work of Jesus Christ, no man can possibly have any title to them, but through his interest in Christ, as a Surety or

Mediator, in whom all the promises are yea, and amen, to the glory of God by us. None but children of God, can be heirs of God; but they cannot claim their pardon, and other connected blessings, simply on the ground of their being children of God. Sovereignty confers no favor inconsistent with infinite wisdom and universal equity.

2d. The heirs of God are heirs of promise: heirs according to promise, or by virtue of the promise. Heb. vi. 17, & Gal. iii. 29. Now it should not escape attention, that the promise of eternal life, which was made to Christ as our representative, before the world began, was properly conditional to him, though, through him, it becomes to us entirely free. The condition required, was what he in due time performed, and the blessing promised on that condition, became, through his fulfilling it, the *legal right* of all those whom he represented, and for whose complete salvation he suffered and died. Where there is no promise made, no right can be maintained.

3d. A man's being a Son of God, supposes him to be an object of God's everlasting love; but it does not imply that merely because he is a son, he has a just right to exemption from merited punishment for his disobedience, apart from his interest in the atonement of his covenant Surety.—Without shedding of blood there is no remissions. Heb. vii. 22. I infer therefore, the pardon is bought with the Saviour's blood from the hands of impartial Justice.

4th. As God's loving a people in Christ, as their head, did not supercede their redemption by Christ as their Mediator; but was the moving cause of that ample ransom being paid for their release; so eternal adoption in Christ, the first born, did not render his death unnecessary, to procure for the sons of God a just right to pardon, liberty and peace. Thus eternal adoption may be reckoned the sovereign spring of all our salvation, because it provided us a Saviour, while yet the merits of Jesus alone, obtain for us a legal right for the blessings promised, and which we as sinners need, but never could deserve, or even desire. An undutiful and refractory youth may provoke a kind father, disgrace himself, and find his way to prison; and though his father may retain a great love for his person, while yet he hates his conduct, still that love does not entitle such a youth to his liberty, and to the society of his injured parent and friends; it may however, move his father to devise some way of satisfying the rightful demands of justice, and of purchasing his deliverance from the punishment merited by his rebellious behaviour. That compensation, therefore, which might be

put into the hands of provoked Justice, would become the price of his exemption, and on that his right to freedom, would be properly founded, and not on the allowed fact of his being a son of an affectionate father.

When Paul says, 'If a son, then an heir of God through Christ,' he does not intend to express the *deserving* and *procuring cause* of our legal rights to the blessing of the covenant of redemption; but the *sovereignly relative* ground on which our just right is obtained, through Jesus' meritorious obedience and death; and also, the *spiritual evidence* by which our right is known and enjoyed. That for the sake of which our adorable Lord asks all things of the Father, in his memorable prayer, is the very foundation on which his, and our equitable rights, are established; but he interceded not on the basis of sonship, but on the fact of his 'finished work.' Therefore, on that *finished work* our title securely rests: John xvii. 4, 5."

These remarks must suffice for the present, as my paper is almost full; and may my brother read them with a child-like spirit, as he has written, and God shall have the praise.

I remain yours in the bonds of the Gospel.

J. JANEWAY.

For the Signs of the Times.

Lawrenceburgh, Ky., Feb. 25th, 1838.

BROTHER BEEBE: I do rejoice that through the medium of the Signs of the Times, I am often permitted to hear your views of divine truth, and the brethren in *Christ Jesus our Lord*, whom Paul declared is the same yesterday, to-day, and forever, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Peter. "Ye have not resisted unto blood striving against sin." When I reflect that less than a century ago, the faithful in the ministry were imprisoned, scourged, and shamefully treated, for the doctrine of the Bible, which they believed with their hearts, and proclaimed with their tongues, "that condemnation was passed upon all men, (Jew and Gentile) while we were in Adam, so that by the disobedience of one man, sin entered into the world, and death by sin: and death hath passed upon all men, for that all have sinned," Romans. "The law entered that the offence might abound," Condemnation passed upon us while we were in our corruptible head, the first Adam, who is a figure of the second Adam, which is Christ the Lord from Heaven. If condemnation and death passed upon us first in the body, while in our father Adam, before he had any children developed, so *justification must be eternal*, being passed upon us in our spiritual relation, being chosen in Christ Jesus before the world was; then as soon as we were born into the world, by ordinary generation, we proved ourselves to be the children of the condemned and morally dead Adam, in trespasses and sins; when we, like our father Adam, transgressed and sinned, we then received the evidence of condemnation, and

guilt in our own bosom, and thereby proved ourselves to bear the image of the first Adam, but as we have borne the image of the earthly, we shall also bear the image of the heavenly Adam. Now, my brother, it is easy to see that the first is a figure of the second,—the everlasting Father looking on us through the everlasting Son, we being in him. He must have looked on us as justified in him before the world began; for he was set up from everlasting to everlasting as the head of his Church, and we are the members of his body; "Now brethren, we, as Isaac was, are the children of promise," for the children of promise are counted for the seed. Inasmuch as Ishmael mocked and persecuted the children of promise, even so it is now. When it pleases the Lord to quicken and regenerate our dead souls by His Holy Spirit, we repent towards God our Heavenly Father, with godly sorrow; and then, in God's own appointed and blessed time, he imparts faith to us, in Christ Jesus our Lord; we then rejoice with joy unspeakable, and full of glory. "Who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption." "Being justified by faith, we have peace with God, through our Lord Jesus Christ." This is the ladder Jacob saw, and the faith of God's elect climbs it, which I understand to be the faith of Christ. Inasmuch as God made Adam and Eve, they were naked, and then made them coats of skins, I feel confident they were the first that ascended, through Jesus Christ by faith, and went to heaven upon this ladder, who declares he is "The Way, the Truth, the Life and the Light." John. "For there is no other name given under heaven, or among men, whereby we must be saved, but by faith in Christ, and what he has done for us in our guilty room and stead, by or through faith in him in all his offices, heaven is filling up until every mansion and seat is given to them, for whom they were prepared of our Heavenly Father, by whose Holy Spirit we are begotten again, unto a lively hope and resurrection from the dead. Blessed and holy are they who have part in the first resurrection, for on such the second death shall have no power," Revelation. For "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." Rom. "If our unrighteousness commend the righteousness of God, is God unrighteous who taketh vengeance? God forbid, for then how shall God judge the world?" Romans. I understand the wicked will and shall be driven away in their wickedness; but the righteous shall enter into life eternal. Zech. The wicked are personally and individually condemned, whenever they arrive at a state of rationality; then they receive a knowledge of their own selves, being condemned from the court of conscience, and by the works of creation, which do clearly manifest his eternal God-head and power: so the wicked are without excuse, they need not gospel preaching to condemn them, for they were born condemned, conscience-condemned, for living in open violation of the law of the Ten Command-

ments. The saints are to be judged by the law of liberty, *Use not your liberty for an occasion of the flesh*, but by love serve one another.

This is the third year I have been reading the Signs of the Times, and have been much delighted with the paper and its doctrinal contents, except 3 pieces; 1st by one aged, and almost worn out in the ministry, upon the subject of slavery, that we should find it practicable to get rid of them, and he knew of no better way than the present colonization.* This error of our aged and beloved brother, was cured by a prompt and suitable reply.

I hope, my christian brethren, none of you have or will become members of any other society, but brethren in Christ Jesus, with one another of like precious faith. I notice a second piece of that beloved brother, S. Trott, upon the subject of Justification, at which I am much disappointed and mortified, to hear the eternal union proven between Christ and his Church, and then say that *Justification is a time act*. Now my dear brother, you are wrong in one or the other, rest assured of it, for I cannot conceive of eternal union without eternal justification. The third piece I object to in our paper in the very same number of S. Trott's piece on justification, another brother says, he has no objections to christians being members of the benevolent societies, (falsely so called.) But much opposed to an amalgamation with the church. Now my Dear Brother you encouraged church members to violate the Scriptures, Paul when guarding and forewarning the church against the ordinances, commandments and doctrines of man, says "Touch not, taste not, handle not." If I have not proved justification to have been done before time began, I have asserted it, and will believe it, and have done my best to prove it. Brother Beebe and brethren, you that do and can write through this medium correctly, or grammatically, let no brother's errors pass unnoticed. If I was capable of writing, you might expect me occasionally to do so. If I cannot write, I can think and feel; I am mortified to find another paper started containing Old School principles which if encouraged will weaken the support of the Signs, and you brother editor, if you pass the errors by untouched, of brethren, you will soon loose support; may the Lord by his Holy Spirit help us, who speak to speak as the oracles of God; may he help his poor and empty servants to preach, to sing and to pray with the spirit and understanding. Few of your faces dear brethren have I ever seen, or expect to see, until we are discharged from our warfare, then dear brethren through grace I hope to see you in the kingdom of ultimate glory. Though unworthy, I subscribe myself,

Your Brother in Gospel Bonds,

ELI PENNEY.

* Brother Penney, alludes to the communication on the first page of Vol. iv. written by Elder John Leland, but altogether mistakes Brother Leland's view. Brother L. had no confidence in any system new in operation, but proposed one, which to him seemed more rational.

For the Signs of the Times.

Middletown, (Ill.) January 26th. 1838.

"Great and marvellous are thy works Lord God Almighty." Truly my christian reader, the works of Jehovah, are great and marvellous, when we take a glance at the stupendous works of creation, we are filled with wonder, and astonishment, and made to cry out in the language of one of old, (what is man that thou art mindful of him) yea, what a little speck does man form in the great works of creation, when compared to all other created things.

When we take a view of this earth upon which we live, man appears but a mere speck; then how extremely small must he appear, when compared to all the planetary system, where planet rises above planet, and system above system, until they reach infinitely beyond the sphere of our imaginations. And these too are the works of an Almighty hand; then should man not blush when he thinks of helping Jehovah, of helping that Being whose creative power is unlimited, He who has all power both in heaven and earth? Is it not presumption, does not the will to help God arise from a principle of unbelief, rather doubting his power (without the help of man,) to save those who were chosen in Jesus Christ before the world began; those for whom the Saviour suffered on the cross? But the modern clergy think differently, they profess to think that the Lord will save those whose lives are hid with God in Christ, upon the condition of their forming societies, to beg for money to pay their preachers, who must go out to help God to do his own work. For I do verily believe that the work of redemption, salvation and glorification of God's people, to be the entire work of our glorious Redeemer, and that work will be complete, when the last saint is presented to our Heavenly Father, as the purchase of the blood of our elder brother, the saints all being brought in by the agency of the Holy Spirit.

And then those who stand on the sea of glass, or are clothed with the righteousness of Jesus Christ as a glorious inheritance, bequeathed to them by their elder brother; not for any merit of theirs or any thing that they had ever done. But through the eternal love of God which made them sons and heirs of God, and joint heirs with Jesus Christ; His love being infinite they were made sons from all eternity, and will be with God thro' all eternity, and there they will be able to sing the song of Moses and the Lamb, and cry out Great and marvellous are thy works Lord God Almighty, just and true are thy ways thou King of Saints.

Brother Beebe, you can place the above in some little corner of your paper, if you think it is worth such a place, it is from the hand of a youth, yea, but a child as it regards a knowledge of Divine things. But if I am a child of grace, have I not much reason to rejoice that the Lord has been kind enough to me, to call me into the fold, while young, to give me some little knowledge of his power and goodness towards poor fallen man. Nothing more, but remain, A Youthful

TRAVELLER.

For the Signs of the Times.

Friendship, Alleghany Co., N. Y. Jan. 23rd. 1838.

DEAR BROTHER BEEBE:—Though a stranger to me in person, yet I hope we are not strangers as it respects the work of the Holy Ghost, for we read that *strangers and foreigners are made nigh by the blood of Christ.*

By the refusal of the 'Signs of the Times,' of which you are Editor, I have been made to rejoice in the hope that when we have toiled a little longer here in the flesh, through tribulation deep, that we shall, through the blood and righteousness of a covenant-keeping God, be escorted, by the winged messengers of heaven, into the presence of the Lamb; there to cast our crowns at his feet. Oh, should I be so happy, wretched as I feel that I am when I look into myself, as ever to find myself among the blood washed throng in the heavenly world of glory, I should cry out with Dr. Watts,

"Why was I made to hear his voice, &c."

And Dear Brother I have been a reader of your despised paper, the 'Signs of the Times,' for three years, and have been much refreshed thereby to find that there are so many on the Lord's side, as I think there is who are willing to separate themselves from the workings of iniquity in this day of darkness, which broods over Zion.

I will tell you how I became a reader of your paper, on the 24th day of July, 1835, I found in the Post Office 14 numbers of your paper directed to me, but by what means I never knew, the paper continued to come for that year, and the year 1836; for the fifth volume I wrote, and received six copies, and now Brother, whether I am indebted to you for the third volume I know not, I am well aware that I am for the fourth volume, which I would have remitted before this, had it not been for the want of a paper currency to send, as there is no agent that I know of nearer than 30 or 40 miles distant that I could hand it to. If you would inform me by letter, or some other way, how much I am in debt to you, I will as soon as I can find a way, send it to you. I now enclose five dollars in this letter for which I expect to receive the usual number of the Sixth volume, please direct &c. It is requested by the friends of the 'Signs' in this place, that you appoint me an Agent for your paper.

And now Dear Brother, I will by the grace of God, try to give you the reason of my hope as referred to in the above. In the year 1819 in July or August, I then lived in Rensselaer Co., N. Y., in the Town of Grafton, where there had formerly been a Baptist Church, of which my father was Pastor, but it had become extinct, and it was at that time a cold and dull time with professors in that place, until there was a meeting appointed to be held once in four weeks, by a man by the name of Rogers; the second time he came, I think there appeared evident signs of a work of grace commenced, already in sinners hearts, as there was one or more expressed their feelings to the joy of the Saints; but when I heard

of it, my heart arose in opposition to a work of this kind, though pride kept me from speaking what I felt, yet actions spoke my feelings, for I would not go to meetings much, and hindered others from going; for I went to work on Sunday, and hired others to do the same, with this excuse that my work must be done. So that I could go to the West to look for land, as this was the third time that I had appointed to go and had been hindered twice before, of course myself and wife, staid at home, and this pleased me, for she was one of the number that had been telling what the Lord had done for her soul. Meetings became frequent, and the time was at hand when God was about to show what he could do with such a wretch as I, I was bent on fulfilling my purpose, while God's purpose would stand and he would do all his pleasure. The day before I was to start on my contemplated journey, was the day that my wife was baptized, and I thought I would go to meeting so as to save myself from censure, though at this time there was no particular anxiety in my mind about my own soul, until I went to the water side and while standing with the crowd and feeling the same disposition as before; I saw my wife step into the brim of Jordan, but oh! the scene that then appeared to my sight, both Heaven and Hell, and a line was drawn between them as straight as sight! I saw the Saints on the right hand, and the wicked on the left, and I trembled so that my whole frame shook. I could not endure the sight, I turned away my face, and these thoughts come quick into my mind. Will you now give up your journey and attend to the concerns of your soul? The answer was at hand, I will not, was my thought, come Heaven or Hell! When they moved from the water, I walked behind, I had no company there, when I got home there was a number there exhorting one another, who exhorted me to give over my journey, and participate with them, which agitated my mind to that degree that I spake and said *I will go*, come Heaven or Hell,—But oh! what a sound these words had in my ear, they rolled in awful accents and Sinai's awful Mountain stood full in view—There was a meeting that night, at a little distance to which my friends urged me to go, but I gave them no encouragement, but after they were gone, I thought I would go, and when I came to the house it was full, and no place that I could find to seat myself, but near the middle of the room, and right before the preacher, who seemed to direct all his discourse to me, and point me out from the rest of the people; which I could not endure. I left the house, and when the preacher had got through, I returned into the house. Shortly after there were some who told minds, and when I heard them, it was awful to my feelings, that they should be set free, and I kept in awful suspense, rage and despair filled my mind I went home and spent a sleepless night, and when the morning was come I never thought of my aforesaid journey. So great was the agitation of my mind, that from the time I went to the

last named meeting, until the next Saturday afternoon, that all worldly business of almost all kinds entirely were forgotten by me. It is impossible for me to tell what I went through in five days; I sometimes tried to pray, when the Heavens seemed as though they were brass, and the earth as iron! and I between the two elements would be ground to powder. I sometimes saw Hell with all its dreadful roar, with all its awful scenes, smoke, vengeance and the wrath of God. I felt myself pressed down with a heavy load, it seemed that it would sink me to the abyss below. I sometimes thought I could almost say, "thy will be done," and then it would fly from me, as smoke before the wind. Thus went on my feelings, inexpressible as they were, until Saturday afternoon, when there was a meeting, called a Covenant meeting, in the place, and I was again urged to attend but refused, and when alone, I thought that a few more days would at the longest sink me to woe. My case was fixed; irretrievable ruin, as I then supposed was my doom! I then thought I would go where I might see my friends, as I soon should be parted from them; as I considered my friends and acquaintances to be subjects of pardoning mercy, and myself passed by. In this frame of mind, I entered the room where the Saints were rejoicing, and sinners trembling, I sat down trembling, not with hope, but with fear; I heard them tell how the Lord had set them free from their load of guilt, Heaven I thought, had began with them, but Hell with me, I would have given ten thousand worlds if I had them at my command, if I could had the hope, that some expressed, but all was in vain. In this sad predicament I sat until near the close of the meeting, when they arose to sing, when all of a sudden, my load of guilt was gone! I wanted to raise my voice high as the Heaven, and cry glory, but why, I knew not; but this was my theme, this was my feelings. I said nothing to any one but held my peace. Meeting was closed, and the people went away; the feelings of my heart were inexpressible and full of glory with feelings beyond expression. All nature changed in appearance in a moment, all shined in beauty, praising God.

And now Dear Brother Beebe, I have given you a few of my feelings, the record of which you are at liberty to do with as you think proper, if you should think fit to give it a place in your paper, please correct my mistakes wherever you find them in this scribble, which is all the apology that I will attempt to make for being an unlearned and ignorant man. And now brother, I would give you some of the outlines of the state of professed religion in this wilderness country, but my limits forbid, and I will just say, the people calling themselves Baptists, in this region are in the habit of holding meetings from six to sixteen days and if I am informed correct, pay their leader sixty or seventy dollars on a tour, and tell us they have made sixty or seventy converts at one meeting, which you see costs about one dollar per head; and I think it is all they are worth,

as they often want manufacturing over. The doctrine of free election, predestination, justification, sanctification and finished redemption, they say are discouraging to sinners, and hinder revivals; and all that preach this doctrine, unless they dress it up with human means, are disfellowshipped by them; this however I do not regret as their fellowship I do not esteem any more to be desired than that of the Scribes and Pharisees. Of course they have the uppermost rooms at feasts, love greeting in the market place; but the fellowship that I want is with the Father, Son and Holy Ghost, and with Heaven-born Sons and Daughters of the Lord Almighty. If they speak not according to the law and the testimony, it is because there is no light in them.

I subscribe myself yours,

In the Bonds of Tribulation,

JOSEPH A. WILLCOX.



For the Signs of the Times.

Hamilton, Ohio, April 25th, 1838.

DEAR BROTHER BEEBE: On another part of this sheet, you will find the names and Post Office address of some brethren, whose subscription to the sixth volume, I have handed over to Elder Clark while here. And here I shall take occasion to make some remarks relative to brother Clark, and his late visit among us, and it is with much pleasure too that I do so, for I assure you our hearts have been comforted and made glad, by his coming among us.

He arrived here in due season, and regularly filled the appointments as published for him, at least I can say as regards the churches within our bounds, and I presume he is now near the upper end of this State, prompt in meeting the churches at the time and place appointed for him.

And not only so, but it affords me much pleasure to be able to state that brother Clark, and the doctrine which he advanced here, were received with the greatest approbation, and so far as I have been able to learn the sentiments of brethren and churches whom he has visited since I saw him, he has been cordially received and acknowledged as one of the *True-blue Old School Regulars*.—For my own part, I can truly say, that I have once more been happily disappointed, and that my poor heart has been made to rejoice, and to praise his Master, for sending him out among the Western churches, and coming as he did, in the fullness and blessing of the gospel of Christ, I feel assured that he has proved a blessing in the hands of his beloved Master, to many of the dear saints, the weak and tempted Lambs of Jesus; and no doubt in my mind, he is one of those chosen vessels of King Jesus, which contain the Golden Treasure. I think the Apostle called them earthen vessels, "that the excellency of the power might be of God and not of the vessel," and our husband and Saviour, once said "Children have ye any meat," and to his vessels he said "feed my lambs, feed my sheep." Now I believe that when the gospel is preached in its pure simplicity that every saint is fed thereby, the babes and tender

lambs receive the milk, while the strong and vigorous partake of the strong meat; yet all from the same fountain, and liberal hand of him who knows just what is suited to our capacities, and calculated to benefit us. The doctrine of the everlasting love of God, who hath saved us and called us not according to our works, but according to his own purpose and grace which was given us in Christ before the world began: is that doctrine of grace and glory to God, that is calculated to feed and comfort every child of God, under any circumstance; and this doctrine of the gospel of the grace of God, is that, which brother Clark so nobly contended for, and promulgated in these regions; determined to know nothing among the people save Jesus Christ, and him crucified; standing as a mouth for God, between him and the people, so that his preaching was not a *yea and nay* gospel,—but *YEA, AND SO BE IT*, to the glory of God.—Another thing peculiar I observed in him, different from many of the *Journeyman Skinners and Fleeceers*, from down east, was that brother Clark appeared to be at home—not as a stranger, but a fellow citizen with the saints, and of the household of God. How different from some who seem to be so exalted and puffed up in their fleshly mind, that they take umbrage at the Western Baptists, if they refuse to call them *Rabbi*, or do not fall at their feet, and worship their noble persons, as something of a supernatural Demi; while there is another class of Divines or rather I would say *diviners*, who profess to be old sort of Baptists, who conclude, that now as they have arrived here among those who profess to be judges of preaching, they must spread themselves, and do something a little *Extra*, when they will seem to labour, and strain, and sweat, rave and roar, as though half the assembly were deaf, while it is plain to be seen, that the preacher is not preaching his own faith, but is trying to please the Baptist, around him; by perverting, twisting and straining the text, to prove that his sentiments are the doctrine of the Bible &c.

But not so with brother Clark; the frowns or applause of saint or sinner, seemed not to find a place in his honest heart; consequently he could not strain his text to meet any popular view, or shun to declare the whole counsel of God, according to the ability which God giveth. Not as a bungler, but as a *workman that needeth not to be ashamed*, all was easy and graceful, flowing like a lively stream from a full fountain; speaking that which he did know, and testifying that which he had seen, read and felt; being experimentally acquainted with the subject under investigation. I say not these things to puff and flatter the man, but to bear witness and approbation to the truth of that ministry which was committed to his charge, the gospel which he had received of the Lord Jesus; and were I even to notice his person and familiar manner, I should think it no sin at all; for he seemed like a child at home. He so often reminded me of some of our old fashioned preachers hereabouts and be-

tween this and the Wabash River, that I so admired him, whether preaching or singing, that before I would be aware, my handkerchief would be in my fist, rolling over my face and eyes, to hide my weakness and tears of joy and pleasure. I confess I was completely unmanned and could not help it; perhaps you will now conclude I am hastening down to dotage, where they are the second time a child; well, agreed. If I only am so blest as to be a child of God, "all is well," for except we become as a little child, there is no admittance, you know. And I am such a fool (for Christ's sake) that I love all humble ministers of the New Testament, good preaching, and honest christians, that I speak of them just as I think and feel towards them; and on the other hand, I hate Snakes, Lizards, Wizzards, Wolves, Greedy-dogs and Bull-frogs; and try to keep them all out of the house as well as I can. My sheet is full and Brother Beebe is at liberty to publish any, or all, or none of these scrolls as may suit him; but if none of it, please say in your editorial, that Eld. Clark was well received by the Old School brethren in these parts. Now bidding him and you God's speed, I subscribe myself, your friend and poor little blundering brother, in the Lord, and in the unshaken hope of eternal life and a blissful inheritance, at God's right hand.

I. T. SAUNDERS.

For the Signs of the Times.

Monroe Co., Mo., April 22d, 1838.

DEAR BROTHER: I wish to inform you that your little paper, called the Signs of the Times is beginning to be read by many of our brethren, with great interest, although it meets with great opposition by many, whose craft appears to be endangered thereby; and as the times are hard, and money scarce, many of our brethren seems willing to take your paper but have not the money at this time to send on, I have received two dollars and expect to get three more shortly and will send it on to you, and I wish you to send on your paper to the following brethren, &c.—

We have nothing of a cheering nature to write to you on the subject of religion, the Old School Baptists are beginning to take a bold stand against the benevolent institutions of the day (falsely so called.) And I feel to hope and pray to God, the time is not far distant, when the Baptist denomination known by the Old School, will take a decided stand, and oppose any, and every thing that has not a 'thus saith the Lord,' for it, that may be or might be imposed upon them, by those who lay in wait to deceive. The Prophet says O my people, thy leaders cause thee to err; therefore we see the necessity of watching and praying, that we enter not into temptation. Now I must close praying the Lord to deliver us from any and every thing that may hinder the free intercourse of God's unchangeable love towards us sinful creatures.

I am yours, in Gospel Bonds,
ARCHIBALD PATTERSON.

EXTRACT.

For the Signs of the Times.

Franklin County, (Mo.), April 17th, 1838.

DEAR BROTHER BEEBE:—May grace, mercy, and peace from God our Father, and the Lord Jesus Christ, be with you and all those dear people of God, whom he hath, not only foreknown, but also predestined; for, *whom he predestined he also called, and whom he called, (by his grace) he also justified, &c.*, that in contending earnestly for the faith of his elect, you may be valiant for the truth; and not shun to declare the counsel of God and sound the alarm in God's holy mountain; that his people, his chosen, may know the sound and prepare for the battle. For Her, that is Zion's warfare, is not fought with carnal weapons, but with such as are spiritual and mighty through God to the pulling down the strong holds of Satan. There are a little few, here my brother who delight in perusing the "Signs of the Times," yea, they so much delight in them that they are not willing to give them up by any means, though they never heard of them, nor saw them, until since I came to this country, there are about five besides myself, and I think that as soon as they become generally known, there will be more. I need not tell you what kind of people they are, only that they love to read the Signs.

My dear brother, it is my sincere prayer to God, that you may be sustained in the prolongation of truth, and the exposition of error, that his chosen may see how they have been touching, handling, and tasting the unclean things, that they may come out from amongst them and be separate, and that they may stay themselves upon Him who hath called them.

I remain, as ever, your unworthy brother in the patience and tribulations of the Gospel of Christ.

JAMES M. BUTTS.

From the Primitive Baptist.

"This communication, is a revision of a Circular Letter, which I wrote for the Cumberland Association. It was printed in their Minutes, but as it only had a limited circulation, I have revised it for the 'Primitive Baptist,' and if you deem it worthy of a place in your paper, it is at your service."

Yours truly,
JNO. M. WATSON.

A word of comfort for the people of God; or the church of Christ in contra-distinction to the "world." By JOHN M. WATSON, M. D. Pastor of the Baptist church, at Murfreesborough, Ten.

"Comfort ye, comfort ye, my people, saith your God." "He saith unto him, feed my lambs, feed my sheep." Isaiah xl. 1. John xxi. 15, 16.

"The church of Christ in contra-distinction to the world, or state of mankind in unregeneracy, requires serious evangelical consideration in the present day, in consequence of its being frequently said, by some of our modern reformers, that something should be done, to raise or elevate the Baptist church, in some way or other, to induce those who make a profession of religion to join it, submit to its ordinances, and regard it as being sufficiently respectable for them to live in. It is frequently insinuated, that our church is at present, so very low in the eyes of the world, as to prevent many from joining us who might be otherwise willing to do so,—such for instance, who have a desire to join the

Baptists, but do not feel willing to live with such people as generally compose our individual churches: they profess to like the ordinances of the house of the Lord, but not his people!!! and rather, than live with such, live out of their duty, violate their consciences and compromise with error!! For fear unwarrantable reflections on the Baptist church should have an uncomfortable bearing on the minds of some who have not been well taught "in word and doctrine," we desire to offer some remarks to our brethren, on this interesting subject for their comfort and consolation. In order to represent the great difference between the 'world' and church, in a proper light, it will be necessary,

1st. To enquire who according to the scriptures of divine truth generally become members of Christ's church.

2nd. To notice their condition previously to their being called out of the world.

3rd. To consider how greatly all such are elevated or lifted up by a union with Christ's people.

4th. Show the great difference of opinion between those who are real Christians, who have the light of 'regenerating grace,' and carnal professors, or men of the world, who are in nature's darkness.

To the first topic: 'Who according to divine truth generally become members of Christ's church?' In reply we are bound to say, 'the poor and the maimed, the halt, and the blind,' such as are base, filthy, defiled, weak, foolish, sick, needy, called in scripture beggars, prisoners, captives, aliens, strangers mourners, not many wise after the flesh, mighty, or noble. Luke xiv. 21; xvi. 20, 21, 22: 1 Cor. i. 26; 27, 28: Isaiah xxxiii. 23: xxxv. 6: lxi. 1, 2, 3.

Second matter proposed: To notice from whence the saints are called. By reference to the holy scriptures we will see that the Lord takes them, or calls them, from the 'lanes and streets of the city,' from the 'high ways & hedges,' takes them from the dunghill, out of the dust and ashes, out of darkness, out of the pit, mire and filth of the world, from poverty, from the wilderness, from prisons, from the dungeon, yea from the wretched depths of sin and misery. Psal. cxlii. 7, 1 Sam. ii. 8, Isa. lxi. 1, 2, 3: Luke x. 22: xiv. 21, 23: Mat. xxii. 9.

Third proposition: The exalted condition of saints in the church of Christ. Here they stand in the light of regenerating grace, are 'free indeed,' rejoice in true liberty, have evidence of being the adopted sons and daughters of God, heirs of future glory, joint heirs with the Lord Jesus Christ, fellowship and communion with the Father, Son and Holy Spirit! have wisdom, righteousness, sanctification and redemption, have membership in Christ's militant church, a place in his earthly courts, and enjoy the society of his people. 1 Sam. ii. 8: Psal. cxlii. 7, 8: Isa. lxi. 1, 2, 3: Rev. i. 3.

With the foregoing premises founded on revealed truth, we may now safely proceed to argue the case, or give 'a reason,' for the great difference of opinion between those who look on the church of Christ in the light of experimental truth, and those who regard it only with a carnal understanding, which fully embraces the 4th and last proposition; the great difference of opinion between real and nominal professors of religion.

It can be fully proved that the true church is composed of persons, who are sensible of their previous condition in the world, and the source from whence they were mercifully taken, and are all alive to the great change wrought on their minds, views and understandings, in their experience of the new birth. John iii. 3. Hence we see an individual, who has been taken from

the pit, from the dunghill, out of the dust and ashes, out of darkness, from the dungeon, from poverty, from a view of the awful terrors of hell, from a painful sense of condemnation and guilt, from the miserable depths of filth and sin, with an abiding consciousness of their unworthiness and filthiness, will ever regard the Baptist church (low as it may seem to some) a very *high and honorable place indeed*. They feel unworthy of a place in it, and feel greatly lifted up when joined to it, and regard it as a city set on a hill, possessing high and honorable distinction. Moreover, they find themselves among brethren beloved of the Lord; chosen unto salvation from the beginning, redeemed from all their iniquities, called by the Lord, sanctified in spirit, with a *certain* promise of life, immortality and glorification after death. They have the sure and gracious promise of being kept by the power of God, through faith, unto salvation: have the sweet comforts of the Holy Spirit, LOVE, JOY and PEACE. Further, they enjoy that *spiritual wisdom*, which was ordained before the world to their glory; and have the sweet counsel of saints, their fellowship, conversation and assistance. And with an eye of faith, they discern a better world than this, even heaven with its glorious prospects, where crowns of glory await them; and they *look down* (not up,) with sympathy and concern, on the great of this world, and regard them as being in a very low, degraded and ruined condition. They see that the many wise men after the flesh, noble and mighty occupy the same dreadful relation to this world which they once did, before their experience of the new birth: when they were ignorant of the *spiritual glory* of Christ's church, of themselves also, as ignorant, needy, and ruined rebels, grovelling in the dust, bound in prison, exposed to the torment of hell, fit only for the society and fellowship of devils, and were unworthy of the notice of the Lord, or even their fellow beings. When an individual is made sensible of the foregoing things by the quickening power of the Divine Spirit, he will never, no never consider the Baptist church such a low place, as some represent it. Such persons can never decline joining it on that account, (and by the by these are the ones we want to join it,) no they will regard it very differently as just shown, but most commonly when a carnal or nominal professor wishes to join the Baptist church, from whatever motive he may, he would prefer its being *the very reverse of itself*; he wants to see many wise men after the flesh, many noble and mighty, members from the parlors of the rich, from literary halls, from high and honorable places—wants much of the 'world's' wisdom and influence; and if these things be wanting, he sees no spiritual excellency in the church, which will supply their place, consequently he cannot join the Baptists, without stooping greatly as he supposes. The church *seems* to be a very low place, in his *carnal* view of things, too low for one of his standing, worldly wisdom and influence—indeed, a low despicable place in his estimation, and unless the base motive for joining the Baptists should act very powerfully, he will not do so, particularly if he can answer his purposes, by joining any other religious society, which may seem more respectable in a worldly point of view. 1 Cor. ii. 14.

Persons who look more to the relation which the church sustains to the world, than to the word of God, never make good members in the Baptist church; and we can do better without, than with such; for they will always keep open a gap, through which the world's wisdom and influence get into the church, so as to exert their most pernicious influence.

Suppose we were to attempt, according to the wishes of some, to raise or elevate the Baptist church, in the

world's estimation. We would in the very first place have to reject just such individuals as the holy scriptures affirm it is to be composed of, the poor, the blind, the halt, the base, &c. &c. But says one, after such have become members they may be improved and made more respectable. Let us see. The sincere milk of the word, sound doctrine, good teaching, and church discipline, according to the New Testament, do not *at all* set them off in the world's estimation; and we know these are the things which we are directed to do for them. The more they are improved as Christians, in faith, doctrine, ordinances, and duties, the more unpopular they become in the world. Although they have the 'true riches' of faith, 'speak wisdom among them that are perfect,' and are the very 'salt of the earth'; yet after all this, the worldly minded will regard them as being poor, ignorant, of no consideration; and do not wish to be associated with such. John xv. 19.

Others again might want simply *a change in doctrine*. Ours is so very unpopular in the world, that many ridicule and despise it. Something might be done in this respect to raise our church in the world's estimation. As some suppose by either *softening down* the doctrines of the New Testament to the views of the world, or concealing them in our preaching. We would by a course of this kind, no doubt gain many, very many, who on account of our uncompromising course will not join us, but would our church be benefited by the addition of such? We believe not. We are informed by the apostle, in 2 Thes. ii. 13, that a sanctification of the spirit is *necessarily* connected with a belief of the truth; and those who cannot bear sound doctrine, would not at all be benefited, by our *softening down* gospel truths. We are directed in 2 Tim. ii. 25, to instruct those who oppose the truth, in meekness, hoping that the Lord may grant them 'repentance to the acknowledging of the truth.' Neither will it answer any good purpose, to attempt to conceal any doctrinal truths; for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. iii. 16.

Even if our doctrines were *softened down*, or *disguised* to suit the vitiated taste of the world, for the purpose of getting members into the church, we would still have to meet *other objections* from another quarter; our ordinances do not suit many, just as we keep them up in the Baptist church. We have *too many* for some, and *not enough* for others: and to get all who make a profession of religion, we would have to cast away *restricted communion*, and take in the ABOMINATION OF INFANT SPRINKLING. Moreover we would have to admit, that the minister *in the present day has a right to administer baptism in several different ways? And to all kinds of subjects!!!* All these things are popular in the world.

Were we as Baptists to comply with the above requisitions, another great objection would exist against our church; we would have, in compliance with the wishes of many, to *stop about four-fifths of our ministers!* and send on to the conventions, theological schools, of missionary societies, for such ministers as many would want. By a course of this kind we would catch chiefly those who have 'itching ears' and 'cannot bear sound doctrine,' and we hope the church will never gratify such at the expense of the truth.

Now we plainly see that every change we have mentioned above would be in opposition to the word of God, and to the injury of his church. 1st. If we had *many* wise men after the flesh, *many* mighty, *many* noble; would not the church be of a *different character* from the one brought to view in the New Testament? It un-

questionably would. How absurd then to endeavor to get such into the church by improper means. The scriptures of truth assure us *not many* such come through the 'straight gate.' We find them generally more disposed to climb up some other way, come in as 'thieves and robbers' and of course turn out to be 'fault finders' and co-operators with the world. 2nd. We are commanded 'to speak the things which become sound doctrine,' and if individuals can only be brought into the church, *on false doctrine*, we had better let them remain where they are. 3rd. As regards ordinances, we have no right to *alter, add or take away*; nor should we lessen their importance in the church, by winking at a neglect of them, in suffering *unbaptized* believers to commune with us. We cannot do away, change, or add ordinances to get members in our church—this the 'Old Baptists' will never do. 4th. We should not silence, or suffer any of our ministers to be superseded by *worldly wise ones*, in order to gratify, the pride or vanity of any who might be disposed to join us, by our doing so. Thus we discover the Baptist church cannot comply with the *carnal requisitions* as above stated, as other religious societies have done, and still maintain the character of the *true church* as given in the New Testament—a character which the 'Old Baptists' have ever maintained. The 'Old Baptist' church comes nearer the character of the *true church* than any other religious denomination whatever, and we are willing, in view of the New Testament to test it. Who are the people who acknowledge they were blind, poor, lame, halt, ignorant, base, ruined in the fall? May we not answer, the Baptists. Who have 'not many' wise men after the flesh, not many mighty, not many noble? The Baptists. Who are the people who were compelled to come in from the lanes and streets, from the hedges and highways? The Baptists say they were.

Who are the people who regard the church of Christ, as being the most respectable community in the world? The Baptists. Who acknowledge they were taken from the pit, and from the dunghill, and placed among princes of the Lord's people? The Baptists. Who have kept the church and world most distinct? An easy question—the Baptists. Who contend earnestly for the faith once delivered to the saints? Do not the Baptists? Who are the people who have all the ordinances of the church of Christ and no more? None but the Baptists. Who obey the Lord from a principle of love, and are not fond of their own righteousness, but desire and trust in a better, even the righteousness which is of faith? The Baptists. Who are willing to trust, and have confidence in 'base things, and things which are despised,' 'yea & things which are not, to bring to nought things that are?' None but the 'Old Baptists' again. Who are the only people who stand in the fulness of the above characteristics of the Lord's people? May we not without arrogance or selfishness, but in meekness and sincerity say, the 'Old Baptists,' for their comfort. There is no other denomination, but what has in some way or other compromised with the world and carnal professors, hence we see among them a relaxation in doctrine and principles; infant sprinkling for instance, almost indiscriminate communion, want of ordinances, substitution of improper ones, and occasional traces of the world's influence, devices, &c. Wide gaps for the admission of carnal members. Shall we pursue a similar course to get individuals to join us? God forbid. Let us never appeal to the world for its opinion, and when brought to bear upon us by carnal professors, or otherwise, let us neither regard it, nor be discouraged by it. The real Christian possesses as a merciful gift, 'even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him.' John xiv. 17."

EDITORIAL.

Alexandria, D. C., June 15, 1838.

ON JUSTIFICATION:—The attention of our readers is called to the first two communications in this number, adverse to the "*Thoughts*," of Brother Trott, as expressed in the 25th No. of our last Volume, on the subject of Justification; their publication having been called for by brethren at the west. We do not intend at this time, to offer any comment on them, as we have already been heard, as to our views on the doctrine; we wish however to say that our withholding them from the press, was not on our part, with an intention to suppress the light which they might throw upon the subject in discussion; nor to shield Brother Trott from the necessity of either demonstrating, or retracting his *Thoughts*; but simply as we before stated, we believed that the letter of Brother Pitcher covered the whole ground of objections expressed in all the communications on the subject. Brethren Janeway and Penny are as cordially welcomed into our columns as any other of our numerous correspondents. Justice to these brethren however, makes it necessary for us to say, that the call for the publication of their letters, was from another quarter, as we have not heard from either of them since we received their communications.

A NEW NAME—And one coined too, expressly for the Signs of the Times, by the polite, chaste, learned and modest Editor of a thing in Kentucky, called the "Baptist Banner." To wit, "This vehicle of Old School ignorance and slander, and common sewer of moral filth and nonsense." Now we say, for we do not intend to say much, if such be the beauties of refined literature, let us remain in *old school ignorance*; and if such the eloquence of *New Divinity*, may the Lord, graciously incline our hearts to the *Old*. We can but regard it as the greatest compliment, which the enemies of the Lord can bestow on us, when they make use of such epithets, in reference to us. Our Lord has assured us, we shall be hated of all nations for his name's sake, and that our names should be cast out as evil; and that *all manner* of evil shall be said of his disciples, falsely, for his sake. The Apostles were considered as the *filth* and *offscouring* of all things—these things were said and done in the *green-tree*, and we can, reasonably expect nothing less in the dry. When therefore our brethren's names are cast out, by the New School, as evil, for Christ's sake, and when from the same cause they become as the filth, and offscouring of all things, we rejoice to receive them into our *sewer*, the Signs, for we know that, all who will live godly, in Christ Jesus, shall suffer persecution: and we only ask the honor to be the constant companion of those who are so used. We cannot expect Mr. Waller or any of his craft, to relish the doctrine of the Signs of the Times; for who ever knew rich food to set well on a foul stomach?

PAPERS IN ADVANCE. We are now one month in advance of our regular dates. This number for June, is worked off by the 15th of May—in order to gain the time we shall be absent on our contemplated journey to the north. We give this explanation, that our brethren may know of our arrangement, and not be surprised, should their communications, for a few weeks to come, not receive as early attention as they might otherwise expect.

We expect to be able on our journey to gather some valuable and interesting matter to lay before our readers, on our return.

Since this paper was in press we have received a letter from our esteemed brother, Elder Jesse Cox, of Tennessee, on the subject of the slanderous reports put into circulation in that state, by the infamous Lawrence Graterake; of these reports we had been previously advised by our beloved Elder John M. Watson M. D. of Murfreesborough, Ten. But being unwilling to soil the columns of the Signs, with the name of Graterake, we wrote a brief sketch of the character of our assailant, and gave sundry references to brethren, well known in the Western-States, in conformation of our assertions. We are now waiting only to get out this number of the Signs, and then we leave home for a journey of 5 weeks, to the north, but on our return we will publish the letter of Brother Cox, and will give our brethren all the information necessary in regard to L. Graterake, with some counter certificates, &c.

The following communication, came to hand too late to be inserted under the head of *communications*, but as it seems expedient, for the satisfaction of Brother Turner, that the publication of it be not delayed, we omit some editorial matter to give it a place in this number. At the same time we wish to say that we have not the least doubt, that the money was mailed for us, and have never attached the least blame, either to Brother Turner, or to the Post Office, where it was mailed—but we are confident the money was abstracted from the letter some where on the mail rout, at the South—as this is the 3rd letter which has come to us from different offices in Georgia in the same way, having been robbed on the road: beside one or two from the West. The loss of course is ours, our object in noticing it, is only to draw public attention to the foul conduct of some of the agents in the Post Offices between this place and Talbot Co., Ga.—in the hope that the rogue may be detected.

For the Signs of the Times.

Pleasant-Hill, Ga., April 30th, 1838.

DEAR BROTHER BEEBE:—Through the tender mercy of our Allwise and Merciful God, I am still numbered among the living, and permitted to address you these few lines. Having seen in the 6th No. of the present Vol. a note, stating that the \$5, which I mailed for you at Pleasant Hill Ga. on the 2nd, day of March last, did not reach you, and fearing, that some persons might

think that perhaps the money was not put into the letter, I send you, for publication the inclosed certificate, showing that I discharged my duty, and which together with this letter, I hope you will publish in the Signs. I wish also to communicate something on the state of Religion in this country. The brethren in this part of the vineyard, are in a general state of health, as to their faith; I mean those that have come out from the *New School*. I call it a New School because they do not teach, nor are they taught at the Old School, where the apostles and primitive saints were educated. Some are taught at the "*Mercer Institute*," and others, are in their track. My reason for thus speaking, is, the doctrines I hear them preach: they deny being Arminians, and yet preach the very doctrines of Arminianism. They tell us that the narrow-contracted and disobedient brethren, are the cause of coldness in the church. "O Brethren," says their preachers, "if you will only be liberal, and pray much, and the preachers preach *practical godliness, brotherly-love &c.*, and go forth into all good works then the Lord will bless us abundantly with revivals, and he will save our children; yea, and thousands of the poor heathens, will be saved, who, otherwise must sink to hell and suffer there eternally." Thus, they make the will of God to depend on the will and works of men. To, say that one soul can be saved, by all the efforts of men, is to reflect on the Allwise God; for he who is All Wisdom, must have known, all that were given to the Saviour, and it is impossible for that to be known which is uncertain; and this effort system makes all uncertain—how much effort will be made, and what use will be made of *means, men and money*. All this, I conceive amounts precisely to *arminianism*. The professedly arminians, say, the elect, are those who are finally faithful, and who continue on their way until death; but they leave it possible for them to fall at any time. And it is just so in this case, the Lord would not know until he had tried them to the end, who to chuse. But these say, God saw who would do good &c. and therefore chose them; but to this I answer, either they or the inspired apostle are in error, for Paul affirms that he hath chosen us in Him, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ, unto himself, according, to the good pleasure of *his* will, Eph. i. 4, & 5. Hence it could not be for any thing, good foreseen in us; for he says again. We are bound to give thanks unto God for you brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth. Both Sanctification and faith are the gifts of God, freely bestowed, by grace on all who stand to Christ in the relation of sons.

I close by adding, The Baptists in this country are pleased to read the doctrine of the same spirit, from brethren throughout the Union.

Yours, &c. JOHN W. TURNER.

CERTIFICATE.

"I do certify, that John W. Turner deposited in mail at Pleasant Hill, on the 2d of March, 1838, one \$5 note. I was at that time acting as assistant P. M. at said office, and the money was mailed, & sent from the office, and directed "Eastward." JAMES F. ANTHONY.

"The letter containing the money deposited in the mail, by Mr. Turner, was marked, Paid 50 cents, and one letter was sent, in the same wrapper unpaid 183 cts."

J. F. A.

Poetry.

From the Gospel Standard, (Eng.)

A VISIT FROM JESUS.

"My Beloved is mine, and I am his."—Sol.
Songs ii. 16.

How dark and cheerless is the night,
When not one star, with glimmering light,
Serves to illumine the lonely traveller's way,
When the moon's beams are all unseen,
And the black clouds thick intervene,
To intercept each bright and silvery ray.

This to the traveller may be bad,
But my soul knows 'tis not so sad,
As when a soul who walk'd in warming light,
Which from a Saviour's love had shone,
But shines no more, and walks alone,
Deserted, sad, in spiritual night.

'Twas thus I journey'd sad alone,
Yet still to Jesus made my moan,
That he would come and cheer my soul again,
Yet his dear face was from me hid,
And he in loving-kindness chid,
Keeping my soul in solitude and pain.

But soon he came array'd in love,
And richest feasts he made me prove,
Of boundless, rich, free, undeserved grace!
Departed then night's gloomy shroud,
And every black and threatening cloud,
Before my Saviour's lovely, smiling face.

'Twas now I felt love's ecstasies,
And tears of joy pour'd from my eyes,
O'erwhelm'd with gratitude and love divine.
This many saints have felt as well;
But ah! 'tis indescribable,
To fearless say, that "my Beloved's mine."

ALCHYMIST.

From the Gospel Magazine.

THE KINDNESS OF JESUS TO HIS CHOSEN PEOPLE.

The kindness of Jesus, surpasses expression,
'Tis measureless, past comprehension, and free;
Who, who, can define it, and tell its dimensions,
Or sound with a plummet this bottomless sea?

The kindness of Jesus, in Zion's redemption
Excites admiration 'mongst angels on high;
But spirits unfallen, ne'er needed a ransom
For sinners alone, the blest Saviour did die.

Let us mention, believer, the friendship of Jesus,
A friendship we find our support and our stay;
A friendship so ancient it cannot be dated,
A friendship so stable it cannot decay.

What a friend is the Saviour to all his dear people,
How tender, how constant, how faithful is he!
His love to his chosen, will never diminish,
His fav'rites they are, and forever shall be.

'Twas kindness to love them, 'ere sins introduction,
Had open'd the channel for death, grief, and care;
To give them a place in his holy affections,
And save them by purpose from hell and despair.

'Twas kindness in Jesus to stand as their sponsor,
To covenant for them before they e'er fell:
To represent millions, and undertake for them,
That they in his kingdom forever might dwell.

'Twas kindness beyond what an angel can fathom,
For Jesus from glory above to descend;
To breathe in a manger and die on a gibbet,
Thus proving to all, he was Zion's true friend.

His kindness at Calv'ry stands deeply recorded,
The water, and blood, that there flow'd from his heart;
Proclaim'd this great truth, that whatever befell him,
With Zion his fair one he never would part.

'Tis kind of him now, though on his throne seated,
To notice his people where'er they reside:
He's never unmindful of those he has purchas'd,
His jewels they are and shall ever abide.

He's kind in their calling, for by his appointment,
The time of their new birth was wisely design'd;
And when from the kingdom of darkness translated,
True peace at his footstool through mercy they find.

He's kind in temptation, though sorely they suffer,
When Satan's suggestions their spirits affright;
Then Jesus rebukes him, and grants them assistance,
To put their Satanic opponent to flight.
He's kind, though by sin they are often backsliding,
His eye is upon them, and all their sad ways;
They still are his people, and soon he will bring them,
To smart for their follies, and utter his praise.
He's kind on their passage, to grant them direction,
This true friend in need, is both faithful and good;
And though to their reason, all things make against them
He'll guard them safe through both the tempest and flood.

He's kind in distresses, when providence frowning,
Confounds his dear children and leads them to think
That none are so toss'd with trouble as they are;
Yet, though thus surrounded, they never shall sink.
He's kind in affliction, when pain is their portion,
When threatening diseases, disorder their frame;
He's a nurse in their sickness, and he's their physician,
And joy he affords them, through faith in his name.
Of his kindness in death they are all made partakers,
Though some may his presence abundantly share;
Yet, each of the ransom'd however much doubting,
Shall die in his bosom, and under his care.

He's kind to advance them to share in his glories,
In heaven above where true rest they shall find;
And there in his presence, they'll ever adore him,
And leave all their sorrows and sufferings behind.

He's kind, Christian reader, to grant that assistance,
Which you and I need, while we're journeying here,
And though now surrounded by numerous evils,
We soon at his kingdom above shall appear.

And then to the Father, for love everlasting,
'To Jesus the Saviour, our God, and our King;
And to the Blest Spirit, who made us new creatures,
'To the One great Jehovah, we ever will sing.

Manchester, March 30, 1831.

A DWARF.

THERE is a period known to God,
When all his sheep redeem'd by blood,
Shall leave the hateful ways of sin,
Turn to the fold and enter in.

At peace with hell, with God at war,
In sin's dark maze they wander far,
Indulge their lusts, and still go on
As far from God as sheep can run.

Glory to God! they ne'er can move
Beyond the limits of his love;
Secure by his eternal will,
Firm as the base of Zion's hill.

The appointed time rolls on apace,
Not to propose, but call by grace;
To change the heart, renew the soul,
And all the sinful lusts control.

Goldsmith's Sel.

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Elder Wm. Martin,	Va.	\$5 00
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, JUNE 29, 1838.

NO. 13.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

To whom all Communications must be addressed, (Post Paid.) Terms, \$1 50 per annum: or if paid in advance, \$1 00. Five dollars paid in advance, in current money, and free from postage, will secure six copies for one year.

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OLD SCHOOL MEETING.

ADDRESS

OF THE OLD SCHOOL MEETING AT WARREN, BALTIMORE COUNTY, (MD.) MAY 19, 1838.

The Brethren composing the Old School Meeting, convened with the Old School Baptist Church, at Warren, Baltimore County, Md.

To their Brethren of like precious Faith with them; send love in the Lord.

Dear Brethren: We have thought that a few circumstances connected with, and giving rise to, our Old School meeting might not be uninteresting to you.

It is a fact, well known to all who are acquainted with old fashioned baptists, that they have even been distinguished for their peculiar adherence to Bible authority. Hence to require, "a thus saith the Lord," for every thing proposed, as of religious use or authority, has constituted a first principle with them.

This principle, has formed, an important question in the long protracted controversy between us and the Peado-Baptists. They have been, on almost every occasion, driven to what are called the *Fathers* for authority; but in answer, we say, had all the *Fathers*, so called, been Peado Baptists, and had the institution been introduced the day after the last chapter of the Revelations was written, it would have been a day to late to be received as of divine authority, and therefore must be rejected.

While this principle was closely adhered to, peace and harmony were its delightful fruits. Under this state of things, when brethren met, they met as brethren indeed, those who preached united to exhibit the glorious doctrine of salvation by free and sovereign GRACE. They who heard, received it with delight, as the only system that met their case, and on which alone they could venture to hang their hope of eternal life.

But the old adversary ever busy in plying his arts of deception, found his way into our Zion and turned our Eden into a wilderness. This however was not effected by open adversaries; but by professed friends: A system of doctrine under the name of Fullerism, from its

author or rather its reviser, Andrew Fuller, was introduced, and as usual, this system of doctrinal error was followed by a departure from Gospel order and became the parent of a brood of institutions altogether worthy of their parent.

When these things first appeared few comparatively saw the cheat, while the great body was carried away with them, under the specious delusion that they were designed of Providence to enlarge the boundaries of the Redeemer's Kingdom, by hastening a more general spread of the Gospel. However, it was not long before some who had gone some length into those things, discovered not only the folly, but wickedness of going down to Egypt for help: but not until the evil had struck so deep as to render the prospect of a radical cure, hopeless—and the only alternative left them, was, to fall back on the foundation of Faith, and to seek—forgiveness of him whom they had dishonoured by forming an unhallowed alliance with the man of sin.

These few, soon found themselves in circumstances peculiarly painful: they become the subjects of severe and unkind animadversion. Their motives were impugned and their names cast out as evil; in a word (to use the remark of a historian on a similar occasion,) the vocabulary of slander was exhausted on them. Being few comparatively they felt themselves isolated, each feeling himself surrounded with an ocean of error. Deprived of that social intercourse so pleasant and profitable to the christian, each was ready to take up the lamentation of David, "I am like a pelican in the wilderness: I am like an owl of the desert, I watch and am like a sparrow alone on the house-top. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. Psa. cii. 6—8."

This state of things gave rise to a want of confidence, a circumstance peculiarly painful to the christian. To be ever looking on our professed brethren with an eye of suspicion is a state peculiarly hostile to the spirit of the gospel and calculated to deprive our church relation of one peculiar benefit contemplated by the Head of the Church in constituting that union.

How can two walk together except they be agreed? but that agreement necessary to produce real christian fellowship can never exist under the absence of confidence among brethren. In such a state of things it was natural to look about for relief—and where could they look, with as certain hope of success, as to him, who hath said, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given you." And we do most sincerely believe that He who heareth

the groaning of the prisoner, and the sighings of the needy, both heard and answered the many earnest petitions of his oppressed children: and that our meeting was the result of a particular providential interposition, in our favour.

The idea of such a meeting, originated with a couple of brethren, whilst standing together and conversing about the unhappy state of things in the church; and it was concluded to write a letter in the form of a circular, to as many as could be conveniently found of the same mind, to meet with the Baltimore Association, to convene in the house we now occupy. Accordingly, a number of brethren responded to the invitation by giving their personal attendance.

The brethren composing the Association, kindly granted the use of the house during the time of their session, to those brethren, and a meeting was called. After a fair and candid statement of their object was made, a Circular was prepared containing an invitation to all their brethren under similar circumstances, with themselves to a general meeting. The Messengers from the Black Rock Church (a constituent member of the Baltimore Association,) invited the meeting to be held with them. The invitation being accepted, the meeting was accordingly appointed to convene at the meeting house of the Black Rock Church, on the Friday preceding the fifth Lord's day in September, 1832.

This Circular found a number of brethren not only labouring under similar trials; but anxiously desirous of such an interview, a coincident worthy of note, as it furnished a strong presumptive evidence that there was a special providence in it. It is true there were those who had their fears, that it would turn out as most of those large meetings of late, a forge to provide chains to fetter the churches. However the time arrived and found a number of brethren from various points collected; and it was soon found that there existed among them a oneness of soul, and a mutual disposition to unite in bearing a testimony against the errors of the times. The meeting was opened by an appropriate Sermon, delivered by Elder S. Trotter. An Address was prepared and unanimously adopted, containing a fair and undisguised exhibition of our opposition to the popular order of the day; and the reasons why we could not fellowship the host of institutions patronized by the great body of Baptists. The whole meeting was conducted with feelings of a truly christian character, and it was found by experience how good, and how pleasant it is for brethren to dwell together in unity; (and we would here remark that a similar state of feeling has characterized every subsequent meeting.)

We will here mention a coincident worthy of

note. Sometime previous to the meeting, our brother G. Beebe, had issued proposals to publish a periodical intitled the "Signs of the Times," and had issued his first No., but on hearing of the contemplated meeting, suspended further operations until he should see the result of the interview. Being present and having given a satisfactory explanation of a part of his Prospectus (thought exceptionable by some,) the meeting saw proper to recommend the Paper to the attention of their brethren in general, and also to choose it as the medium through which to publish their proceedings. This gave rise to the idea that the Paper originated at that meeting, and was conducted under its direction and responsibility, but this is not the fact; the Paper was then and still is an individual concern, conducted under the sole direction and responsibility of the Editor.* Yet we can but view the coincident as a providential interposition, and have no reason to regret the connexion, believing that the Paper has justified the confidence placed in it by the brethren. This circumstance contributed largely to the promotion of one prominent object of the meeting which was to ascertain as far as practicable the true state of the churches, as well as to open a medium of correspondence, between those of like precious Faith, and to afford what encouragement we could to each other under our common trials and afflictions: and we feel happy in saying that our most sanguine expectations have been more than realized in finding a much larger number scattered through the country, striving together for the Faith of the Gospel, than was anticipated. And we do believe that our meetings and the communications through the 'Signs of the Times,' have tended much, under God, to raise up the hands that hang down, and to strengthen the feeble knees. How delightful it has been to see communications from the extreme East and remote West, breathing the same sentiments, expressing the same feelings, uniting in the same song, Not unto us, not unto us, but unto thy name, give glory; for thy mercy, and for thy truth's sake. These communications have truly been like apples of gold, in pictures of silver.

But we have had the bitter herb with the lamb; for while these communications have brought to our knowledge a much larger number than was expected, they have already convinced our opponents that there is a larger number of Old Fashioned Baptists than they were willing to believe had an existence; and this seemed to urge them to increase their efforts to crush us. A new *ism* was added to the long list with which Church History has been deluged, *Black-Rock-ism*: and with this has been associated all the bad *isms* in the whole vocabulary; but while we disclaim any desire to increase their resentment and their wrath, we have not been at all disappointed; we have only met with what we expected. Here we would pause and offer a tribute of praise and thanksgiving to God for the support afforded us under our many trials. True

* See explanation on page 102.

we have to regret the failure of some who were with us in the first instance; however we will not reflect on them; but will feel thankful that the number has been so small.

To affix on us the charge of inconsistency in opposing the institutions of the day, our opponents often twit us of our Black-Rock Convention, as they are pleased to term it. But such is the radical difference between them, that no candid and honest mind would ever think of instituting a comparison. We have no constitutional formalities. No standing officers; nor memberships. No pecuniary qualification to entitle to a connexion with us, nor is there one feature of a standing organization belonging to us. Our meeting is no more than a simple meeting of brethren for the sole purpose of christian intercourse. The mutual encouragement of each other under our common trials and afflictions, without the least pretention, to concert plans to accomplish the purposes of Jehovah or effect what he has never promised—the conversion of the whole world. We rejoice to know that Jehovah, has not left the accomplishment of his purposes to the puny arm of flesh; and we are willing to leave the work of conversion to him who hath said "All that the Father giveth me, shall come unto me, and him that cometh I will in nowise cast out," fully persuaded that he will never loose one of the purchase of his precious blood.

We have intimated above that our number has been found greater than we had expected, yet comparatively we are far in the minority. Christ's flock is still a *little flock*, we are still prepared to take up the lamentation in Psa. cxx. 5, 6 and 7 "Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar! my soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." Yes brethren we are still in a militant state, engaged in a warfare from which there is no discharge till death shall bring us a release. But let us not be discouraged; the God under whom we fight is omnipotent; and is incapable of being influenced by that vanity which prompts the great of this world to glory in numbers. The scarcity of our numbers is no ground of discouragement, the friends of God and Truth have ever been in the minority. Such expressions "fear not little flock, straight is the gate and narrow is the way that leadeth unto life and few there be that find it;" abundantly sustain this position.

Not only have the true worshippers of God ever been in the minority; but have ever been the subjects of persecution; and we do not hesitate to say that all these persecutions have originated with false religionists. The first visible worshipper of God fell a victim to the malice and envy of a legalist. And wherefore slew he him? said John, speaking of Cain and Abel; because his own works were evil and his brother's were righteous. Cain was a religionist, but a legal one, his offering was presented on a legal principle; while Abel's was presented by Faith in the Lord Jesus Christ, and thus he honored God by

believing in the promised seed and by resting his whole hope of acceptance on him; and God had respect unto him and his offering, while Cain and his offering were rejected. Unable to reek his vengeance, or the real object of his enmity, he slew his innocent and unoffending brother, as the only source of gratification to that spirit of revenge, that rankled in his bosom. Here we have the origin of persecution and the root from whence it sprung, and from that day to this, the children of the bond woman have persecuted the children of the free. This war or persecution has been carried on with various success and the effects have been according to the power granted to persecutors and not according to their inclination; for had their power equalled their inclination the first visible worshipper of God would have been the last; Abel would have filled up the history of visible believers; but the Lord God reigneth, and has set bounds to the fury of the oppressor beyond which he cannot pass.

There is one important fact brought to view in the scriptures peculiarly encouraging to the persecuted followers of Christ; it is this that Christ has identified himself with them in their persecutions, and regards the blow as aimed at him. Hence when he arrested Saul of Tarsus, he said "Saul, Saul, why persecutest thou me? Not, that Saul was persecuting him personally. No he had got beyond the reach of that; he had entered into his glory, was now seated at the right hand of his majesty in the Heavens, Principally and power being made subject to him, but he here identifies himself with the church, and will resent the injuries and insults offered her by her enemies, by a final and fatal overthrowing of them; and we can but tremble for them while we write.

While prosecuting this warfare, let us guard against attempting it, at our own charges. This would be to dishonour the captain of our salvation who has made ample provision for us. Let us therefore put on the whole armour of God, that we may be able to stand in the evil day; and having done all, to stand. Having our loins girt about with Truth, and having on the breast-plate of Righteousness; and our feet shod with the preparation of the gospel of peace. Above all taking the shield of Faith wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit which is the word of God. Thus armed, one shall chase a thousand, and two shall put an army to flight. In reference to our opponents let us endeavor to discriminate between person and principle, let us cherish towards them as far as possible a spirit of compassion, not rendering evil for evil, railing for railing; but let us pray for them that despitefully intreat us, for vengeance I will repay, saith the Lord. We have in Stephen an example worthy of imitation. Whilst standing before the Sanhedrim we find him in the most pointed manner exposing their errors, but when sinking in death under their order, his

last breath was employed in gasping a prayer for them, that the sin might not be laid to their charge; but a greater than Stephen has left us the same example.

On the other hand let us guard against the improper effects of strong personal attachments; this perhaps has furnished as great a difficulty with some of us, as any thing else. Some with whom we have taken sweet counsel and for whom we had formed the strongest personal attachments, have gone over to the enemy; and how to separate from them has presented a formidable obstacle; but let us ever remember that our duty to God is paramount to all other considerations, and that no personal attachments, no earthly relations nor worldly interest should suffer us for a moment to relinquish the truth, or intimidate us in our faithful adherence to, and defence of it.

We are aware however of the difficulty of striking a medium between these two extremes, when on the one hand we see that system of truth, dearer to us than life, assailed at every point, and the visibility of the church threatened; our characters traduced, our motives impugned, it is hard to suppress these improper feelings of resentment so common to poor fallen nature. When again we are disposed to cherish those feelings of kindness and hospitality that becomes the christian, tis hard to resist, being betrayed into a spirit of unbecoming compromise. The idea of being considered churls, of a hard and unyielding spirit, is not at all agreeable to the better feeling of our nature, yet it is; far better to be called by those names than to surrender one particle of truth. In a word our path is surrounded with difficulties on either hand; and hence the necessity of looking to the wise for counsel, and to the strong for strength. Let us be found often at a throne of grace, that we may obtain mercy and find grace to help in time of need. Let us keep our eye fixed on the Captain of our salvation, and ever consider him who endured such contradiction of sinners against himself, lest we should be weary and faint in our minds.

And now dear brethren we commend you to God and the word of his grace, which is able to make you wise unto salvation, through faith that is in Christ Jesus. And though we shall never all have the pleasure of meeting each other in the flesh let us often meet at the feet of Jesus, and cherish the fond hope of meeting around his throne of glory, to unite in the Song of Moses and the Lamb, world without end.—Amen.

MINUTES.

Of the Old School Meeting held at Warren, Md. Saturday, May 19th, 1838.

The Hereinafter named brethren, (the Baltimore Association being closed) this morning united in an Old School Meeting.

Brother Thomas Barton, was requested to take the Chair, brother S. Trott to make a record of the proceedings.

The brother presiding, gave a brief statement

of the object in holding these meetings in accordance with the declarations already published, and invited brethren who were still disposed, or who have become willing, to maintain our original Old School stand, to give their names in this meeting.

Whereupon the following named brethren, gave in their names accompanied with such pertinent remarks as they felt free to make.

Elder John Miller	of Canton Church,	N. Jersey.	
do Thos. Buck	Zion	do	Va.
do Hez. West	Orwell	do	Pa.
do Theo. Harris	N. 7th st. Phila.	do	Pa.
do E. Hansbrough	Elk Run	do	Va.
do James Round	Indiantown	do	Md.
do Edw. Choat	Patapsco	do	do
do Thomas Poteet	Warren	do	do
do Wm. Wilson	Harford	do	do
do Eli Scott	Black Rock	do	do
do Tho. Barton	London Tract	do	Pa.
do G. Beebe	Alexandria	do	D. C.
do J. B. Bowen	Southampton	do	Pa.
do S. Trott	Frying-pan	do	Va.
do Wm. Marven	Winchester	do	do
Brother I. Chrisman	Zion	do	do
do Edw. Burham	Saters	do	Md.
do Edw. Norwood	Warren	do	do
do Wm. Selman	Upper Seneca	do	do
do John Davis	Harford	do	do
do Daniel Amos	do	do	do
do Alex. McIntosh	Shiloh Washington City	D. C.	do
do Jos. Perrigoy	Warren	do	Md.
do Edw. Grice	Saters	do	do
do Samuel Shaw	Black Rock	do	do

An ADDRESS, at the request of several brethren, having been prepared, by our brother Barton, and the same being on motion read, was unanimously adopted.

Having heard a letter read by our Brother Beebe, from Brother Jesse Cox, of Tennessee, in which it is represented that reports are in circulation in that section of country calculated to prejudice the minds of our brethren there; against the spirit and design of our Old School meetings. *Therefore Resolved*, That Brother Beebe be requested to forward a copy of the proceedings of this meeting, together with that of our first meeting at Black Rock, to brother Cox with a request that he circulate the same among the brethren in that country, as a candid answer to such reports.

Resolved, That a copy of our Minutes and Address be sent to the several Old School Meetings, which we may be informed of, as a token of our fellowship for them, and our disposition to maintain a correspondence with them.

Resolved, That an Old School Meeting be held with the Upper Seneca Church, during the session of the Baltimore Association, 1839, and that our distant brethren from any section of our country, who find it inconvenient to meet with us, who wish their names enrolled as maintaining the same stand, and as being one with us, be cordially invited to send on communications to brother Beebe, or some other Brother in this section of country signifying the same.

Resolved, That brother Beebe be requested to publish the Minutes and the Address of this meeting in the "Signs of the Times."

Communications.

For the Signs of the Times.

MY DEAR BROTHER BEEBE:—According to my promise to — I take up my pen to communicate through the 'Signs' my views on the parable of the 'Ten Virgins.'

And while I would not insist that such of your readers as see no beauty in them, should embrace them as theirs, I wish to enjoy and express them as my own, until further light shall shine upon me.

Knowing that some, whom I esteem better than myself, entertain different views from mine on the subject; it is not my wish to corrode their feelings, but, simply to express such ideas as I have on the subject, in answer to the request of Brother —, holding myself open to conviction, if any should think me, or my performance worth their notice.

When the Redeemer of his people, was performing the work the Father had given him to do, He taught the people much in parables; the reason of which is given in Matt. xiii. 11, &c. And to the person to whom it is given to know the mysteries of the kingdom of heaven, I think it is perfectly plain, that the figures used are varied according to the circumstances of divine government intended to be communicated. See the parable recorded in Matt. xxi. 33, &c. where it is plain that the conduct of the chief priests, pharisees, and rulers of Israel, in their departure from the worship of God, and their rejection of Christ are reproved. See also, the parable of the tares among the wheat; recorded in Matt. xiii. 25 to 30, which according to the explanation given verse 38. &c. includes the world as the field, the good seed as the children of the kingdom, the tares, the children of the wicked one; the harvest the end of the world &c. Which doubtless relates to, or embraces the general system of divine government in the administration of the grace of God in bringing forth, and separating his people from others; and gathering both Jews and Gentiles in one body in Christ Jesus.

See also the parable of the leaven hid in the meal. Matt. xiii. 33. By which I understand is represented the work of the Holy Spirit communicating the principle of divine life to the soul &c.

Thus, we find different parables communicate instructions in different forms relating to different portions of divine administration.

After so long a preamble, I come to the parable of the 'Ten Virgins,' Which reads thus, "Then shall the kingdom of heaven be likened to Ten Virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the Bridegroom cometh! Go ye out to meet him. Then all those virgins arose and trimmed their lamps."

And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not."

As was, and is, the oriental practice; the parents made the contracts of marriage for the children. So God the Father chose a bride for His Son. And according to that I suppose was an ancient custom of choosing, and notifying maidens, to wait upon the bridegroom, (whenever he was ready to go into the company of his bride;) so God organized, and notified the nation of the Hebrews; of the coming of the Messiah, as the Bridegroom of his people. And that they were the nation that He had chosen as a peculiar people to himself, furnishing them with lamps; the ceremonial law, the peculiar light of which was the signs of the divine presence that appeared between the cherubims. By which they all whether wise or foolish, on enquiry, were directed as to their duty, in such cases as they felt themselves at a loss. The five wise, and the five foolish, represented the two characters the righteous, and the wicked of that nation. The foolish took no oil; had not the grace of God in their hearts.

The wise enjoyed the love of God, saw Christ by faith as the substance of the things shadowed in the sacrifices which the law directed to be offered.

"While the bridegroom tarried they all slumbered and slept." Until Christ came, they generally dwelt together as a nation and enjoyed certain privileges in common with each other, and were in expectation of being notified of the time of his coming, by the coming of Elias before him. "At midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him." The circumstances of that nation at the coming of John the Baptist, was well represented by the figure of midnight. John was the crier sent to make ready a people prepared for the Lord. The substance of John's preaching, was a proclamation of the coming and work of Christ; and he answered to the prophetic declaration of the coming of Elias. "Then all those virgins arose and trimmed their lamps." There was evidently a great stir among the Jews attendant on the preaching of John. "And the foolish said unto the wise, give us of your oil; for our lamps are gone out."

For the holy *Shekinah* was seen no more between the cherubims; the Urims and the Thumins afforded no more instruction, as before it had done. They were enquiring concerning the great work performing by John; but were not satisfied; they being in the dark, wanted light from men, which none but God could give. And like idolaters of all ages, trusting in their idols,

or in their own works, or the exertions of others on their behalf, looked not to Christ the true light, that then was rising in the horizon. The wise then, as their brethren of the same school now, being sensible that they were incapacitated to perform a work so great as to afford them the aid they needed to prepare them for the enjoyment of the privilege of feasting in the bride-chamber with the bridegroom, said, *Not so, we have nought to spare, "but go ye rather to them that sell, and buy for yourselves."*

They went doubtless in expectation of being able to obtain a full supply, with their money, or on some conditional plan of their own suggesting. But, they returned as much in the dark as they went. For, "*while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.*" They that were prepared by the operation of the Spirit of God in their hearts; and gathered by the preaching of John, and being baptized by him; went in with Christ; into the gospel marriage, and were acknowledged by him as his bride, or the children of the bride-chamber. "*And the door was shut.*" This is evident, not only by the woes denounced by Christ against certain characters; but, from the circumstance recorded, Matt. iii. 7, 8 &c.

When he, (John) saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance &c.

In this, their (the Pharisees and Sadducees) coming to John for baptism in an unprepared state; clearly proves that they came in the dark, they had obtained no oil, notwithstanding they went to buy. They had not the love of God in their hearts; notwithstanding they had been so very religious. *And the door was shut.* They were not—they could not be admitted into the gospel feast, in the bride-chamber. They were not known as walking in the light of truth—as the worshippers of God, but as walking in the darkness of error, in idolatry, as the children of the devil.

I am, dear Brother yours,

In a precious hope of eternal life in

Jesus Christ our Lord.

HEZEKIAH WEST.

From Home, June 12th, 1838.

Crawfordsville, Montg'y. Co., Ia., May 23th, 1838.

DEAR BROTHER:—Your paper is read with a great deal of satisfaction, by the lovers of Truth, in this part of the country. and is much abused and denounced by those who are opposing the truth; yet I hope the lovers of truth, will not suffer so valuable a work to stop for want of support. The mists or fogs of the East, or modern inventions and anti-scriptural institutions of men, that have been so long disturbing the peace and happiness of the churches in the Eastern, and other parts of the United States, have lately disturbed the peace of the once happy church of the

Regular Baptists in Crawfordsville. Notwithstanding the precautions used to prevent these floods of error, we have been intruded on by a Mr. Miner who came out from the State of N. York last winter under the garb of a Regular Baptist, and through the influence of some disaffected members and others not members, of Sugar Creek church, has (with the assistance of another man by the name of Webb, who joined an excluded party from the Regular Baptist church, called Sugar Creek, in the State of Ohio, some years ago,) constituted a church in Crawfordsville calling it a Regular Baptist church; we suppose to take away the reproach.

I request you to publish in the 'Signs of the Times' any information you may be in possession of, respecting the said Mr. Miner, who he is, and what he is, he stated here that he lived near Buffalo, New York, and that he came to this country with a view to settle in this country, stating that there had been frequent solicitations by letter from La Fayette, Tippacanoe Co., Ia., for the board of missions to send them a preacher, though he says he did not come under the authority of any board of missions, yet those that we are acquainted with, who are friendly to the mission plans and other modern institutions, called benevolent, are highly pleased with him; one reason why I am thus particular, is, that Mr. Miner when he came here used no effort to become acquainted with the church here, but through the influence of those friendly to him, was admitted into our meeting house without the consent of the church; neither did he consult the church or members on the subject of constituting the church, above named. I believe there are many now traveling under the name of Regular Baptist Preachers, who have erred as Hymeneus and Philetus did, and have overthrown the faith of some; but nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are his.

I subscribe myself, your unworthy Brother,
in Gospel Bonds,
JOHN LEE.

Westville Champaign Co., Ohio, June 11th, 1838.

DEAR BROTHER BEEBE:—I am pained to see anything of a discordant nature, among those who are called "Old School," and which, I believe only proceeds from a want of understanding things as they should; there appears to be some discord as regards Brother Trott's "views of Justification;" I think it would be well for these brethren in "Ohio and Kentucky," to weigh the matter well, before they find fault, I will just say here: that I had some objections to his views (as I thought,) but after understanding the matter I immediately relinquished my objections, and am now well pleased with his views, for most assuredly, any other position is repugnant to the Gospel of Christ; so that I find my ignorance led me astray and not "Brother Trott's views" but I believe some as well as myself, are so much afraid of arminianism; that we are hardly content to be consistent Predestinarians: and some are so frightened at the words "Missionary" and "Money" that they never pretend to mitigate the necessities of the poor saints; or give to the true ministers of Christ the least aid. The whole truth is, they love money too well themselves, while their conduct has driven many weak Baptists to the side of the New School. What a shame!

Yours as ever,

JOHN TAYLOR

EDITORIAL.

Alexandria, D. C., June 29, 1838.

OLD SCHOOL MEETING.—We have the pleasure to lay before our readers the Minutes and Address of the Old School Meeting, held on Saturday the 19th, ult., at Warren, Baltimore Co. Md. This Meeting was held according to previous notice, published in the "Signs of the Times," at the close of the Baltimore Association, and was well attended. The season was truly pleasant, and the devotion and the deliberations of the saints was conducted with that harmony, edification and sweet fellowship only known to Old School Baptists. The Address is commenced on the first page of this number.

OUR VISIT TO THE NORTH.—We returned home from our journey on Thursday the 21st, inst., after an absence of five weeks and two days. Having drawn largely on the patience of our subscribers, who, in consequence of our absence, have been subjected to some little inconvenience, we feel disposed to make the best amends in our power, by laying before them a brief account of our adventures.

On the evening of the 16th of May, we attended a meeting with the Ebenezer Church of Baltimore. This little Branch of Zion, after breasting the storm of a tedious wintry season, in which they have had to encounter, not only the wrath of the *New School Baptists*, by whom they were deprived of their former place of worship, and the far less malignant persecution of infidels and avowed arminians; but also have been compelled from a sense of duty to God, to his cause, and to their late pastor, to dismiss our dear Brother E. J. Reis, from his pastoral office among them, that he might go to be more extensively useful in the ministry at the *far west*. Yet notwithstanding all their trials, it has pleased their Heavenly Father to revive his work among them and *In wrath, he has remembered mercy*, Hab. iii. 2. The awful corruption of the New School churches in the vicinity of Baltimore, led on by men who are doomed to wax worse and worse, deceiving and being deceived, has been overruled for the special good of the few captive sons of Zion which were prisoners among them: for the Captain of the Lord's Host has led them forth, with a strong hand, and caused some of them to return and come with 'Singing to Zion, with joy upon their heads. Through evil and through good report, this little remnant of God's RESERVED ones in Baltimore, have not sold their birth right for pottage nor ceased to hold fast the form of sound words; we hope and would desire to pray the Lord of the harvest, may soon send them a faithful and sound preacher of the gospel of Christ, as we are persuaded this church can consent to receive and acknowledge no other.

Next day, May 17th, we reached Baltimore Association, then in session with the O. School church at Warren. This meeting was well at-

tended by Ministers and brethren from various parts of the United States. The Circular and Corresponding Letters of this Association will be found in the latter part of this paper. On Monday and Tuesday following we met with a company of the Old School Brethren at Black Rock and enjoyed another of those heavenly seasons which make the saints glad. Passing thence northward, meetings for preaching were held with both branches of the Old Harford Church, and on Saturday May 26th, we arrived at Rock Spring at the opening of Delaware Association, where every thing went on *decently and in order*, we could not discover the least jar or discordant note throughout this happy interview. This meeting closed on Monday 28th, ult. after singing that very appropriate Hymn.

"From whence doeth this union arise?" &c.

This was, in truth, a season long to be remembered.

On Monday night 28th, we had a very comfortable meeting with the Old School Church at Mount Hope, Chester Co., Pa. On Wednesday night, and Thursday, same week, we attended a meeting with the church at Southampton, Pa., in company with brethren, Scott, Roberson, West and bro. Bowen, the Pastor of that church. On Friday June 1st, we reached Kingwood church, Hunterdon Co., N. Jersey, at the commencement of the Delaware River Association. Here also we had an agreeable season, somethings however not quite so pleasant; but the Association are (generally speaking) in a healthy and prosperous condition, and have many adversaries. We regret to say the number of corresponding Messengers at this meeting were comparatively but small. We hope another year will *tell better* for brethren South and North. After attending an evening meeting at Baptist town, we proceeded on Monday in company with brethren West and Scott, and reached the house of our old friend Col. Wm. Patterson, at Suckasunny Plains, N. J. and next day attended a meeting with Hardeston church. Wednesday 6th inst., we reached the house of Elder G. Conklin, Slate Hill, N. Y. and the day following the end of our journey, our old residence New Vernon, Orange Co., N. Y. The New Vernon church has had no Pastor settled among them since we left them. They have also been called to experience some of the buffetings of Satan. We will not attempt a description of our feelings, at meeting with this dear people, for language would utterly fail; an immense concourse of people assembled at their house of worship on Sunday the 10th. The ordinance of Baptism was administered on the morning of that day to two disciples, whom the Lord had prepared by the quickening operation of his Holy Spirit, to follow their Glorious Leader into his liqued grave, on profession of their faith. May the Lord supply this church with a Pastor, a man after his own heart, one who shall *feed the flock of God, which he has purchased with his own blood*. Taking leave of our old neighborhood and the church, we set out on our homeward course,

on Tuesday the 12th, and on Wednesday and Thursday the 13th and 14th, we attended the Warwick Association at Hardeston, N. J. This Association was attended by about seventeen ordained preachers, mostly thorough going Old School, beside a small squad of some half dozen New School *foxes* who had neither part nor lot with Old School Baptists; for the Warwick Association will *give place to them, by subjection, not for an hour*. At this place we enjoyed another most delightful opportunity.

On Sunday the 17th, we attended the Old School meeting at the Salem church, of King st. New York City, in company with Brethren G. Conklin and Tho. Barton; this was also a season of refreshing from the presence of the Lord. Leaving the great City on Monday in the public conveyance, we joined our Brother Scott in the evening at the house of Elder J. J. Peckworth, Wilmington, Del., and proceeded same evening to Welch Tract, and from thence, through Harford, arrived at Baltimore in time to preach for the Ebenezer church on their Wednesday night appointment, and on Thursday the 21st, we reached home, and through the abounding goodness of our gracious Lord and Master, we found all well.

Thus we have recorded a brief history of a very pleasant journey of more than 600 miles travel, in which we have had the pleasure of attending four decidedly Old School Associations, and found them abounding in every good work, and should our Lord demand of us, as he did of his ancient disciples. Lacked ye any thing? To the praise of his great name, (and not to any mission board) we should be constrained to adopt the disciple's answer: and confess that we lacked nothing—we were full, yea, we abounded, for Lo! He was with us!

The aggregate distance traveled by the ministers who attended these several meetings, would amount probably to no less than 15 or 20, 000 miles, and yet these *antieffort* creatures, as they are frequently called, could trust in their Blessed Lord for a support without calling on any humanly devised institution to endorse His promise. Nor is this, by any means an extraordinary instance, of the travels of the Old School, for notwithstanding all the base calumny and reproach heaped on them by the new school, we assert without the fear of successful contradiction, that excepting the zeal of New-School agents, for the purpose of begging funds &c. the Old School Preachers, are in labors and in the preaching of the gospel of Christ, far more abundant, than those who boast so much of their efforts to save the heathen and convert the world.

By way of illustration, read the following from brother H. West.

In the year of our Lord 1837, I travelled 3,945 miles, preached 264 times, heard 30 sermons and attended 13 other meetings. H. WEST.

On the 16th of January 1838, I began to read my Bible through by course; and besides reading 3 religious Periodicals regularly as they came, and one vol. of 300 pages, besides occasional reading; together with travelling 653 miles, preaching 62 sermons, attending several other meetings, and writing several letters, I finished reading my bible through on the 25th of March, 1838. It being 2 months and 9 days. H. W.

EXPLANATION.—In the Address of the Old School Meeting. Our brethren have corrected a mistake, in regard to the "Signs of the Times" being the property, or under the control of the meeting. The probable course however, of the mistake, we apprehend, was the statement in our prospectus, and also in the caption of the earliest volumes, that the Signs, would be published by an Association of brethren.

This Association, had no reference to the Old School or any other meeting, but simply to an arrangement, in which several brethren as individuals assisted the editor in commencing the work and kindly pledged themselves to aid in bearing such losses as he might sustain if the undertaking should fail. This arrangement was made before the Old School meeting at Black-Rock was heard of by the editor.

✠ The communication of Brother Jesse Cox, will receive attention in our next number.

APPOINTMENTS.

An Old Fashion Baptist meeting will be held, if the Lord will, on the Fifth Sunday in July, and the Saturday preceding, with the church at Goardvine, Culpeper Co. Va.

APPOINTMENT FOR PREACHING.—Expecting if the Lord permits, to attend the Meeting at Goardvine; we propose to hold a meeting on our way at the house of Brother P. Klipstine, at New Baltimore, Fauquier Co., (Va.) on Friday, July 27th, at 10 o'clock, A. M. As we expect Brethren Trott and Conklin, and perhaps some other Brethren to accompany us, some one may be expected to preach.

CORRESPONDING MEETING.

We copy the following appointment of the next Corresponding meeting, from the Minutes of the meeting held with Bethlehem Church, last year, viz:

"The Chappawamsic Church, having invited the next Corresponding meeting to be held with them; agreed to appoint such meeting, God willing, to be held with that church, (upper edge of Stafford Co.—7 miles from Dumfries,) to commence, Thursday before the 2nd Lord's-day in Aug., 1838 to continue on Lord's-day. We unite with the church in inviting all old school churches, meetings, and associations, to correspond with that meeting by letter, or messengers, or both, and old school brethren, those who are such in principle and practice, to attend it. This invitation is not limited to any section of our country."

The next meeting of the Old Kettocton Association, will be held, God willing, with the church, called Mill-creek, Berkley Co. Va. commencing on the Thursday preceding the Third Sunday in August, next, unto which our Old School Brethren in general are affectionately invited—Those who attend the corresponding Meeting at Chappawamsic, will be in time to reach the Kettocton Association and on their way thither, will have an opportunity of visiting a goodly number of Old School Churches.

TO CORRESPONDENTS.—On our return from our visit to the North, we found an unusual quantity of communications for this paper; we must beg the indulgence of our Correspondents, while we assure them they shall receive due attention as soon as possible.

Circular Letter.

The Baltimore Baptist Association, convened at the Meeting House of the Warren Church on the 17th, 18th and 19th, days of May, 1838. To the several Churches of which she is composed, sendeth love in the Lord.

DEAR BRETHREN:—In accordance with a long established custom of Addressing to you our annual epistle on some profitable subject, permit us to call your attention, at this time, to the ONENESS of the church of Christ, in experience, doctrine and practice. "My dove, my undefiled is but one, she is the only one of her mother." Cant. vi. 9. "There is neither Greek nor Jew, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. iii. 11. And the church is his body. Eph. i. 23, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." 1 Cor. xii. 12. By the above simile, the Apostle shows the union which exists among the saints, and their mutual participation in the various gifts of the Holy Spirit. "For by one Spirit are all baptized into one body. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body?—But now hath God set the members every one of them in the body as it hath pleased him.—That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." See 1 Cor. xii. 13, 14, 15—18—25 and 26. As it is in our natural body, so it should be in the mystical body of Christ, when any one member is afflicted, all the other members should be afflicted with it, condole, sympathize and assist; remembering them that are in bonds as bound with them; or should any one be honored with great gifts and superior light and understanding in divine things, the others should not envy him; but rather rejoice and bless the Lord for the gifts bestowed, seeing they are for the mutual good, edification and profit of the one body. The saints above, the saints below, the saints of every age, make but this one body. The general assembly and church of the First Born, whose names are written in Heaven. The identity, or oneness of true believers should excite them to endeavor to keep the unity of the Spirit in the bonds of peace. Christ is the only Head, King and Legislator of & for his church which is his body, and the fullness of him that filleth all in all. His members have an eternal union with him their Head, which can never be dissolved by all the joint powers of wicked men and devils. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 38—39.

All their names were written in the Lamb's book of life, before the foundation of the world, and they were chosen in Christ, that they should be holy and without blame before him in love. Eph. i. 4. We cannot believe there ever was, or will be a time when they were not viewed by the Father complete in the Beloved. They were preserved in Christ Jesus, as saith Jude,

and the prophet Isaiah assures us they were loved with an everlasting love, and saved with an everlasting salvation. They were pronounced complete long before the personal coming of Christ in the flesh; "Thou art all fair, my love; there is no spot in thee." Cant. iv. 7. There is one body and one Spirit, saith the Apostle; one Spirit that quickens all the members of Christ, for when they are viewed, or view themselves, in their relation to the first Adam; and in the light of God's holy law, they stand condemned, and utterly lost; dead in trespasses and sins, and entirely helpless in the business of their own salvation, and this, they are brought to see by the quickening power and grace of the Holy Spirit. They are enabled to see that the law is spiritual and that it requireth truth in the inward parts, that it condemns for a single imperfect thought as well as imperfect action. I had not known sin, saith the Apostle, except the law had said 'Thou shalt not covet,' and hence they are brought to know that, by the deeds of the law, no flesh can be justified—that the law is an administration of death, written and engraven on tables of stone—that it was never given to give life, as the Apostle assures us, "If a law had been given, that could have given life, verily, righteousness should have been by the law." Thus the child of God, by the law, becomes dead to the law—gives up all hope and expectation of obtaining salvation, in whole, or in part, on the ground of his obedience. This quickening and enlightening work of the Spirit is indispensably necessary to prepare the soul for a manifestation of that salvation which God has from the ancients of eternity provided for his dear people, in Christ, and which he, by his Holy Spirit, reveals to them in time. The quickened soul is drawn to Christ, and led to receive and embrace him as a suitable and complete Saviour, as his wisdom, righteousness, sanctification and redemption, and to rejoice in Christ without any confidence in the flesh. All his glorying, and boasting is in the Lord, for he knows, there is salvation no where else—that the blood of Christ cleanseth from all sin, whenever it is applied, to all the members of Christ's mystical body. The people of God know that his righteousness justifieth, from all things from which they could not be justified by the law of Moses. Christ is precious to them in all his offices, as a Prophet, to teach them, as a Priest to atone for them, and as a King to reign over them, also in the relation he stands to them, as their Head and Husband, their Elder Brother, Kinsman, &c.

Hence then among the people of God, we see there is a oneness, they are one in their affections, their exercise and their views, in their ends; they are all called in one hope of their calling, which is the glory hoped for, which is laid up in heaven and will be enjoyed there. There are no degrees in it; it will be equally possessed by them all: for they are all loved with the same love, chosen in the same head, secured in the same covenant and bought with the same price, even the precious blood of Christ; yea, they are justified by the same righteousness, and being equally the sons of God, they are heirs of the same inheritance in glory; they are all made Kings and Priests unto God, and yet there is but one crown, one kingdom and one inheritance for all the members of Christ; therefore they should be heartily united together, while here on earth, inasmuch as they are to be partners together in glory to all eternity.

The Apostle adds, "There is one faith," i. e. But one true grace of faith, and although abiding in many subjects, and in degrees, and acts, various; yet, as to its nature it is "like precious faith," in all, and has the same author, object, and finisher, even Jesus Christ, and has eternal salvation equally connected with it, and consequent upon it, in all the saints. As the grace of

faith is one, so also is the doctrine of faith; the gospel is so called, because it consists of things to be believed and is emphatically the "Faith once delivered to the saints" and the same which we are commanded to contend earnestly for. It is called *one faith*, because it is all of a piece; there is a consistency in it. We may begin with the doctrine of eternal election, "According as he hath chosen us in him, before the foundation of the world; that we should be holy, and without blame before him in love." Many professors of religion seem very hostile to this doctrine; they appear to think that if this doctrine be true, many will be eternally lost in consequence of it; but this is a very erroneous view of the subject, election is not the cause of any being lost, but of a great multitude that no man can number, being saved with an everlasting salvation. If this doctrine be not true, none can be saved; if there were none chosen in Christ before the world began, then all are lost; for salvation depends on eternal union with Christ. His people being in him, when he suffered and died for them, and when he arose again as their Head and representative, he brought life and immortality to light for them. The Apostle goes on to tell us, that those who were thus chosen in Christ, were predestinated to the adoption of children, and are eventually called with an holy calling, not according to their works; but according to his own purpose and grace which was given them in Christ Jesus, before the world began. God makes these subjects of his eternal choice and grace, willing in the day of his power, and he reconciles them to himself, to his plan of salvation and to the doctrine by which it is exhibited. All such as are thus made willing, are justified, that is, manifestly from all their sins, and whom he justifies, he will, most assuredly glorify.

Now this kind of faith and knowledge, will lead to correct practice; a good cause will produce a correspondent effect. Such as receive these truths in the love of them, will be very far from approbating or fellowshiping, and still farther from inventing any plan or plans, to help the Lord save sinners. Neither can they bear to hear the salvation of sinners, in whole, or in part, ascribed to any thing short of Christ; for there is no other name given under heaven, or among men whereby we must be saved. They are taught of God to know the truth, and the truth has made them free from Arminianism and Anti-nomianism and all the doctrines and commandments of men.

Finally Brethren, we exhort you to stand fast in the liberty wherewith Christ has made you free, and be not entangled with any of the yokes of the day. Strive together, as the body of Christ, for the faith of the gospel and endeavor to keep the unity of the spirit in the bonds of peace. Pray for the peace of Jerusalem. Be diligent to make your calling and election sure; and by well doing put to silence the ignorance of foolish men.

May the Grace of our Lord Jesus Christ, the Love of God, and the fellowship of the Holy Spirit be and remain with all the Body of Christ. Amen.

EDWARD CHOAT, Moderator.

GILBERT BEEBE, Clerk.

Corresponding Letter.

The Baltimore Particular Baptist Association, holding and maintaining the divine Sovereignty of God in all his acts of mercy and grace towards fallen and sinful man, which are so amply laid open in the Scriptures of the Old and New Testaments together with the Primitive order of the Church of Jesus Christ, as instituted by Christ, and recorded by his apostles for our example.

To all Associations, holding the same particular and discriminating doctrine of grace, and walking in the same apostolic order, we hereby send Christian salutation; especially to those with whom we correspond.

DEAR BRETHREN: Through the riches of infinite mercy and grace we have been indulged with, another interview with each other in the flesh, and permitted, we trust, to enjoy the presence of the Lord of hosts in our assembly, or associate capacity. The tone of your letters, and the presence of your messengers have contributed much to our comfort and edification, they having come to us richly laden with the comforts of the gospel of Jesus, and freely dispensed to our souls the inestimable doctrine of the free, sovereign and electing grace of our covenant-keeping, omnipotent and unchanging God. They have also strengthened our hearts, by the testimony they bear, of the same operating influences of the Holy Spirit, of which, we trust, we have been made partakers; it is to us "like good news from a far country, and as the cold of snow in time of harvest; so is a faithful messenger, to them that send him." Proverbs xxv. 13. So have they been to us; for by their appearing among us, we perceive that, although variously, and widely separated, they have drank of the same Spirit, and with us acknowledge "One Lord, One Faith and One Baptism, One God and Father of All, who is above All, and through All and in you, All." Eph. iv. 4 5.

By an interchange of sentiments with them, we perceive that we have not been alone in beholding the rapid strides of Anti-christ among the Churches professing our faith; they like us, have beheld it with bleeding hearts; they have seen its awful and sickening tendency and its direful effects on the peace of the children of God; like us, they have trembled for the peace of the true Israel of God, when a sifting time should come. This time has now arrived, the work has already commenced, and although painful, in many instances, in its wholesome operations, we are firmly convinced that it will ultimately redound to the glory of God, and the welfare of the true Church of Christ, for by it, many of the Churches will be divested of many, if not all, those innovations with which they have been burdened during this latter reign of Anti-christ. We allude to the many *new fangled* institutions known at his time, by the false appellation, "Benevolent Institutions;" which have, by unperceived, yet rapid strides, been introduced into our churches, and have grown strong among us, trampling down our liberties, and binding such burdens upon us, as neither we nor our fathers were able to bear. We have borne with them, until we could stand it no longer; and as we can find no warrant for them, in Holy Writ, we have felt it our imperative duty to discard them, as inventions of men, and improper appendages to the church of Christ which is exclusively built up a spiritual body, composed of lively stones, and built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ, 1 Peter ii. 4 and 5. And we rejoice to say, that it has had a happy tendency, in the peace of our Association.

Brotherly love and unity of spirit, has marked our intercourse with the brethren. We solicit a continuance of friendly correspondence, and of the visits of the same messengers of love from you.

Our next Association will be held, if the Lord will, with the Upper Seneca Church, Montgomery Co. Md. commencing on Thursday preceding the Third Sunday in May 1839.

EDWARD CHOAT, Moderator.
GILBERT BEEBE, Clerk.

OBITUARY.

BROTHER BEEBE:—I take my pen to inform you, and through the Signs, the brethren of the Old School Baptist, that our beloved Brother, and true Yoke fellow, Elder Thomas T. Robinson has laid off his earthly house, and gone home to rest from his labours where his works will follow him.

His happy Spirit was released from a suffering body, on the 27th of May at 2 o'clock in the Morning, the Memorable day that witnessed our Glorious Redeemer's triumph over the Grave; he had for a considerable while been labouring under a gradual waisting consumption, but he continued preaching in season and out of season, until the strength of his body was exhausted; his mind in his last sickness was calm and serene, he was often heard to say while the messenger seem'd to tarry "Come Lord Jesus, come quickly."

How mysterious are the ways of the Lord. This Servant of his, eminently useful, deservedly beloved, thus called away in the prime of life, from the care of a beloved flock of the great Shepherd, from an affectionate, but now sorrowful companion, and from five interesting children. The Lord reigns let the earth rejoice.

His chief happiness consisted in proclaiming the unsearchable riches of Christ, of his sentiments, yet can form a correct opinion, from an extract I shall make from a letter wrote me about a year ago, soon after he was raised from a bad spell of sickness referring to an affliction in my family, he writes, 'I long to know, that ye are comforted of God, with the same comfort where-with my soul has been sustained and comforted of him. Nothing befalls us without his direction, nothing without some special design to accomplish by our afflictions, some good, greater than our trials. Love and mercy is written on all our Crosses; his promises will never fail us, made in infinite love, they are executed with precision and faithfulness.' Therefore will I gladly rejoice in my infirmities."

Speaking of a gloomy state his mind was in, at a time of extreme sickness, he says, Although my body suffer'd much, yet nothing to the sufferings of my soul, for it had to wade thro' deep waters; death appeared truly the king of terrors, I could not think of it, but with horror, the Sun was concealed by a dense cloud, the promises how good soever, did not reach my case, yet my hope was in God. But in my last sickness (one year ago,) which was more severe, and more protracted, and from which I had no expectation of recovery, my soul was happy in the God of my salvation! Never did the doctrine of God's sovereign, distinguishing grace, in election, redemption, regeneration, adoption, &c., appear to me so timely to meet my poor helpless sinful case. I could rejoice that grace reigned without a condition, except the life and blood of the Son of God. Through this fountain of eternal love and mercy, I anticipated soon mingling with those worthies who had gone before; who had washed their robes and made them white in the blood of the Lamb.

Thus fell asleep our beloved Robinson, in the exercise of the faith herein stated, being about 43 years old.

Brethren let us watch and be sober, gird on the whole armour of God, that we may fight the good fight, that we may finish the course with joy, and expect the crown the righteous Judge has promised to them that love him.

From you unworthy companion in the tribulation of the kingdom of our Blessed Master.

JAMES B. BOWEN.

Southampton, Pa., June 6th, 1838.

Died.—On Wednesday morning, 6th inst., ALEXANDER SIMMS, eldest son of Joseph and Jane Hughes of Baltimore, aged 9 years and 8 months, an illness of 24 hours duration, occasioned by a fall, was the messenger to summon him to rest.—He rests in peace.

Communicated.

Died at Neversink, Sullivan Co. N. Y. Mrs. SARAH, consort of Abijah Brundage, and daughter of William Linn Sen. of Minisink Orange Co., N. Y. She was united by marriage to Brother Brundage in the year 1815 after which she lived in Minisink five years then

moved to Wallkill, and about the year 1816 she was received, by Baptism, on profession of faith, into the Old School Baptist Church, at Brookfield Orange Co., N. Y. then under the pastoral care of Elder Henry Ball—She removed about the year 1823 to Neversink, and being dismissed by letter from the Brookfield Church, was received in the Old School Baptist church at Liberty, Sullivan Co., N. Y. under the pastoral care of Elder Philip C. Broom, who preaches, as we believe, the truth as it is in Jesus; giving no heed to fables, or to the inventions of men.

Sister Brundage continued to hear and love the truth, until she departed hence. Her constitution was but delicate, but her mind was sound and vigorous. She was sound in the faith of the gospel. She was taken with a severe cold which was followed by quick consumption and terminated in death.

Her bereaved partner, enjoys the strongest assurance that she has gone home to enjoy the uninterrupted presence of her adorable Saviour, and the society of the spirits of the Just, made perfect. She retained her mental faculties until the last. She has left an interesting family, her husband, seven sons and two daughters, to mourn her absence; her family were all present to witness her departure to the world of spirits. She fell asleep on the 21st of October, 1837, aged 52 years, 1 month and 1 day.

Receipts.

Maryland.—Elder Wm. Wilson, \$1 00; Mrs. C. Talbot, 1 00; Elder Eli Scott, 5 00; Mrs. Gill, 1 00; Mrs. Nelms, 1 00.

Pennsylvania.—Eld. T. Barton, \$15 00; Eld. Hez. West, 30 00; David Jenkins, 1 00; Eld. T. Harris for W. H. Crawford, 1 00; Alex. Dolph, 3 00; James Jenkins, 1 00; James Hanna, 1 00.

Ohio.—Elder Daniel L. Roberson, \$13 00; Nath. Hart, per. Hon. P. G. Goode, 5 00; Elder Eli Ashbrook, 5 00.

Indiana.—B. Jacobs, 5 00; Elder John Lee, 10 00; Elder P. Sulzmon, 10 00; John Hargrove 5 00;

Georgia.—James L. Mitchell, 5 00;

Virginia.—Elder Thomas Buck, 2 00; John Glasscock, 1 00; William Ferguson, 1 00; William C. Boggs, 3 00; M. P. Lee, Esq. 1 50;

Delaware.—Dea. J. Bee, \$1 00; Adam Dady, for Vol. 7, 1 00; Eld. Wm. K. Roberson, 7 00;

New Jersey.—Jona. Rittenhouse, \$1 00; Jacob Drake, 1 00; Eld. John Miller, 5 00; Eld. J. Boggs, 1 00; John Ent, 1 00; J. B. Rittenhouse, 1 00; Mrs. Phebe Johnson, 1 00; Jonas Lake, 1 00; Adam Williamson, 1 00; Samuel Dalrympel, 1 00; Joseph Halcomb, 1 00; John Wearts, 1 00; Josiah Cook, 1 00; Joseph Moore, 1 00; B. Bodine, 1 00; B. Swallow, 1 00; Dea. G. Doland, 10 00; Peter Hoyt Jun. 3 00; Asa Elston, 10 00; Joel Abers, 2 00; Dea. M. Northrop, 1 00;

New York.—Eld. Gabriel Conklin, 10 00; Clement West, 3 00; Ichabod Williams, 1 00; Col. T. Godfrey, 3 00; Eld. A. Harding, 1 00; Daniel Godfrey, Jr. 1 00; Jesse Squires, 1 00; John Harding, 1 00; Robt. Comfort, 1 00; A. Ivory, 1 00; Mrs. M. Wheat, 1 00; Geo. F. Seybolt, 1 00; Dea. Chs. Harding, 1 00; Mrs. A. Bailey, 1 00; Charles Wheat, 1 00; John McEwen, 2 00; Dea. M. L. Corwin, 1 00; David Hulse, 1 00; Moses Slawson, 2 00; Dea. S. D. Horton, 1 25; Hiram Horton, 1 00; B. Carpenter, 1 00; A. Edmunds, to end of 6th Vol. 2 00; Col. S. Clark, 1 00; James Finch Esq. 1 00; E. Hawkins, 1 00; E. S. Cadwell, 1 00; H. P. Roberts, 1 00; John Hoyt, 2 00; Micha Horton, 1 00; Dea. Elhu Carey, for Vol. 7, 1 00; Dea. Wm. Murray, 6 00; Miss Ann Durham, 1 00; Reuben Dunn, 1 00; Mr. Terry, 1 00; Titus Bishop, for Elizabeth Carpenter, J. Shadbolt, and M. Culver 3 00; L. L. Vail Esq. 10 00; Thomas O'Brien, in advance to Vol. 10, No. 26, 5 00; Mrs. Ann Norton, 1 00; D. V. Owen, 5 00;

Kentucky.—Amos Cast, 5 00;

Total, \$259 75.

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Portrait.

Brother Beebe.—The following lines are at your disposal, they grew out of the pharisaical proceedings of the new school ministers at a protracted meeting held at Kings-Creek meeting house in Champaign County Ohio.

Yours as ever,
J. TAYLOR.

Behold the boasting pharisee,
How proud he struts about,
And thinks there's none so wise as he,
He never has a doubt.

We hear him boasting of his deeds,
How many and how kind:
Poor soul, he knows not what he needs,
How can he, when he's blind?

Not only blind but dead in sin,
Of light has not one spark,
And sure unless he's born again;
Must travel in the dark.

Yes, while thus dead he loves the dark,
He asks for nothing more:
And onward sails in his own bark,
Onward, to Canaan's Shore.

To Canaan's Shore, he thinks he sails,
But 'tis a sad mistake:
He only gets within the pales,
Perhaps of church and state.

Of charity he boasts great Store,
And speaks great swelling words,
He passeth by the humble poor,
And greeteth "would be Lord's."

O! charity, is this thy name:
And occupation too?
O! art thou only seeking fame,
And wealth, and pomp, and show?—

Or art thou misapplied by men,
Who occupy the "desks,"
And through thy name devise a scheme:
To fill their—MONEY CHESTS?

My name is CHARITY indeed,
And by it I am known
To all poor souls who see their need,
And to but, such alone.

But this my name some misapplies,
And use it as *Great Cloaks*:
To cover O'er their pupil lies,
While feeding of their Goats.

My name these "*hunters*" take by stealth,
My nature mimic too!
On purposely to hoard up wealth,
As through this world they go.

This world is fill'd with just such men,
As the Egyptian King!
Who knew as much of love as them:
And they, as much as him.

Sad situation this indeed,
For any to be in:
Lord when shall these men see their need:
And freedom ask from sin.

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WILL be neatly executed at the Office of the "Signs of the Times," on the most reasonable terms, and at the shortest notice.

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List of Agents.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

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LOUISIANA.—H. Moore, J. Mason.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, JULY 13, 1838.

NO. 14.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

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Communications.

For the Signs of the Times.

"And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?"

(JUSTIFICATION.)

DEAR BROTHER BEEBE:—As a member of the same family with you, and those of like precious faith with us, I feel interested and concerned upon every subject relating to our common salvation; and especially when the discussion, through the Signs, of any such subject, is likely to mar our peace, and bring confusion and division in our ranks—the very thing which the enemy is working to accomplish.

That the doctrine of Justification has been introduced for discussion through the Signs of the Times is not to be regretted; but it is to be regretted, that the examination of that important doctrine, has not been conducted more in accordance with the scriptures and the spirit of the gospel.

Let no one imagine that I am about to enter the arena in defence of the 'thoughts' of any man: my motto is at the head of this article, which will lead me to address a few words to the brethren who have contributed to the Signs upon this subject; and when done, the whole will be at your disposal, either to *print or lay upon the table*.

I am aware, Brother Beebe, that the post in which you serve, in conducting the Signs of the Times, is somewhat critical, or as you express it, "In the gap between numerous correspondents, who will sometimes differ in Judgement &c., and, for one, I am ready, as I always have been, to concede to you the right to do what is embraced in the very meaning of the term "Editor," namely, "To revise or prepare any work for publication." And if in this revising and preparing, any of my work as a correspondent, should be left out, I have no right to complain, if it is for the good of the whole and our common cause; unless such work is in defence of some sentiment which I may have advanced through the same channel, or in self defence against any personal attack made against me through that

medium; in such cases I should claim it as a right to be heard. This however is my opinion at the present. But whether as editor, or correspondents, I trust we are all engaged in the cause of God and truth, and therefore it becomes us to *Hold fast the form of sound words; to consent unto wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; but foolish and unlearned questions avoid; knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.*

And now my brother, in what I have to say to the brethren who have recently written in the Signs, relating to the doctrine of Justification. I wish to begin at the fountain head with brother Beebe himself, and pass to brother Trott, and so on to those brethren who are alarmed at the difference of sentiment among our brethren upon this subject, and on account of which, have signified their intention to discontinue the Signs. &c.

It has been but a few days since I reached home from my western tour, and my design was after a short respiration, to write out a few sketches of my travels among the brethren, and send on as promised in a former communication, for publication in the Signs; but before a leisure time occurred for this, I received the 11th No. of the Signs, and the aspect of affairs among us as seen in that No. has induced me first to send you this communication.

On reading brother Trott's letter under the editorial head, and your remarks subjoined, I felt that, if I had been in your Office before those articles were taken up in type, and published as they now stand, I would have moved an *expunging resolution*, against much of what you wrote, and some little of brother Trott's piece, and which I think, brother Beebe, upon mature reflection, would have seconded. In the tone of your remarks throughout, there is in my Judgement, too much vehemency manifested—much more than was necessary under the circumstances:—besides two paragraphs especially are exceptionable.

In the 3rd column commencing, "If any of our brethren can show by the scriptures of truth that brother Trott is unworthy of a place in our paper, he shall be excluded &c." And ending, "If the notion, or tradition, which contradicts the doctrine of the New Testament, has become so sacred that the subject must not be discussed in the Signs, with impunity, it is high time to look out for one of a more pliable temperament, than that of a consistent Old School Baptist, to conduct this paper."

Now brother Beebe, I can but think that if you could have seen these paragraphs in print, and imagined that they were before the public, you never would have sent them out.

Who has intimated that brother Trott is unworthy of a place in the Signs? No one. Who has called upon brother Beebe to surrender his "independence as an Editor," and "submit to their dogmatizing and arbitrary dictation?" None I presume. May not those brethren adopt brother Beebe's language, and ask, Has brother Trott's *notion, or thoughts become too sacred* to be meddled with, or called in question? Methinks, to this interrogatory, brother Beebe would unhesitatingly answer, No.

I cannot believe that any of your correspondents would maintain that any "notion, or tradition," whatever, "which contradicts the doctrine of the New Testament, has become too sacred to be discussed in the Signs," or any where else; but this representation of the doctrine in question, is taking for granted what, in the estimation of these brethren, remains to be proved. And it would be a Herculean task, to lead all the saints to believe that the doctrine of Justification has never been properly understood, since the Apostolic age, until now.

I am inclined to think that brother Beebe will agree with me, that there is much allowance to be made in the case of those brethren who manifest so much concern upon the subject of brother Trott's "Thoughts on Justification," even to admit that they are true, from the following considerations:—

We are as a people just returning from the field of battle, where we have had a long and sore conflict with those of our own name, upon the subject, mainly, of the introduction among us of new things, and in many cases, this warfare is still going on; we need not therefore, marvel that when any new view or thing, is introduced, whether relating to doctrine or practice, if the brethren should make war with it. He that brings into existence, or fathers any little founding at the present day, among Old School Baptists, must be prepared to show that it is a legitimate offspring, of heavenly birth, or it will not be admitted into society. I am glad to see this; I am pleased that brethren seem to be on the look out.

But there is another light in which the conduct of these brethren must be viewed: The Antichristian, or new school party, from whom they have but recently separated, have been constantly predicting that, as soon as we are done fighting them, we will turn in upon each other—war is our element! We must be fighting and creating division, and when the division is over

among them, we will divide among ourselves! Now brother Beebe, should it be a matter of surprise, when any subject is introduced into the Signs, upon which there is at once discovered division of sentiment, especially such an important point as Justification, that our brethren, just out of one war and division, should become alarmed, and feel like withdrawing from the contest? I think not.

In reference to brother Trott's communication, I will point out some few sentences which I think, could have been more unexceptionably expressed. In the commencement of the 2nd paragraph, referring to his views on Justification, brother Trott says, "Their blaming me for those views on that subject" &c. None of the brethren, I believe have blamed brother Trott for holding those views, if in any case they have ventured to attach blame; it was because they were published in the Signs, and were leading to a controversy.

In the same sentence brother Trott appears to manifest but little concern at the dissent of his brethren, and of their judging *him* &c. When perhaps they have only judged the *doctrine* he has advanced. In the 6th paragraph brother Trott gives the reason for publishing his views, that he was apprehensive they might think he was on *arminian ground*.

As far as I know, or have heard, no one judged brother Trott to be on arminian ground, until those very views come out! By reference to his numerous letters upon other subjects, all would be convinced that he was not upon that ground. But one mode of judging with some of the brethren who dissent from brother Trott's views is this: *The middle ground party*, and the *thorough New school*, say they, almost to a man, receive those views, and whatever they receive and support, must be *false*, of course!!

As to Dr. Gill's system on this point, there are many brethren who have never read the Doctor's views, and who yet believe in Eternal Justification, and many who have read his views, but who do not believe in Eternal Justification, nor in brother Trott's views either. I have met with not a few of this description: a minister which I now have in my eye, said to me not long since, whilst earnestly contending against Eternal Justification, that "brother Trott will have to surrender a part of his theory," that is, that "the act of Justification was not passed until Christ was raised again."

In the close of brother Trott's letter he proposes an expedient which I think was uncalled for, and which I was sorry to see, namely, to make a Jonah of him and throw him overboard &c. Also, if the brethren will signify the same to brother Beebe, he will stand excluded from the Signs. No brother I am persuaded, would produce such a result if he could. Because brethren cannot receive brother Trott's views on this subject, it does not follow that they have lost confidence in him, and therefore wish to hear nothing more from him. The brethren who

differ with him on this particular point, speak of him in terms of strong affection, both as a brother and minister of Christ. The exceptions to this are few, and unimportant.

Brethren! We are yet in the body, and it becomes us to remember the exhortation of the Apostle: "Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem others better than themselves. Look not every man on his own things, but every man, also on the things of others. Let this mind be in you which was also in Christ Jesus." Let us pray for more of that "wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated full of mercy and good fruits, &c."

I will now turn my attention to those brethren who disapprove of brother Trott's views and of brother Beebe's course in giving them a place in the Signs, and who, because of the controversy originated upon the subject, and the manifest division among the brethren, have intimated their intention, if this controversy and division is not arrested, to withdraw their patronage from the Signs. These brethren have already seen in the foregoing part of this communication, what I have said for them: I now have something to say against them.

In the first place, there is nothing in all that has as yet occurred, or is likely to occur, judging of the future from the past, that will lead to any such result as that which you have anticipated. When there is *just cause* for doing any thing whatever, it is then *time enough* or the *right time*, to do it. It will be just cause for division among us, when the doctrine of Justification is denied by any of our brethren, and something else pleaded as our Justification instead of the Righteousness of Christ. But this has not been done: All agree as to *what* Justification is, that is, all agree that it is Christ's Righteousness imputed, without works, on account of which the sinner is Justified; but we disagree as to *when* we were Justified. The *manner* of Justification being agreed upon, whilst we may be striving and contending as to *time* and *dates*, many of the Lord's people will be looking up to Him, in seasons of darkness and doubt, asking for a manifestation of His love, and an evidence that in Him they have Righteousness and strength, in a word, the important question which the troubled conscience desires to be settled is, "*am I Justified at all?*"

Besides this, the Signs has been to us a convenient and cheap medium of correspondence, through which we have heard from the scattered flocks, the Lord's afflicted people, through all the length and breadth of the land; and the Editor has, as far as I am able to judge, pursued one uniform course from the beginning of his labours, and has shared largely, in common with the correspondents, of the abuse and persecution which Anti-christ has so liberally dealt out against them. The Editor has also incurred additional expense by his removal from N. Y.

to the D. C. as a more central position for the subscribers in general, and also by extra arrangements for the special improvement of the paper; and to desert him now, merely because every thing is not precisely as we would have it, is not, according to my sense of propriety, by any means right. We certainly never subscribed for the Signs, under the belief that every word and sentence which we should read therein, would be in accordance with our peculiar views. I scarcely get a No. but what I see in it some word, phrase or sentence, which I would have omitted, or otherwise expressed.

Also when in conversation in the social circle, the same discrepancy is discovered in trivial matters.

With respect to the subject in dispute—brother Trott's "Thoughts concerning Justification"—I am in the same situation with yourselves, that is, I dissent from those views; and therefore I can, with more freedom, urge upon you the propriety of not giving up the ship—the Signs—on that account.

Did not the length of this communication admonish me to draw to a close, I would add a few remarks upon the doctrine of justification, as I understand it, as revealed in the Scriptures, but I must forbear for the present, and refer all who wish to know my views, to the Circular Letter of the Licking Association, published in the 22nd No. of the 5th. vol. of the 'Signs,' which contains, as near as my ideas can be expressed in the words of another man, my sentiments upon that subject. Those sentiments I entertained before I ever saw that letter; and the notice taken of it by brother Beebe, in that No. The following extracts, fully accord with my own views. "The Circular is written upon the subject of justification, and contains an able defence of that much abused and perverted doctrine." Again, in reference to the same subject, brother Beebe says, "Mr. Waller has no more ability to understand how God could justify his people in Christ, prior to their actual regeneration, than Nichodemus had to comprehend the idea of a man's being born when he is old."

Of Doctor Gill's views upon this point of doctrine, I can express no opinion; for, to my knowledge, I never read them.

In conclusion, let me say to you, my brethren, that whilst I have unbosomed myself to you pretty freely in the preceding remarks, it was with the very best feelings of Christian love and fellowship for you all; and with a desire to "still the troubled waters." And I have only to ask that what I have written be received in like manner, at least, that the motive be properly appreciated.

I have heard much upon this subject, *pro and con*, which I have suppressed in this communication, and hope now that they will be only known among the things which *have been*. That we all may approve things which are excellent, and put on, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of

mind, meekness, long suffering, endeavoring to keep the unity of the spirit in the bonds of peace. And above all these things that we may put on charity, which is the bond of perfectness, is my prayer.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end.—*Amen.*

JOHN CLARK.

Fredericksburg, Va., May 22nd, 1838.

Fredericksburg, Va., June 25th, 1838.

DEAR BROTHER BEEBE:—I beg leave to add a few supplemental remarks to my communication relating to Justification, &c., recently sent on for publication.

Since mailing that letter, it has occurred to me in reference to the inferences, as therein stated, which some of our brethren have drawn from brother Trott's views of Justification, that, so far as I ventured to mediate between the parties—myself being on the opposite side from brother Trott, I ought to have subjoined a note, showing wherein, in my judgment, some of those inferences were incorrectly drawn. Justice to brother Trott, I think, requires that this shall be done, especially as I did not come out as a formal controvertist in the case; and for which reason also, brother Trott's pledge not to publish any more upon the subject, ought not to debar him from coming forward, if he shall judge expedient, with his corrective.

Do not forget to publish a notice of our Corresponding Meeting in due time, that our brethren from a distance (and I hope many of them will be enabled to come) may have full time to make all necessary preparations for coming.

From Chappawamsick they can go on to Keetocton Association, the next week following.

Yours in Christ, J. CLARK.

For the Signs of the Times.

Potoka, Gibson County, Ia., June 10th, 1838.

DEAR BROTHER BEEBE:—It has become necessary in the discharge of a part of my duty as Agent for the 'Signs,' to remit you a few lines; and in so doing, I cannot consistently with my feelings avoid using the present opportunity of publicly expressing my heartfelt sense of gratitude to the Great Head of the Church, and a sentiment of thanks to a portion of the ministering brethren who labor in Christ's vineyard.—I should indeed consider myself very remiss in point of duty; were I to omit this opportunity of publicly acknowledging to the Lord, as I trust I often have in my private meditations, that in the dispensation of His divine providence He has favored us (the Salem Association) with the labors of several of His ministers in the gospel vineyard, since the request made by me in your useful paper, alias, *My call* (as denominated by some of the new school order.) And to Christ's servants in tribulation, who have recently visited us, I am

also free to acknowledge the happiness and pleasure I have felt and witnessed in conjunction with many of my brethren on the various occasions of their administrations, as well as in the result of their labours through the blessing of a kind Redeemer. I feel happy and thankful to the Gracious Saviour, that He has directed the minds of a portion of his servants in the discharge of their ministerial labours to bestow some attention on our destitute and barren situation. But in thus speaking I wish not to be understood as holding out an idea of our being entirely without the Lord's ministry, but to the contrary we have some faithful watchmen on the walls of Zion, who seem to hold not their peace, who are instant in season and out of season, but comparatively speaking are few in proportion to the number of churches and extent of territory. I consider my request made in the Signs sometime since (as above mentioned) measureably answered, for; at the Salem Association which was held with the Potoka church in Gibson County, last September, there was a greater supply of ministering brethren than I have ever witnessed since my connexion with the Association, (about 12 years) and they of the Old Fashioned stamp too, no new fangled things among them. They were in part such as Elders J. Armstrong, of Blue River, J. Jones, of Lost River and R. M. Newport, of Wabash District Association, and many others that I could mention, several of whom never had visited us prior to that time, and many of whom laboured amongst us in word and in doctrine; the result of which (through the blessing of God) was the awakening of several souls that were still lying (as it were) in the gall of bitterness and in the bonds of iniquity; to a sense of their lost and undone situation, and who have since found the Saviour precious to their never dying souls; several of whom have manifested it by following Him down into the liquid grave, while many others are bleating around the fold. And in addition to their labours, Elder James Osbourn of Baltimore, Md. laboured among us from about the middle of November, until about the middle of March last, whose labours have been generally very gratefully received among the brethren, as being of the same faith and order.

The Salem Association in conjunction with a few others in this section of country, unlike many other portions of the great Mississippi Valley, are not, to the same extent, inundated with such swarms of selfish missionary mendicants, college bred divines, theological pedants, state conventionists, modern evangelists &c., advocates of the new school order, who have so dreadfully deluged and inundated our borders with their heresy; also floods of tracts, magazines, and other periodicals have been showering in upon us, some of which are the production of a society in the City of New York formed by a heterogeneous mass of preachers by name, but homogenous in point of principle and in fact; they are attempting thereby to make a strong effort with their

systematic rules to christianize this great Valley; they in effect, propose by it, to supply the place of the Holy Spirit in teaching us how to pray and what to pray for, thereby attempting to emerge the great mass of people in this Valley out of a state of heathenish darkness (as they say) to the marvelous light of their gospel (not THE gospel) to a knowledge of the truth as it is in themselves, (not in Christ, for the latter would not be the result as I am fully authorized to say, by the word, of their systematic rules in making christians, but the former as every thing begets its own likeness,) the Bible informs us that the Holy Spirit is to perform the above functions; some portions of this Valley are, and have been much infested with those leeches meandering to and fro, with their natural cry, for the benefit of their falsely called, benevolent institutions of the day, operating upon the more weak and tender passions of the people, thereby fleecing the sheep instead of feeding the lambs, as though filthy lucre was a redeeming quality, sufficient to save never dying souls from the awful dilemma that awaits them. My sincere desire and prayer is that the Lord would if in accordance with his divine counsel deliver them from their dire corruption and infatuation of lying wonders, into which they have so precipitately plunged themselves, by converting their souls to a knowledge of the truth as it is in Jesus. I am very conscious that they have been the means of leading many of God's dear children into darkness and forbidden paths, instead of being instrumental, in the hands of the Lord, in bringing souls from nature's darkness to the marvelous light of the true gospel.

I must come to a close, I herewith remit you \$5, for which you will credit the requisite number of copies of the Signs, to the names given below.

Yours, in Gospel Bonds,

JOHN HARGROVE.

For the Signs of the Times.

DEAR BROTHER:—I have been waiting for some of the Brethren, who are better qualified than myself, to write; but seeing that no person from our section, has written, I have thought proper to write a few lines, to inform you that, *Lawrence Greatrake*, has been through our State, passing himself for a Baptist preacher, and saying many things against the 'Signs,' also in a Circular, in which he denounces yourself, T. P. Dudley, S. Trott and others, with a number of certificates, attached to it, which no doubt you have seen, and it has had a tendency, to prejudice the minds of some of the brethren, (not mine) against your paper, and as I was the first to introduce the paper, into this neighborhood, I wish some explanations (which I have no doubt you will give,) for the satisfaction of the brethren. The explanation, I wish, is this; he states that Black-Rockism, (which we see so netimes named in the 'Signs,') is a Convention similar to that of the Baptist Conventions, (so called) all over the U States, which we are so much opposed to, or that it is a combination, to retain, all the salary given

churches on your side of the mountains—but he admitted to me, that you were generally sound in doctrine. Now Dear Brother, we wish to know if these things are so? We are not opposed to the churches supporting their ministers, as the Lord has directed in his word, but we are opposed to churches giving, and ministers receiving standing salaries.

Having made the above request I would now state, that the 'Signs' have been a source of considerable comfort to me, and a benefit to our denomination, and as I subscribed for them in order to see what was the standing of the Baptists, in the United States, and if the same spirit existed elsewhere, that does in middle Tennessee, and having seen accounts, from almost every quarter, I see that it does, and it truly does my soul good, to see that there are *Old School Baptists* in every section as well as this, holding the same faith and order; for we have been frequently told, by the New School, that there was no opposition, anywhere else, but here, and that it was but a few ignorant, and illiterate, preachers, that opposed them here, for want of better information; but this I know is not true, as I have travelled some little; and here I would remark, that I am glad to see that Associations in various parts are forming themselves, separate and distinct from the new inventions of the day, (or as they are commanded, coming out of her,) among which I see my beloved brother Petty and others, at the South, in the hot bed of benevolence (falsely so called) take a decided stand, through the medium of your paper. In the language of one of your correspondents, "I form new acquaintance, and almost fancy myself to be personally acquainted."

For the satisfaction of brethren abroad, I will give a short sketch or history of the Baptists, in Middle Tennessee, there is the Cumberland, Stones River, Red River, West Tennessee, Beaver Dam, Richland and Elk River, all adjoining Associations, (with which we correspond) which are but little interrupted with the benevolent societies of the day, some of them, not all, have never been; the greatest interruption has been with the old Concord, out of which the Stones River has been formed, the one to which I belong. (Cumberland) has never been much interrupted, because she took a decided stand against every thing of the kind, at the commencement, for which she suffered great abuse, and persecution, from the world, as well as the new school, also misrepresentations, and falsehood. In the Associations above named there is generally union and harmony in faith and practice; in our own, I know of no difference, especially in the ministry, there is about ten or fifteen of us, without the least difference, except in manner; so far as I know, the doctrine advanced in the 'Signs,' is generally good, yet there are some few things that I do not accord with; for instance in the last No. of April 4th, I disagree with brother Chrisman, respecting Associations, also to some objections to brother Trott's views on "Justification," for if I understand brother Trott, (and I think I do) the

ideas he offers on that subject are in exact accordance with ours, and what we have believed for the last ten or fifteen years, but I must close by subscribing myself,

Yours, in the hope of eternal life.

JESSE COX.

Franklin, Williamson Co., Ten., April 23rd, 1838.

P. S.—Please say something, relative to Greatrakes standing with the Old School Baptists, as he is passing himself off here, as a preacher of that order, but he is not received as such here, by but few if any, most of his doctrine is good, but his manner is objectionable,

Yours in haste,

J. COX.

EDITORIAL.

Alexandria, D. C., July 13, 1838.

LAWRENCE GREATRAKE.—In another part of this number will be seen the letter of Brother Jesse Cox, informing us of the efforts of Mr. L. Greatrake in Tennessee, to raise a prejudice in the minds of our subscribers against us, our paper and what he is pleased to denominate the *Black Rock Convention*. Our absence from home, together with some other things have prevented our giving this subject as early attention as we, on account of our brethren in Tennessee, would have wished.

As we have stated, in a previous number, we have felt, and do still feel reluctant to soil our paper with the mention of a name so vile as that of *Greatrake*. But respect to the feelings of our distant brethren, compels us, against our own feelings, to make the following statement.

Greatrake has been evidently endeavoring for five or six years past, to bring some respectable Old School Baptist into a controversy with him, thereby to raise himself into something like importance, but in his efforts he has generally been unsuccessful.

In the immediate neighborhood of Baltimore, where the poor wretch first imposed himself on the Baptist denomination; he has not only lost the confidence of all Regular Baptists, and respectable citizens of the world, who are acquainted with his moral standing, but has rendered himself contemptible on account of his wicked and licentious course, his neglect and abuse of his amiable wife and neglected children, together with his licentious course (according to reports) towards other females &c.

Under such circumstances, Greatrake left these parts, greatly exasperated that the Baptists of Baltimore Association could no longer view him worthy of their confidence or esteem. He has wandered about from State to State, for many years, at no period of which time, have we ever been able to hear any favorable account of him. He has made attempts to connect himself with some church or churches in Ketocton Association, but without success.

His course in Kentucky, as the brethren in that State can testify, has been like that of a mad man. His unprovoked, malicious and disgrace-

ful attack of Brother Dudley, and his insidious schemes to draw that distinguished and highly respected brother into a discussion with him, about *used him up* in that vicinity, his attack on brother D. was like the "*cat knowing the file*." His wrath was kindled against us, and waxed hot because we refused him the use of our columns to vilify and calumniate the name of Dudley and others, to whose eminence as men of God, and able ministers of the New Testament, nothing short of divine grace can possibly raise him.

Being a man of some address, and considerable of the *gift of gab*, with a smattering of *Latin*, about enough to make him appear truly ridiculous in the eyes of sober learned men, he has been able in strange neighborhoods, by legerdemain, to extort from individuals, sundry certificates of his moral character, and ministerial deportment. Those brethren however, were, as they now state, imposed on by him; as he advanced much doctrine which the Old Fashioned Baptists approve, and is at war with Fullerism and also with the popular institutions of the day, they knowing how universally the character of gospel ministers are assailed by arminians from that cause, he led them to believe that his persecution (as he termed it,) arose from the same cause.

The mere circumstance as above, of his seeking for and obtaining numerous certificates, from strangers to him, in strange places, was sufficiently suspicious to admonish the brethren to beware of him; but should any thing further be wanted to convince the Regular Baptists of the baseness of this man, brother Trott has now in his possession counter certificates, from several of the same individuals, whose certificates Greatrake has published in his famous circular, and which can be forthcoming, should circumstances ever require of us again to stoop so very low as to notice the poor creature in our paper.

We are perfectly willing, and indeed would greatly prefer to leave Greatrake to convince the people, of his own insignificance, and on this occasion we would much rather have suffered all his wrath and falsehood, than to pay the least attention to him.

For the information of brother Cox and others, we affirm, and stand ready to prove if called on from any respectable source, that there is not in the bounds of Baltimore Association, either a salary paying Church, or a salary receiving minister. True, some of the ministers in that connection may, as preachers, receive some occasional presents, but no stipulated price for their services, and we believe that all the compensation received by the ministers referred to, would not, on an average amount to fifteen dollar per year. There were some few churches of the New School order, and some called middle-grounders, in the Association, prior to the division, a few years ago, who, may for aught we know pay their preachers a regular salary.

As to the Old School meeting, called by Great-

ake, "Black Rock Convention," (a name which they have never consented to be known by.) We assert that the statement in Greatrake's circular, concerning the object of this meeting at Black Rock, to secure all salary paying churches this side the Alleghany, &c. is a downright falsehood, that the subject was never meditated or mentioned, or acted on at any such meeting, but that the ministers who have composed those meetings, from the beginning to the present day, (after excepting such as have been dropped from our number) do not present, to our knowledge one solitary instance of a salary receiving preacher.

We close by inserting a letter from Bro. Cox, written subsequently to that on the 108th and 9th pages and also to his having received our reply to his first letter.

Franklin, Tenn., June 18th, 1838.

BROTHER BEEBE:—I received your letter, which is perfectly satisfactory to me, in reference to the standing of Greatrake among the Baptists; and I would not further trouble you, but for the satisfaction of others, lest he should impose himself on others, as he has done here.

Herewith I send you a copy of the record of his case, from the records of the church at Pittsburgh Pa., as published in the "Baptist Chronicle," of Georgetown, Ky., April, 1832, No. 4, of vol. 3, page 62, viz:

"The First Baptist Church of Pittsburgh, To the Christian public."

Whereas Lawrence Greatrake, formerly a member of this Church, is now roving through the State of Kentucky, and from undoubted information, is doing great injury to the cause of God, and particularly to the Baptist denomination.

Therefore, Resolved, That we have no confidence in him, nor fellowship for him; nor do we believe him deserving the countenance of the christian community.

Done in church meeting, of the First Regular Baptist church, on Lord's-day, March 18th, 1832.

Z. PACKARD, Church Clerk.

And I also send you the following, from the 3rd. vol. and 46 page of the "Pioneer and Baptist," viz:

"THE IMPOSTER AGAIN."

Sometime since, we noticed from the Baptist Chronicle, a worthless fellow by the name of Greatrake, travelling through Kentucky, and effecting to make speeches on the "Signs of the Times," in which it was his practice to delude a large portion of the Baptist denomination. A correspondent of unquestionable veracity, has favored us with the following particulars:

You are mistaken about Greatrake, he took his letter from Pittsburgh, (some say for fear of exclusion) distant about twenty miles to a little church, called the Fork, between the Monongahala and the Yonghegany, consisting of only nine members, and only two males beside himself. He never attended the Red Stone Association, to which this church belongs, but once and then, not as a delegate, but, a visitor, when a motion was made to invite him to a seat, and decided in the negative by a large majority; one reason assigned, was his entire and criminal neglect of his family. I am told he has an amiable and pious wife, and several children in Pittsburgh, who are left entirely dependent on her labour and the charity of her friends for support, while he is roving through the country and generally staying at every place he visits as long as the people will allow him; and not one time in twenty do they ever wish a second visit from him. We have thought it best to put this mark upon this impudent blackguard, that he may not impose himself upon the hospitality of our Kentucky brethren."

Also as the quotation would be too lengthy, we refer you to the Chronicle, of January 1832, vol. 3, pages 10 and 11; also vol. 2 page not recollected, all of which you are at liberty to publish for the benefit of the Churches in the Mississippi Valley.

Yours in great haste,

J. COX.

"OLD BAPTIST BANNER."—With this title, a new periodical publication is commenced at Nashville, Tenn. Edited by Brother Washington Lowe. We have received the 2nd. No., from which it appears to be on the Old Fashioned Baptist principle in doctrine and practice. We have had but a slight opportunity to judge of its merits. The paper is something smaller than the 'Signs,' published monthly, at \$1, per year, payable invariably in advance. We have little or no doubt that this paper will be encouraged, as Mr. Waller of the Kentucky Banner, has opened his artillery upon it in a style every way worthy of himself.

The "Christian Doctrinal Advocate and Spiritual Monitor," published by brother Jewett, at Lansingburg, N. Y., has nearly completed its first volume and seems to be gaining ground. The Old Fashioned Baptists may now claim four papers in the field, including the 'Primitive Baptist,' and the 'Signs.'—But six years ago they had none.

APPOINTMENTS.

An Old Fashioned Baptist meeting will be held, if the Lord will, on the Fifth Sunday in July, and the Saturday preceding, with the church at Goardvine, Culpeper Co. Va.

APPOINTMENT FOR PREACHING.—Expecting if the Lord permits, to attend the Meeting at Goardvine; we propose to hold a meeting on our way at the house of Brother P. Klipstine, at New Baltimore, Fauquier Co., (Va.) on Friday, July 27th, at 10 o'clock, A. M. As we expect Brethren Trott and Conklin, and perhaps some other Brethren to accompany us, some one may be expected to preach.

CORRESPONDING MEETING.

We copy the following appointment of the next Corresponding meeting, from the Minutes of the meeting held with Bethlehem Church, last year, viz:

"The Chappawamsic Church, having invited the next Corresponding meeting to be held with them; agreed to appoint such meeting, God willing, to be held with that church, (upper edge of Stafford Co.--7 miles from Dumfries,) to commence, Thursday before the 2nd Lord's-day in Aug., 1833 to continue on Lord's-day. We unite with the church in inviting all old school churches, meetings, and associations, to correspond with that meeting by letter, or messengers, or both and old school brethren, those who are such in principle and practice, to attend it. This invitation is not limited to any section of our country."

The next meeting of the Old Ketocton Association, will be held, God willing, with the church, called Mill-creek, Berkley Co. Va. commencing on the Thursday preceding the Third Sunday in August, next, unto which our Old School Brethren in general are affectionately invited—Those who attend the corresponding Meeting at Chappawamsic, will be in time to reach the Ketocton Association and on their way thither, will have an opportunity of visiting a goodly number of Old School Churches.

Alexandria, (D. C.) July 6th, 1838,

DEAR BRETHREN AND FRIENDS:—It has occurred to my mind, that it would not be amiss, to drop you a few lines in my absence, through the medium of the 'Signs,' as perhaps, the safest, the quickest and cheapest way; and as I can talk to you all, at one and the same time, this method, in this case, is decidedly preferable to that of the usual method of letter writing. Through the tender mercies of a kind providence, I arrived here, on the evening of the 3rd, two weeks from the time of leaving home, (20th June) having tarried with Brethren Barton and Scott, the two Sundays since, beside calling upon, and enjoying many short, but agreeable interviews with individual Brethren, families &c. without the most trifling accident (as we sometimes say) to stop my progress, or hedge up my way.—And although the weather has been unusually warm, and in several instances I have travelled from 40 to 50 miles per day, yet I have been able to bear the fatigue well, so that I can say at least, I feel nothing the worse of my journey thus far, and I have great cause to say, hitherto the Lord hath helped me. I feel now and then as though I could adopt the following lines:

"Here I'll raise my Ebenezer
Hither by thy help I'm come."

For the information of Brethren on my back route, I will observe, "If the Lord will," after spending a little more time in Alexandria, with Brother Beebe, &c. say until after Sunday next (8th,) and visiting Brother Trott afterwards a few days, and probably spending the 3rd Sunday, (15th,) with him, I shall move homeward on Monday the 16th. The Brethren, therefore of the Ebenezer Church in Baltimore, may expect me with them at meeting on Wednesday evening the 18th inst. On the Sunday following, that is, the 4th Sunday in July, I will be with the Harford Church, at the Brick Meeting House, Harford Co., Md. Cannot Brethren Wilson, Poteet and Scott arrange their matters so that we can meet then and there and spend the day together? From thence I design to proceed onward to Rock Springs on Thursday the 24th. the Brethren may therefore appoint a meeting at their meeting House at 5 o'clock P. M. of that day, if they choose—Making my way onward slowly, through Mount-Hope and London Tract, the Brethren at Welch Tract, may expect me at their Meeting House at Iron Hill on the 5th Sunday (27th) at 10 o'clock in the morning; after which, I design to move onward, as fast as the state of the weather, my health and Providence will permit. My present calculation is, after attending meeting at, or in the neighborhood of John Ketcham, Serepta, Warren Co. N. J., on Thursday Afternoon at 5 o'clock (2nd day of August) to reach home on Saturday the 4th, therefore the Brethren and friends, may expect me with them at meeting at the Brookfield Meeting House, the first Sunday in August, at Hardeston the 2nd, and at Greenville on the 4th. Sunday in August, at half past ten o'clock in the morning. The friends are generally in health in this region.

Yours, in the fellowship of the gospel,
GABRIEL CONKLIN.

CORRECTION:—We cheerfully give place to the following letter of Brother Hughes, a member of the Ebenezer Church, and at the same time consider it due to ourself, to show how we arrived at the conclusion which we stated in the article alluded to. And first, we say it was not from any complaint we have heard from the Ebenezer Church, but principally from the statements made by the New School party themselves; through (if we mistake not,) the "Religious Herald," in which they boasted much of having obtained the house in question, and of the wonderful revolution they were about to effect in the religious affairs of Baltimore—having taken possession of the house which they represented to have been formerly occupied by antinomians. Although this church was in debt, we were under the impression that they were allowed the uninterrupted use of it until the New School bought it; who afterwards peremptorily refused to suffer the Baltimore Baptist Association to hold their anniversary meeting in it which had been appointed the preceding year to be held, at that place.

If therefore, through our error, we have done injustice to the New School, we have been led into that error by their own imprudent boasting, yet, let the error originate wherever it might, it is our privilege to stand corrected.

For the credit of the city of Baltimore we would add, that when this new school church, closed their doors upon the Baltimore Association, as stated above, the houses of several denominations were generously offered, and accepted, particularly that of the Lutheran Church, and of the Presbyterians.

Baltimore, July 7th, 1838.

DEAR BROTHER BEEBE:—I noticed an expression in the last No. of the Signs, which I think should be corrected; you will find it in the account of your visit to the North; where you say in reference to the Ebenezer Meeting House, or rather, in reference to the New School Baptist; that they had deprived the Ebenezer Church of their place of worship. Now I wish to correct your information on this point, because the property was for sale and regularly in the market for some months, and could have been the property of any purchaser that would pay the price, it was finally sold to the New School Baptists and is their lawful property.

This is the true state of the case, I do not therefore think any blame should attach to them, in respect to their possession of the property; and I have taken this opportunity to inform you, that you might make the correction, and free yourself from the charge of misrepresentation.

I believe the reason why the property was sold, was that the church had omitted to pay the ground rent for several successive years, and being a very high rent, the debt thus accumulated until it eat the house entirely up—I hope you will not take it a miss, my thus correcting your information on this subject, as I feel myself,

Your sincere friend and Brother in the Kingdom and Patience of Jesus, our Covenant Head.

JOSEPH HUGHES.

Circular Letter.

The Churches composing the Delaware Baptist Association, convened with the Church at Rock Springs, Lancaster County, (Pa.) To the Churches whom they represent. Send love in the Lord.

DEAR BRETHREN:—In accordance with usual custom, we send you our annual Letter, in which we would call your attention to a few thoughts on the Kingly office of Christ. That he has been appointed King in Zion, is a fact, so fully revealed in the Bible and so clearly established in the heart of every true believer, that it is unnecessary to multiply proof in its support; we will therefore let one quotation suffice on this particular, which will be found in *Psa. ii. 6*, "Yet have I set my king upon my holy hill, Zion." There can be no doubt of the person intended here, and as little of the gospel application of the 'Holy Hill, Zion.' The former clearly intends the Lord Jesus Christ, and the latter as clearly intends his church, or in other words, his visible Kingdom. This subject is too prolific of idea to justify an attempt to go into its various branches in an ordinary letter, we shall therefore confine ourselves to two prominent features in it; to wit, The subjects, and the established order of government. A King without subjects, would be a mere titular King, i. e., having only the title. A King and subjects, without an established order of government, would be a monstrous anomaly in the history of Kingdoms. A King with subjects and a form of government, without subordination would lead to anarchy and confusion. But in contemplating the Kingdom of Christ, we are presented with a system perfectly free from all these deficiencies; exhibiting a perfect state of order compared with which the most perfect system of human government sinks into disorder and insignificance. But as to the subjects of this Kingdom; Who are they? Not the whole world of mankind. It is really admitted that God the Father is the rightful Sovereign over all creatures; and that all intelligent creatures are accountable to him as such. It is also admitted that he has given to His Son Jesus, a perfect control over all things, *Eph. i. 20—22*. But in his spiritual government he is not King over all mankind, as all mankind are not given to him in that sense, and are not embraced in the gospel meaning of the 'Holy Hill Zion.' Neither are all who profess allegiance to Him to be recognized as his subjects; many there are, that say unto Him, Lord, Lord, to whom he shall profess, I never knew you. But first, we might observe that all the elect are embraced in the limits of his mediatorial Kingdom; but as we cannot know them while in a state of nature, we will confine ourselves to his visible subjects.

And first; They are spiritual subjects. ("Now if any man have not the Spirit of Christ, he is none of his." *Rom. viii. 9*.) They become spiritual in consequence of the change produced in them by the Holy Spirit, previous to which, they, like all other men, are carnal, sold under sin; living without God, and without hope in the world. You hath he quickened, (said Paul) who were dead in trespasses and in sins. Wherein in times past ye walked according to the course of this world, according to the Prince of the Power of the air, the Spirit that now worketh in the children of disobedience. *Eph. ii. 1—2*.

Again, They are willing subjects. "Thy people shall be willing in the day of thy power." *Psa. cx. 3*. This power does not intend simply his power, as God, that is always the same; but there is a particular power intended, and a certain period pointed out, during which, this promise will have its accomplishment; which no doubt

intends the mediatorial reign of Christ, during which all that were given to him in the everlasting covenant, shall be willing to embrace him as their King and Saviour. It does not read, they will be; but *shall be*, and were it not for this *shall be*, all the sufferings of Christ, would have been lost; but to our happiness be it spoken, this *shall be*, is incorporated in the economy of grace, and secures the subjugation of every one of the elect to the yoke of Christ. Christ used this imperative language, when he said, "All that the Father giveth unto me, *shall come* unto me, and him that cometh unto me, I will in no wise cast out."

Will it be asked? Is there coercion employed in bringing subjects into the visible Kingdom of Christ? We answer, Yes. No man, said Christ, "can come unto me, except the Father which sent me, draw him." *John vi. 44*. "I drew them with the cords of a man, with bands of love." *Hosea xi. 4*. One important work of the Spirit is to convince. First, of sin, and this conviction is carried to the heart of every subject of his operation convincing him of the nature, and terribleness of sin, as well as of the consequences of living and dying under its influences.—Of righteousness, of the nature of that righteousness requisite to answer the demands of the Holy Law of God as well as of his utter destitution of that righteousness; Of judgment,—Yes, he is brought to judgment here, convicted of his rebellion, made willing to renounce his own righteousness, to abandon all his former hopes on whatever they may have been built, and to fall as a condemned criminal at the feet of Christ, and to accept of pardon at his hand, as an act of free and sovereign grace; and is now made willing with Moses, to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ, greater riches than the treasures of Egypt. And while with shame he acknowledges that other lords have had dominion over him, he cheerfully renounces his allegiance to them all, and is prepared to count it all joy, to suffer shame and reproach for Christ's sake. Thus he is made a willing subject, by all conquering grace. He is sweetly forced to embrace Christ, as his King; and is now as willing to fight under His Banner as ever he was to fight against him. They are also obedient subjects; a spirit of true obedience is implanted in them, differing from that servile spirit of the slave that prompts him to perform his duty from fear of the rod, or the mercenary spirit of the hireling that acts for reward; but comparable to that spirit of filial obedience which prompts the child to obey the commands of a parent, or, that loyal principle that leads the subject to serve his lawful prince with pleasure. Influenced by this spirit, he asks, "Lord, what wilt thou have me to do?" and when informed, he evinces the sincerity of his heart, by actual obedience. Thus Paul, when brought to the feet of Christ, said, "Lord, what wilt thou have me to do?" and when informed by Annanias what was his duty, he at once complied; he arose and was Baptized. This actual obedience of Paul, was necessary to distinguish him as a visible subject of Christ's Kingdom; and it is no less necessary now, than it was then. We have no other visible proof of the sincerity of a man's profession of love and obedience to Christ, than an actual compliance with his commands. "If ye love me, (said Christ,) keep my commandments. Then shall all men know that ye are my disciples, if ye do whatsoever I command you," and there is no provision for any substitute in the place of his commands.

Among these subjects their reigns a perfect equality. One (said Christ) is your master, and ye all are brethren; all redeemed by the same precious blood, clothed

by the same imputed righteousness, called by the same spirit, indulged with the same free access to the presence of their King, and all destined to reign with him in glory, when they shall have ended their warfare.

But lest we should swell our letter too much, we will proceed to the second idea proposed.—*That for the regulation of these subjects there is an established form of government.* Isaiah, when predicting the birth of Christ, connects with him this idea, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder:" &c. Isaiah ix. 6. When the birth of this wonderful personage was announced, Herod enquired of the wise men, where Christ was to be born, and on answering him they made a quotation from Micah, "But thou Bethlehem Ephrata; though thou be little among the thousands of Judah yet out of thee shall he come forth unto me, that is to be ruler in Israel." In these passages Christ is brought to view in a very different light from that of a titular Prince; as exercising all the functions of an actual sovereign. This government in the first place, is established in his subjects, neither shall they say to here, and lo there, for behold the kingdom of God is within them." Luke xvii. 21. It is this that fortifies them against the lo's here, and the lo's there, which are in the world; and when we see persons driven about with every wind of doctrine, we have great reason to fear that the kingdom of God is not in them. The establishment of this order within the subjects of grace, is exemplified in the figure used by Christ, Luke xi. 21 and 22. "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, he taketh from him all his armour, wherein he trusted, and divideth his spoils." Here is an idea of an old possessor of a palace dispossessed, and a new incumbent taking possession of it. There is in every subject of grace an order established, a kingdom set up and a warfare maintained; it is the power of the kingdom within them, that subdues their evil propensities; conquers their rebellious wills repels their old adversary; and prevents him from repossessing the palace of their hearts, and insures to them a final victory over all their enemies. But his government, is not only in, but over his subjects. What was said of national Israel is true of spiritual Israel, viz: "Lo this people shall dwell alone and shall not be reckoned among the nations." Num. xxiii. 9. But to maintain this distinction, a visible form of government is necessary. This order established by Christ, while it maintains the visibility of the church distinguishing it from the world and worldly professors, does not clash with our duty to civil government, while civil governments do not infringe on the rights of conscience; and when Christians are bound in obedience to Christ to resist the demands of civil government, it is because the government has departed from its proper character in interfering in matters over which God has given them no control. To maintain the visibility of the kingdom of Christ it is necessary to observe his commandments; thus, we find that the first thing enjoined on the early converts was to be baptized. This act at once marked their professed allegiance to Christ. This however, though placed at the threshold of the church was not enough, it is possible for men to be baptized according to the primitive mode, and yet by adding to it the traditions of men, to exclude from themselves the character of real subjects of the kingdom of Christ. The Jews adhered to many things commanded them by Moses the servant of God; yet as a people were rejected by him. From this fact we learn that not only a submission to some of the leading commands, but an adherence to all of his commands without any mixture of human traditions, is necessary

to constitute a visible subject of the kingdom of Christ. The order established by Christ, is either complete or it is not, if complete, answering all the purposes necessary to regulate the concerns of his church, then every attempt to add is not only superfluous but insulting to him, and deserves chastisement. If incomplete it must remain so without a new revelation from Heaven, for he has nowhere given to any one authority to make up the deficiency. But it is our happiness to know that he has done all things well, that the order established is complete answering every purpose, and that it would be as criminal for us to add, as it would be to diminish. And here is the principle on which we found our opposition to these modern institutions. It is a matter of indifference (in this view of the subject) what may be the motives of persons engaged in them, should their motives be as pure, if possible as angel's; and should they who are engaged to collect aid for them, reduce themselves to the scanty fare of bread and water, and appropriate every cent to the object for which it was given, it would still leave them without the sanction of Divine authority; and should be rejected by all who feel sensible of their obligations to Christ as the constituted head of the church. We are far from feeling disposed to censure the motives of all who contributed to the rise of the Romish Antichrist, yet we cannot approve their actions. Seeing the bad effects of their experiments; and having these before us, it becomes us to be cautious how we tamper with the order established by the great King in Zion. We are free to admit that all human governments are susceptible of improvement! and in making such improvements, human prudence is to be consulted; but every attempt to improve upon that which is perfect and complete, must tend to its injury; the order established by Christ is perfect and complete, therefore, every attempt at improvement must tend to injury. And here is the rock on which thousands have split, i. e., in reducing the kingdom of Christ to a level with human governments, and calling in their own wisdom and prudence to improve upon it. But on every such attempt Christ has put his veto. We can but feel grieved and astonished to see certain men engaged in such attempts, with the history of the church before them, in which the deliterious influence of such things upon the order of the gospel is so prominent that the most superficial observer can but see them.

But to conclude. Is it so, Dear Brethren, that God has appointed his dear Son Jesus, to be King in Zion? Let us then honour the appointment by receiving him, and by rendering obedience to his just and reasonable commands, your own experience abundantly proves that his yoke is easy and his burden is light.

Is it so, that our King is all powerful, yes, it is even so, "All power, (said he) is given unto me in Heaven and in earth." Let us not then dishonour him by trusting to our own strength; this would not only dishonour him, but would injure ourselves, our enemies are two powerful for us, and defeat would be inevitable should we attempt them single handed; but He has overcome them all for us, even death itself that last and dreadful enemy has received a fatal blow from his all conquering sword. Trust ye then in the Lord forever, for, in the Lord, Jehovah is everlasting strength, and while you keep him in view as your Captain, and place your reliance in him, you need fear nothing. Though an host should encamp against me, yet will I not fear, said David. And well might Moses say, (while contemplating the security of the church under the protection of her great King,) "Happy art thou Oh! Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency!

and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Deut. xxxiii. 29.

Does our King contain within him the fountain of wisdom; then let us not offend him by trusting to our own understanding, this would not only be an offence to him, but it would be to wrong our souls and lay us liable to be entrapped in the gins of our subtle enemy. Satan is too subtle for any of us and should we attempt to compete with him, he will most assuredly out-wit us. But our King is wisdom itself; and it is our wisdom to trust to his wisdom and to be governed by his direction in all things.

Is our King affable and easy of access? Let us not insinuate a doubt to the contrary, by neglecting to visit him. He has not selected a few favorites and conferred on them the exclusive privilege of access to his Throne; no there is no discrimination among his subjects, all have an equal right to the exalted privilege, let not then a sense of our insignificance and of the infinite disparity between us and him, keep us back. To us a Throne of grace is accessible, the door to which is thrown wide open. Let us come boldly there unto, that we may obtain mercy, and find grace to help in time of need; and we need have no fear of wearying him by often coming. There is no instance in the word of a complaint of this, but of the opposite there is abundant complaint. "O my dove, (said he) that art in the clefts of the Rock, in the secret places of the stairs, let me hear thy voice, let me see thy countenance, for sweet is thy voice and thy countenance is comely;" Yes, that countenance diffused with tears of contrition is comely to him, that voice that utters the humble confession, or that humbly implores his continued aid, is music to his all gracious ear, it arises like sweet incense in which he smells a sweet odour.

Finally let us dwell upon his exceedingly great and precious promises, in which we have the strongest assurance of complete victory over all our enemies, and of eternally reigning with our glorious and all conquering King, where the wicked cease from troubling and the weary art at rest,

O glorious hour, O blest abode,
We shall be near, and like our God!

WM. K. ROBERSON, Moderator.

JOSEPH HUGHES, Clerk.

Corresponding Letter.

The Delaware Baptist Association, to the several Associations with whom she corresponds, sendeth christian salvation.

BELOVED BRETHREN:—Through the abounding goodness of a covenant keeping God, we have been permitted once more to meet in an associate capacity; and while in this dark day in which the smoke from the bottomless pit is darkening the sun and air of the gospel hemisphere, error and deception is stalking abroad under the garb of truth and the religion of Christ; crying Lo here! and Lo there! deceiving the hearts of the simple, causing iniquity to abound and the love of many to wax cold; as has been predicted, see Isa. iv. 1 and Mat. xxiv. 24. It is indeed a source of great consolation that amidst such commotions which so much agitates the Church of Christ, "that the Lord reigns" and although there are many devices in a man's heart, yet the counsel of the Lord, that shall stand, Prov. xix. 21, and He will do all his pleasure; We earnestly hope and pray that the churches composing this Association will still stand fast in the "faith

which was once delivered to the Saints;" and continue to enquire for the good old way and walk therein.

Dear Brethren, in turning from the newly invented schemes of the day, we must expect to meet persecution, but it is our glory to rejoice that we are accounted worthy to suffer shame for our blessed Lord, who we hope has purchased us with his precious blood; and called us by his grace, and has set us an example that we should follow his steps; in so doing, we may draw consolation from the fact that the whole church is given to Christ; they are in his hands: and that Jesus is given as the leader and commander of the People Isa. lv. 4. That all management of all the concerns of his church is on him Isa. xxii. 20. to 24. consequently there is not an inhabitant of Zion, but is under his rule and inspection, neither is there any circumstance which relates to them in their passage to the glory which is in reserve for them, whereby they may be hindered, or advanced in their way, but the care thereof is committed to Jesus our forerunner; the weight of all, and the charge of all is upon him, and his Kingdom and Government cannot be shaken. He goes before, as he has said in John x. 4, to meet all his, and his church's enemies, and brave all dangers. Oh! what a happy security has the church got in having such a potent leader, who has promised to keep his people by his power through faith unto eternal salvation; all which is calculated to stir us up to holy boldness in his blessed cause, assured that we shall finally obtain the victory through him that hath loved us and given himself for us; to whom be glory and dominion for ever and ever.

Our Association has been harmonious; brotherly love has prevailed, nothing has transpired to mar our fellowship, the trumpet of the gospel, though sounded by different brethren has been like the silver trumpets, all of a piece, and gave, the same sound. We earnestly solicit a continuance of your correspondence and desire to reciprocate the same.

Your Messengers, by their counsel and preaching have greatly contributed to our edification and comfort, and we hope their labours of love may not be in vain.

Our next meeting will be held with our sister Church at Cow Marsh, the Saturday before the 4th Lord's day in May 1839, to commence at 10 o'clock A. M.

We are, Dear Brethren.

Yours in a precious Redeemer.

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Poetry.

From the Gospel Standard, (Eng.)

THE BELIEVER AND CHRIST.

And am I thine? O tell me, dearest Lord;
And wilt thou to me grace and strength afford,
To guide and keep me in this dangerous way,
That leads from shades of death to endless day?

"Yes, thou art mine; I bought thee with my blood,
Fear not the stormy wind nor swelling flood;
I'll guide and keep thee all the desert through,
And thou shalt find my mercies ever new."

And cast thou love a wretch so vile and base,
A worm that's tempted to abuse thy grace;
Whose vile affections after lovers go—

And yet thou know'st he would not have it so?

"Why ask the question? I once died for thee,
From sin, and hell, and death to set thee free;
Nor shall another snatch thee from my heart:
Fear not, I'll never, never with thee part."

Bear with me, Lord; say, am I not too vile
To share thy love, as sin doth me beguile?
May I not fear thou yet will cast away
A wretch that wanders from the day by day?

"My love depends on no works, good or bad,
Of thine; if so, thou mightest well be sad:
When I received thee at my Father's hand,
I undertook in thy law place to stand."

My blessed Lord, I feel my fears recede;
Didst thou in love for such a rebel bleed?
And is that love immutably the same?
Methinks I now can say I love the name.

"For thee, my love, I groan'd I bled, I died;
Nor will I ever part with thee, my bride!
Thy debts are paid; I see no spot in thee;
Walk now at large; the Son has made thee free."

My dearest Ishi, do I walk or sleep!
The mystery seems to me profound and deep;
Am I thy Spouse, and thou my Husband dear?
My heart now melts; my eyes now drop a tear.

"I will protect and keep the night and day,
And when thy foolish heart from me doth stray,
I will correct and bring thee back again,
And thou shalt know my love is still the same."

N. J.



MAN.

What is proud man at best? a guilty wretch;
Where is he bound? to hell, hard on the stretch,
Till stopp'd by sovereign grace.

And then, alas! what are these creatures then?
Poor, sin-confessing, mourning, sighing men;
They feel themselves so base.

Then nothing else but sovereign grace will do,
To bear them up, and bring them safely through,
For offer'd grace is nonpluss'd.

The Spirit's power creates their good desires,
And gives them faith to walk through floods and
To fight and gain a conquest. [fires]

Ibid.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

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Communications.

For the Signs of the Times.

EXPLANATORY REMARKS ON ZECH. XITH.

In compliance with the request of Brother V. D. Whalley, of Feb. 23rd, 1838, Vol. 6th., No. 4.

The burden of this chapter, as I understand it is, the rejection and punishment of the Jews, the cutting off of the Messiah, and the setting up of the gospel church, with events connected therewith.

This Prophet is remarkable for giving brief sketches of the events of which he prophesies. He points to the coming of the Messiah in each of the three preceding chapters, (viii. 3; ix. 9 and x. 3 and 4.) and foretells in each the ultimate ingathering both of Judah and Israel.

In this chap. xi. he more particularly points out the events relative to the Jews, immediately connected with the manifestation of the Messiah; and in chap. xii. the Lord's bringing that people again to their own land and there giving them repentance &c. in accordance with the prophecies of Ezekiel xxxvi. 24 and xxxviii. 37 throughout.

The first three verses of this chapter have reference to the desolation of Jerusalem.

1st. The destruction of the temple by fire is pointed out, under the figure of *Lebanon*, so called for its stateliness, and for being built in so great a proportion of the cedars of Lebanon, which are to be devoured.

2nd. The destruction of the *mighty*, that is, the might and power of the Jews. As the *fir tree* is the companion of the cedar, both growing on Lebanon, and as it is used to denote the children of grace, Hosea xiv. 8, I understand by it here, the common priests who attended upon the temple. Well might they *howl*; for their gain, their living was now gone.—*Oaks of Bashan*, Scribes, Pharisees, &c. thus represented on account of their overshadowing the common people, keeping them under by the *heavy burdens* they bound upon them; also on account of their boasted power, their confidence in their own righteousness, &c. The same characters seem attended by the *bulls of Bashan*. *Psa. xxii. 12*

Bashan was a country laying east of Jordan, famous, as would appear from Scripture, for its pasturage, and its oaks—*Shepherds, chief-priests and Rulers* fitly compared to *young lions* for their rapacity and cruelty. These all should *howl*; for the glory of their nation was departed, and their power of oppressing the people cut off.

In verses 4, 5 and 6, the Jewish nation is represented as the *flock of slaughter*, and the reasons assigned for their being so called. 1st. For *their possessors slay them*, &c. The Romans under whose government they were, thus dealt with them. 2nd. *And their own Shepherds pity them not*. The priests and rulers, whose province it was to seek their protection, &c. were, by their haughtiness, their obstinacy, their pretended zeal for their religion, &c. continually provoking the Romans to fresh outrages upon the people. And 3rd. Because the Lord would *no more pity them* but would give them up to be destroyed. *Lo, I will deliver the men every one into his neighbor's hand*. This may refer to their being sold by the Romans as slaves to the surrounding nations, when Jerusalem was taken, or to the intestine broils among themselves while besieged, by which they destroyed one another. *And into the hand of his king*. This I think has a special reference to their avowing Cesar for their king in distinction from Christ, whom they rejected. *John xix. 15*. Hence God in giving them up into the hands of the Roman Emperor, only gave them up to the king they had chosen.

Verse 7. *And I will feed the flock of slaughter, even you, O poor of the flock*. In verse 4, there was a command given by the Lord God to this effect. I understand this to have special reference to the ministry of Christ and his disciples previous to his being cut off, including also the ministry of John. The ministry of Christ was confined mostly to the Jews, and to them, he limited the ministry of his disciples, till after his resurrection, "Saying go not into the way of the Gentiles and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." *Matt. x. 5 and 6*. Christ's ministry seems principally confined to the poor of the Jewish flock, literally. Of such were his disciples, and among such he was principally found, even among the fishermen along the sea coast in Galilee. Hence the prophecy in *Isa. ix. 1 and 2*, is thus applied *Matt. iv. 13—16*. It is recorded also that the "common people heard him gladly." *Mark xii. 37*. And the *spiritually poor* alone were fed by his ministry, and these mostly of the common people; thus it was asked "Have any of the rulers of the pharisees believed on him?" &c. *John vii. 48 and 49*.

Passing over for the present, the latter part of verse 7; I will notice the 8th verse. "Three shepherds also I cut off in one month; and my soul loathed them and their soul also abhorred me." The *one month* here I do not think designed to denote a definite time, but only a short space. It may also denote a period of great changes, as the month was governed by the moon and its changes. A similar use of the term *month* we find in *Hosea v. 7*. "Now a month shall devour them with their portions."

I have already said that by the shepherds we may understand the chief priests and civil rulers. Perhaps here more particularly the High Priests. Judea being under the immediate government of Procurators appointed by the Emperor, in the time of Christ's public ministry, the office of the High-priesthood was very uncertain. For these Roman governors took upon themselves to appoint whom they pleased to the office, of the family of Aaron, taking care to appoint him who would give the highest price for it. Hence one would supplant another by bribery. It is remarkable in reference to this prophecy, that during the three years immediately preceding John's commencing his ministry, four High-priests were dismissed from their office, one being succeeded by the other, viz. *Annas, Ismael, Eleazar and Simon*. The latter was succeeded by *Caiaphas*. But as it appears that Annas was restored to a share in the office with his son-in-law, *Caiaphas*, three only were properly cut off. That Annas was still recognized in part as High-priest, see *Luke iii. 2*, and *John xviii. 13—24*.

This instability, and entire departure from the regulations of the law of God, relative to this office, seemed to intimate that the covenant under which this office was established was *waxed old*, and that the sons of Aaron must soon give place to Christ the Anti-type, who was about to assume his priestly office, and by one offering, of himself, forever to perfect them that are sanctified. See *Heb. ix. 14 and x. 14*.

It is abundantly evident from the Evangelists that Christ's soul loathed the worship and order as conducted by the High-priests at that time. See *John ii. 13—16*. It is equally evident that they abhorred him and sought his destruction. Some understand by the *Three Shepherds* here, the kingly, priestly and prophetic offices, which Christ cut off by coming as the Anti-type of them, &c. And the passage will apply in the case very well.

Verse 9. "Then said I, I will not feed you, that that dieth let it die," &c. This prophetically points out the giving up of the Jews as a nation, by Christ, to their own blindness and destruction. Having dug about this national tree and manu-

ed it, by his ministry for a part of the fourth year, according to the parable of the fig-tree, Luke xiii. 6—9. Christ now leaves it to be cut down. And that he publicly pronounced that nation or Jerusalem, which is the same thing, to be nationally given up. See Matt. xxiii. 32—39, and Luke xiii. 34 and 35.

Having taken this brief view of the connexion, I will now speak particularly of the two staves, which the prophet figuratively represent Christ, as taking unto him, in feeding the *flock of slaughter*, verse 7. "And I took unto me two staves the one I called Beauty, and the other I called Bands, and I fed the flock."

1st. What are we to understand by the *staff Beauty*? I conceive that it represents Christ himself, in the relation in which he stood to the Jews nationally. It was in this relation that the ministry of Christ and of his disciples was conducted among that people previous to his death.

Hence it is said, "He came unto his own, and his own received him not." John i. 11. That is, to his own national people. Hence also Paul says, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers." Rom. xv. 9. That is to manifest that he came of the seed of Abraham, and came as the Son of David and King of Israel, and as the prophet foretold by Moses, Deut. xviii. 15—19. Consequently we see the propriety of that peculiar address which Christ and John used to the people: viz. "Repent for the kingdom of Heaven is at hand," as also the one which he commanded his disciples to use Matt x. 7. See also Luke ix. 2. This was a national address to the Jews, as much as Jonah's was to the Ninevites; and as the repentance of the Ninevites was evidently national and external, as it is said, "God saw their works that they turned from their evil ways," (Jonah iii. 5—10,) so evidently was that which the Jews were thus called upon to exercise. Hence the comparison which Christ makes between the two. Luke xi. 32. Hence also the illustration which John gives of the fruit of repentance which he preached. Luke iii. 10—14.

Hence the fact that Christ *preached saying, repent*, is no more of a warrant for preachers since the resurrection of Christ, to use that particular address, than it is for them to use the other part of the address, viz. *for the kingdom of heaven is at hand*, that is, in the sense therein implied. Gospel ministers are to preach *repentance*, but the preaching of the *remission of sins*, is to be connected with it, it is to be done in the name of Christ, *as exalted to give repentance*, &c. and to be extended among all nations. Luke xxiv. 47, and Acts v. 31. Peter's preaching in its whole connection was clearly of this kind, Acts ii. 37 and 38. But the preaching, saying, *repent for the kingdom of heaven is at hand*, had evidently a special reference to that law of Moses already referred to, Deut. xviii. 15—19.

But Brother Whatley is wanting my authority for applying this *Staff, Beauty*, thus to Christ, I

will therefore give it; and more than man's authority too. When the prophet had *cut his staff even Beauty asunder*, he said unto the people, "If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord," verses 10—12 and 13. And Matthew informs us, that when Judas had repented of his treachery, and had brought the thirty pieces of silver which he had received as the price of his treachery, and threw them down in the temple, "The chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel and bought with them the potter's field to bury strangers in;" &c. He also adds, "Then was fulfilled that which was spoken by Jeremy the prophet saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me." Matt. xxvii. 3—10. Now these *thirty pieces of silver* which the prophet received for his *staff even Beauty* are by divine inspiration made to represent the price at which they prized and bought Christ (even at the price of a servant, Exod. xxi. 32,) and the whole transaction of the prophet in giving the silver to the potter, &c. was prophetic of the transaction of the Jews relative to this which they considered the *price of blood*. Must not then the *staff* have represented Christ?

But here is another difficulty, Matthew, according to the reading of the present copies of his gospel, represents this to have been spoken by Jeremiah instead of Zechariah. But if Jeremiah spoke it, it was only recorded in Zechariah's prophecy. This is generally admitted to be a mistake which has somehow crept into this text in Matt. and that at a very early date. The conjectures as to how the mistake occurred are various; and as they are nothing but conjectures, it is of little use here to name them. I will however mention that in the most ancient of the Syriac copies, this text reads, *which was spoken by the prophet*, &c. without naming either Jeremy or Zechariah's. Hence some have concluded that this was the original reading, and that some copiest in presuming to supply what he thought a deficiency, had put the wrong name. The mistake however is of no doctrinal importance whatever. The few unimportant mistakes in names, numbers, &c., which may have occurred in the copies of the scriptures which have come down to us, instead of creating any alarm in us, or distrust in them, or in the providence of God, as not sufficient to preserve them pure as to all that is important, ought to inspire us with entire confidence in the care of God over the scriptures. For when we consider how many hands the Bible, in coming down to us, has passed through of uninspired translators, copiests and printers, we must

be convinced that nothing but the special overruling power of God could have preserved the scriptures so pure and uniform as they are, in the different copies and languages in which we have them. Shall we then sanction the attempt to wrest the care of the Scriptures out of that Divine hand which has so faithfully preserved them hitherto, to place them under the care of a religious-worldly company, a monied corporation controlled by an interested priesthood, whether called the American Bible Society, or by the name of that, which is to sustain Mr. Judson's translation?

But to return to the consideration of the *staff Beauty* as representing Christ in his peculiar relation to national Israel, I will just notice him under the idea of a *staff*. The word here rendered *staff* does not denote a shepherd's rod, nor a staff such as men lean upon on account of age, as in Zech. viii. 4, but a light walking stick, such as the Israelites were to have in their hand when they ate the passover, Exod. xii. 11. Such was Christ to that people nationally. The promise of him to the fathers and the expectation of his coming to bless them as a nation was that which encouraged and supported them in all their difficult travel as a people; as a staff to a traveller, it was only an aid, their main dependance was on their own ways, their own righteousness, &c. Thus Micah describes them; "They build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, 'Is not the Lord among us? none evil can come upon us.'" Micah iii. 10 and 11. So it was with the Pharisees at the period of Christ's ministry, they expected the coming of the Messiah and blessed themselves in anticipation of it, but they thought they had *eternal life* in having the Scriptures and practicing the ceremonies commanded by Moses, as Christ told them, John v. 39. Thus it is with the popular religionists of our day. They are fitly described in the text just quoted from Micah. They use the Lord Jesus just as fops use their canes; they profess to walk with him, or to be sustained by him, and yet place no real dependance on him for their own salvation, or for building up Zion: their own plans are better.

But Brother Whatley would enquire whether these remarks correspond with Israel's having such staves when they ate the passover. I would remark in reference to their eating the passover as they were about to depart out of Egypt, that in that act, they represented the spiritual Israel as passing from under the condemnation of the law, by application experimentally made of the atonement of Christ. You know my Brother, that although you ate that passover with *bitter herbs*, much bitterness of soul on account of your sins, yet there was also a lightness of heart as you realized the divine efficacy of a Saviour's blood to cleanse away your sins, and of his death on the cross to satisfy law and justice in your behalf.

Although you then knew, by what you had before learned of yourself, that you could only go forward in the strength of the Lord, that his grace must apply this salvation and sustain you, &c. yet the way appeared so plain, and it seemed so easy, and consistent with his character, for the Lord to save you in that way, that you felt raised up upon your feet, your *loins girded*, your *shoes on your feet*, and you ready to go at the Lord's command; yea in *haste* to know what the Lord would have you to do, whereby to manifest your love and gratitude. Very different from that happy moment, have you, at times, felt since, if you have been like some of us poor *sickly* Baptists in this quarter, as we have been called. Instead of being able to walk, having the Lord for a cane, or in reliance on his grace, you have felt that he must be a real *prop* unto you, yea that he must hold you up by his right hand or you must sink.

But I pass to consider the application of the name *Beauty* to this staff or to Christ, in his relation to the Jews. I understand it as designating him as the beauty and glory of the whole Mosaic ritual. It was his being in them, and shadowed forth by them, that made those burdensome ceremonies, those bloody sacrifices, delightful to the believing Israelite.

We find the term *beauty* applied to the Lord in the Scriptures, and I think primarily in this sense. As in *Psa. xxvii. 4*, and *Psa. xc. 17*, particularly. "And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea the work of our hands establish thou it." Viewing this petition as having a special reference to the saints under the old dispensation, there appears a peculiar fitness in it. Much depended on the work of their hands, living as they were under the Sinai covenant.—But unless the Lord established the work of their hands upon them, that is, unless the *beauty of the Lord their God is upon them*, unless their faith apprehended the promised Messiah shadowed forth to them, in their offerings, &c. they were of no avail, but to the *purifying of the flesh*. For instance, in vain was the blood of their sin-offering sprinkled before the mercy seat, to give them a sense of peace with God; unless their faith apprehended the blood of that sacrifice which God should provide, to satisfy the demands of divine justice, for their sins. Hence as I have recently had repeated occasion to remark, the Old Testament saints, instead of enjoying that liberty of sons, which comes from a knowledge by faith that we are actually cleared or justified, from all demands of law, had to resort from time to time to the *work of their own hands*, that is to the offering of sacrifices to obtain peace with God, and these were of no avail unless the *beauty of the Lord their God*, the *beauty* or that which made those sacrifices, *delightful*, viz. Christ as being wounded for their transgressions and *revealed in promise*, was superadded. The efficacy of Christ's death as being the *beauty* of legal sacrifices, was thus extended back even to Abel and apprehended by faith for individual peace with God, as it is

extended forward to the end of the world, but in different ways corresponding to the difference between *actual* clearance, and clearance by *promise*. In the former case it was through *legal* rites, reminding them at every step that the demands of the law were not yet cleared away, separate from this view of things, I cannot understand the reference of the Psalmist's petition. As to the works of our hands, we have need to pray to be washed from them, rather than to have them established upon us.

The prophets cutting his *staff, beauty asunder*, represented Christ's being cut off as the substance of the legal sacrifices. And when he died the beauty was taken from the legal rites. They remained as practised by the Jews only as a mass of corruption, or as they may be incorporated into christian worship, so called, they are the same, no Christ, no life in them.

In the rejection of Christ by the Jews, the covenant that God had established with Israel, to be in a peculiar sense their God, and that they should be unto him a peculiar people, was *broken*. When Christ died the *middle wall of partition* between Jews and Gentiles was broken down. Hence the prophet connects the *breaking the covenant* with the *cutting asunder his staff Beauty*, verse 10.

The remainder of this chapter I must leave for another communication.

S. TROTT.

Fairfax C. H., (Va.) June 28th, 1838.

For the Signs of the Times.

"What thou seest, write in a book."

BROTHER BEEBE:—Having measurably recovered from an attack of "Billious cholera," as it was termed by the Physician, which I had on the way from Alexandria last week, I have concluded, whilst partially confined to the house to write out some few sketches of my late tour, to the West.

As one object of the Signs of the Times, is to furnish a medium of correspondence among the people of God, scattered abroad in the several states composing this union; and as it is interesting and refreshing to us to hear from them by letters which they frequently publish in the Signs, so it can but be interesting to hear from them by those who have *been among them and have seen how they do*.

My design is *not* to publish a *Journal*, upon the principle and plan of those preachers sent out by "The Boards," in which they minutely detail all that they do, and more too, no doubt, in many instances: I have not to tell the amount of good that I have done—nor how much I have laboured, how many people I have converted, how many protracted meetings I have been at, and how much dust I kicked up at each &c. From my *Diarium*, I wish only to make a selection of such information, relative to the churches and brethren visited, as may in some measure set forth the Lord's doings among them, and conduce to a more extensive and enlarged acquaintance.

In the list of appointments published for me in the first No. of the present Vol. of the Signs, will be seen Thornton's Gap Church. This church, with others, it will be remembered, withdrew from Shiloh Association a few years ago, mainly on account of the high handed new school measures introduced into that body by Wm. F. Broadus & Co. The other churches which left Shiloh, have united in an Association called "Rappahanock," but Thornton's Gap remains isolated. This, it has been thought was owing either to the opposition of their preacher, Elder Cumberland George (who is a member of Shiloh,) or to the regard which they had for his feelings as long as they retained him as Pastor. Be this as it may, it is no matter, nor of any consequence to my present purpose.

Having filled the appointments at Elk-Run and Gourd-vine, in both of which churches, the brethren seem to be *going the same way*, I reached Thornton's Gap on the day appointed—Wednesday 21st, January, but heard the evening before that, on the previous Saturday, which was their church meeting day, that the subject of Electing a Pastor was agitated, and that the whole day was spent, until sun set, or nearly, in fruitless discussion, which resulted in *no choice*, and a worse state of feeling. Elder George, the minister nominated, I understand was present, and that upon the question of his re-election the church was about equally divided. Since my return, however, I have heard good news from this quarter. It is reported among us here that Eld. G. has withdrawn from that church, and left them, if not entirely at *peace*, at least *together*, and a probability of getting a Pastor without dividing the church.

If this be true, my old friend Cumberland deserves credit; and this conduct contrasts admirably with the operations of a certain Elder at Elk Run and Chappawamsick &c., not many months since.

At night, of the 24th, I preached at old father Menafee's, a brother greatly beloved, and the only remaining member of the original constitution at Thornton's Gap, formed about 50 years ago. From this, I crossed the mountain to Luray, accompanied by Elder A. C. Booton, who met me at Thornton's Gap. Met with and preached for the churches at Luray, Big-Spring, and Mill-Creek. These churches belong to the Ebenezer Association, and the brethren seem to be as much united as we have any reason to expect at the present day.

From this neighborhood my course was directed to the appointments in Patterson's Creek Association, in Hampshire County, passing through a part of Shanandoah Co., and from thence into Hardy, through a place which the good people of Hardy call "The Devil's hole," [I have passed through many places, (people) much more resembling such a "hole."] The first night in Hardy, I stayed in a Village with a young brother recently licensed to preach, named Duval. We went to a methodist meeting, I

was introduced to their minister, who very politely invited me to preach, which I complied with after which he *prayed*, but more for me than for *what I had preached*. This Village is situated on Lost River; below it is called Caca-pou, where I met with a brother Caldwell, another licentiate, and who is thoroughly Old School.

February 2nd at night I reached the North River Mills, where I met with brother Henry Louthan, who accompanied me to all the appointments in the Patterson's Creek Association. I met with but one minister of this Association; Elder John Arnold. He appears to love the truth. At Romney brother Louthan and myself preached in the Presbyterian meeting house; their minister, who is of the O. S. met with us, received us politely, and in the concluding prayer acknowledged what we had advanced to be the truth.

From Romney I passed on across the mountains to the Red-Stone Association in Pa. My first appointment within the bounds of this Association was at Union-Town, Elder William Brownfield Pastor. This church had been in a divided state for some time, occasioned, as in other places, by the unholy alliance of some of its members with those of another tribe—the new school—and which finally resulted in a formal division. The new school party claim the use of the house of worship on each alternate Lord's-day, and have heaped to themselves a supply of Baal's prophets who officiate for them at their altar. The day of my appointment proved to be on their stated day, but their preacher did not attend, and when the hour for worship had arrived brother Brownfield announced to them that I was in the house, and would preach if they did not occupy the pulpit. One of their party, who appeared to be spokesman on the occasion, replied that they expected their preacher, but if the same, he would no doubt give place to the stranger. I took occasion here to remark that the arrangement for me to preach at that place, on that day, was wholly my own. I had received a "list of Churches" from a brother, but as to the time when I should be at them, I had consulted none; nor did I know when the appointments were published, of the existence of any difficulty or division in that church, and that should I consult my own feelings on that occasion I should not attempt to preach; whereupon the gentleman replied that they requested me to preach. Having thus settled the preliminaries I entered the pulpit and preached. After worship and dismission, this same gentleman came to me and said; there is no difference among us here in doctrine, but only upon what you call *Benevolent effort*; and that he could heartily subscribe to the doctrine I had advanced &c. To this I made no reply, as I understood distinctly the ground he occupied, and was struck with the striking similarity of character between him and many near home. "We are regular, or Old School Baptists;" O yes! "We hold the same doctrine that you do &c;" and yet we never find them with a

minister who preaches that doctrine, but invariably with one of arminian cast!

Elder Brownfield has recently had some severe trials in this church—*The archers have sorely shot at him*, but his bow still abides in strength; he has a good deal of *individualism* about him, but maintains a firm stand in defence of truth, and against every false way. Elder Frey met me here, and also at his church—Red-Stone—the next day. He is 67 years old: now in infirm health, a kind and affectionate brother, and loves the truth. Brother Frey accompanied me to Elder Henry Spear's where we had preaching noon and night. Father Spears is 82 years old, has been 56 years in connection with the church, and near 50 years in the ministry. Of him it may be said, as of one of old, "His eye is not dim, nor his natural force abated." He is truly a father in Israel; greatly beloved for the truth's sake, by all who are of the truth. As he increases in years he seems to increase in apostolic zeal and in labours of love. Elder Frey and Spears, and Deacon Andrew Lynn, accompanied me from hence to Plumb-Run church, then supplied by the famous Francis Downey, but now without a Pastor; having dismissed him on account of his conduct to brother Whitlatch, and his working with the new-party &c.,

Here I parted with brethren Frey and Spears, and on the morrow met with brother Whitlatch at Cast-Steal-Run church, who attended with me at the several churches under his care, all of whom I found to be good brethren, sound in the faith, and of brother Whitlatch I have spoken in a former communication.

Brother Mc. Clelland, a young minister in connection with a church under the care of brother Whitlatch, accompanied me to Meadow-Run church, under the care of Elder Brownfield. The brethren of this church seem to be indeed plants of our Heavenly Father's planting. They would be pleased to have ministers of the Gospel visit them. They live on and near the road leading from Morgan Town Va. to Waynesburg Pa. Should any brother in the ministry pass that way, they will enquire for J. Busséy, J. Chrishfield, J. Bell, and Lynch. From this place I came to Indian Creek church in Va. under the care of Elder John Smith. Of these brethren and their minister, I can say nothing, only that I saw them: it was a cold day, but they seemed to be colder than the weather. The master once said to his little band, "ye are clean, but not all."—Returning from Indian Creek, via of Newtown and brother Whitlatch's house, as referred to in a former letter, from which in company with brother Mc. Clelland, I went to Centre-Township church.—meeting held at a private house—met with Elder Howard their minister, with whom I tarried for the night, and who went with me on the morrow to Wheeling Creek church, under the ministry of Elder Jefferson. It was too cold for these warm hearted brethren to turn out! On the evening of this day I reached the flats of Grave Creek, or Eliza-

beth Town, found room at the Inn for my horse, and tarried for the night with a Presbyterian gentleman of the old order, who was at the meeting at noon.

This Village is situated on the Ohio River 12 miles below Wheeling. There is no house of worship here, all parties occupy the Court House. On the day after my arrival here, the 25th Feb. Lord's-day, at 11 o'clock, I preached in the Court House; at 3 o'clock the congregation was addressed by a universalists, and at candle light by a campbellite; so that, for one day at least, this people had a variety. Each of these preachers were out to hear me, but I did not hear them. Elder Jefferson met me here on Lord's-day. This evening I crossed the Ohio River, upon a bridge which the Lord had pitched, and not man, the ice—and at 4 o'clock reached safe the Ohio Shore. I passed through this state as a traveller to Maysville Kentucky; called upon Elder Shepherd at Zainsville who informed me that the little church with which he was connected had dissolved. At Lancaster, where I stopped for the night, I met with the brethren in prayer meeting at Elder S. Carpenter's. At Old Town, or Frankfort, where old Father Sperry lives, and also his son Isaac, I fell in at their Regular meeting on Saturday, took a seat as a stranger, listened to a discourse from Elder Beatty, and after which I made myself known to the brethren. Elder Wm. Baker was also present, and we had meeting again at night, and on Lord's-day.

Leaving Frankfort on Lord's-day evening, I reached Maysville on Tuesday evening the 6th March, stayed all night with brother Lewis Jacobs, and remained in the vicinity of Maysville until Lord's-day 11th March, at which time the appointments which had been published for me, by brethren Dudley and Jacobs, commenced at Stone-Lick meeting house.

I find, brother Beebe, that although I have been so concise in the foregoing, as in some cases to be scarcely intelligible, yet it is drawn out to a length beyond which I must not venture for one number, and therefore I defer the further consideration of the subject for another number.

In the meantime I remain yours in *The friend that sticketh closer than a brother*.

JOHN CLARK.

Fredericksburg, June 8th, 1838.

To be continued.

For the Signs of the Times.

Beverly, Randolph Co., (Va.) May 12th, 1838.

DEAR BROTHER:—Having received yours of April 9th, informing me of the miscarriage of our communication sent to you for publication, having laid the same before the church, they have accordingly authorized me to send you another copy for publication, which you will insert. It is also the wish of the church to invite travelling ministers who may pass through this section, and be friendly to our course of procedure to give us a call in Tygart's Valley, Randolph County, Va.

ELIJAH KITTLE.

A full copy of the proceedings of the Valley Baptist Church, as recorded relative to the difference between this Church and the Union Association of Virginia, under date of the several meetings at which they were transacted, to which is occasionally added some explanatory remarks by the Clerk.

June 13th, 1835.

On motion of Brother Collett, that this Church say whether they will permit preachers to preach in our meeting house who are employed to superintend the business of Missionary, Tract, Bible, Temperance and such like Societies or not.

REMARK.—This was referred until the next meeting.

July 11th, 1835.

Took up the reference from last meeting, and by the permission of the Church the motion was withdrawn, and a motion was adopted to appoint three Brethren, to wit: Thomas Collett, George Wiese and Elijah Kittle, to write our Letter of Correspondence and therein form a query to the Association, to contain the substance of the motion, withdrawn.

REMARK.—The query was formed in the following words, viz:

Is it agreeable to the word of God, and to the will of this Association, for ministers of our body while acting under the impulse of the decision of this Association respecting her becoming a member of the general Association of Virginia, to hire themselves to that, or any other body of the Benevolent societies of the day, and go forth publicly propagating, defending and attending to their concerns, under the idea of preaching the gospel.

REMARK.—The Church failed sending this letter and query to the Association, and it was again inserted in our letter to that body in 1836, and also, a notice of the passing of the following Preamble of the Church.

Nov. 7th, 1835.

The Church took into consideration the propriety of refusing the privilege of preaching in our meeting house, to such missionary characters, as are engaged in the benevolent institutions of these days, such as, Bible, Tract, Temperance and Education Societies, and Sunday School Unions and all such Institutions, having for their object the collection of wealth of any kind, to evangelize the world. The question being taken, shall we refuse or not, it was decided in the affirmative.

March 11th, 1837.

The Church took into consideration the propriety of receiving the Committee appointed by the Association to visit this Church respecting the query and remarks contained in our letter to the last Association; and the vote being taken, it was decided by a majority that we will not hear them.

April 8th, 1837.

A motion was made by Brother Jacob Kittle to pass this resolution, viz.

Resolved, That this Church refuse all union and communion with any person, or body of persons, who may unite with, or support any benevolent institutions of the present day, so called.

REMARK.—This resolution was referred to May meeting, then until June, at which time all the members present voted for adopting the resolution.

June 10th, 1827.

And on the vote being called to adopt, for adopting 30. Against it none. The Church appointed the Clerk to copy the proceedings of the Church, (agreeable to the wish of the Committee sent to this Church by the Association,) and thereunto annex some of our reasons for the same, and bring it before our next meeting for the inspection of the Church.

A true copy of all relative matters.

ELIJAH KITTLE, Clerk.

Some reasons why the Valley Church refuses fellowship with the Union Baptist Association.

Considering the inconsistency of her conduct in first refusing membership with the general Association of Virginia, and then allowing her ministers to unite with that and all other kinds of societies, styled benevolent, so far as to destroy the real benefits of a preached gospel; and as it were, mocking God by employing much of their time which should be spent in divine service, to the defence and support of those several societies prevalent; some, even to the denying those fundamental doctrines which this Association was constituted upon, as they are contained in the Philadelphia Baptist Confession of Faith, all of which things, we as a Church deem unscriptural and contrary to the usages of former Baptists. A departure from common usage without precept therefore; and from the zeal with which such conduct was supported at the last Association, we are left without hope of their return to that spiritual mode of government and preaching in which she formerly stood. A striking proof of this is seen in the selection of the Committee sent to this church by the Association, in their choosing such persons as were the greatest advocates of these innovations, therefore we feel ourselves under the Scriptural injunctions, "touch not, taste not, handle not, which all are to perish, with using after the commandments and doctrine of men."

According to appointment of the Church by
ELIJAH KITTLE, Clerk.

For the Signs of the Times.

Park County, Indiana, June 27th, 1838.

DEAR BROTHER BEEBE:—I have had a thought for some time, of writing to you a few lines, expressing some of my thoughts while reading the different communications, in the 'Signs,' on the subject of Justification, hoping that while I endeavor so to do, that I shall not give offence; believing that while Brethren are using plainness of speech, they should so temper their expressions, that they may savor of love and of a sound mind. Words are harmless things, but much depends upon the manner of putting them together, and still more upon the spirit by which they are used. I cannot help differing from Brother Trott on the subject now before us, yet I feel to have no less confidence in him for his candor; for after maturely considering his views, which I have read perhaps a dozen times, I find that, so far as regards the Eternal purpose of God in the Justification of the Elect, he fixes all as sure and certain as I well could wish him to do. What could be better established than that which Deity has purposed? In my judgment it is equivalent to the actual performance of the thing proposed. Brother Trott requires di-

rect scriptural testimony on this, and yet admits that, on some points of theology, it cannot be had, in just ~~no~~ many words. Now I think that the doctrine of eternal justification is fairly implied, although not couched in one short sentence. In trying to prove this point, I shall differ from some, in their definition of the terms Eternal and Justification, in relation to some passages of scripture. The word *Eternal* certainly means duration without limitation, either beginning or ending; and to justify, and *Justification* certainly means defence or vindication, as well as a legal pronouncing one clear from guilt. The passage which is used by Bro. Trott to prove it to be a time work, I cannot think has reference to the subject of Justification at all; that is, "He was delivered for our offences, and raised again, for our justification," certainly it is wrong to conclude that the Husband's paying the debt contracted by the Bride would or did, justify her; although the Scriptures affirm, that we are justified by his blood, Rom. v. 9, which in my opinion only declares that his blood shed, is the medium through which we are justified. But my view of the subject is (although very limited) that it is the Judge that justifies, according to Rom. viii. 33, "It is God that Justifies; verse 34, It is Christ that died," &c. and again, Rev. xviii. 8. "The Lamb slain from the foundation of the world," not in types and shadows, but he stood so under the sentence of the law; viewed so according to the eternal purpose of God, which was fixed and secure. And if so slain, his Bride was so redeemed with eternal redemption, and of course clear of change through that medium, their sins being laid on Christ, as prefigured by the Lamb; and when he arose from the dead, he arose triumphant over death, hell and the grave, conquering and to conquer; thus defending his Bride from those powers, and he now appears before the throne vindicating her cause, as an advocate before the Father. This is what I think was accomplished by his resurrection; not that it has in any way justified her from guilt; for to justify is, as I said before, the act of the Judge, administering equity in a court of justice; and not only so, a person is truly justified in the eyes of law, when its injunctions are strictly obeyed; for what ever is just, is in my conception of things, completely justified; and if Brother Trott or any one will inform me when God first acted, in the capacity of Judge in the court of Heaven in regard to his chosen, I will fix the same date to her Justification. When Christ became her surety, when her sins were laid on him and he sentenced to death for his Bride, I say when all this took place, she certainly stood clear; for their could be no failure; God's own word and purpose could not fail; so that, as Judge, he could proceed with certainty. She was created in Christ Jesus, and there stood always justified, or just, if you would rather have it so, so that there was neither spot or blemish in her. Yet in Adam she stands a fallen depraved being, and will until she rests in death and moulders to dust; for that which was sown in dishonor, will be raised in glory, 1 Cor. xv. 44. This is the situation of the heirs of glory, in relation to their federal head. I conclude that the act of justification is as old as predestination, according to Rom. viii. 29—36. "For whom he did foreknow, them he also did predestinate. &c. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified." Also we hear Christ praying for the same glory he had with the Father before the world was; and if his Bride was in him, she must have partook of that glory; and if so, then certainly justified, God is unchangeable; what he loved in the beginning, he will love eternally; and what stood just in Christ from eternity, always will stand so, for he sees and knows things

just as they are, and will have them just as he intends them. I would like to know from Brother Trott, or some one else, *what* was justified in time, when Christ suffered and arose? Whether it was that creation in Christ Jesus, or this earthly nature; this may be thought ignorance, and such it may be; I never saw Dr. Gill's works, neither did I ever read any one's views previous to Brother Trott's, excepting Bro. W. Thompson of Ohio, but I do not recollect any thing, more than that I thought his views were correct. If Brother Thompson's or Gill's works are agreeable to Scripture, I will go to the Scripture, as the surest and safest, for correct information. Brother Trott's communication led me to enquire more particularly on the subject, and I hope has proved instructive, I could say more, but my limits fail me, O that we could know the truth, for that would set us free; and our duty, and be kept therein; then would my case be different from what it is.

I subscribe myself, yours as ever,
JOHN T. CROOKS.

EDITORIAL.

Alexandria, D. C., July 27, 1838.

JUSTIFICATION.—In this number will be found the views of Brother Crooks of Ia., and also those of the Warwick Association as published in their Circular; we have also on hand another letter from Brother Pitcher, besides some other communications on the same subject. In our last we published Bro. J. Clark's letter wherein he has labored to set the brethren at one on this subject. We have not been able, in the last, nor in this number to make any remarks on those communications, having on hand a great crowd of communications, which claim prior attention. We will endeavor to write something on the subject for our next number.

Many of our correspondents will perhaps be somewhat disappointed in not finding their communications inserted; but we must beg their indulgence a little longer: we will serve them as soon as we possibly can. Meantime we would respectfully hint, that those badly written and very lengthy communications which require to be transcribed before our compositors will meddle with them, however excellent the matter they contain, are necessarily thrown on the back ground, for want of time on our part to prepare them for the press. Those who depend on us to revise their communications, must make them short, in order to secure their publication, or otherwise get some friend who is competent to prepare them. We have now on hand some articles closely written, and filling from four, to six sheets, which are perfectly unintelligible to our printers, and we are obliged to guess at no small portion of them.

As far as it is in our power, we will most cheerfully revise and correct the pieces for our Brethren, the above remarks notwithstanding. *Only let them be short, and to the point.*

Brother Eustis and the other subscribers at Jay, are informed that their remittance, through Brother Hartwell, was duly received, and the reason of their failing to receive their papers, was

owing to an oversight of ours, in copying the Eastern subscribers' names, into a new book, theirs were casually overlooked. We have now sent on the back numbers, which we hope will make all right.

In regard to Brother E's request, for our views on VI. Hebrews, as our Brother Klipstine is now revising for the press, his views on that subject, we will defer giving our mind at this time on that subject.



From Waller's Banner.

"S. TROTT, OF VIRGINIA.—Sometime since, we inquired of this Old School worthy what amount of salary he received while agent of the Kentucky Missionary Society. He said he did not receive a large salary, and we then asked respecting its precise bulk. He has not answered us. Perhaps he does not know that we made such an inquiry; perhaps he has forgotten it, as men are prone to forget what they do not care to remember. Now we will take it as a favor of the Editor of the Signs of the Times (and as it is the first favor we have ever sought at his hands, in charity we do not think he can refuse it,) just to tell Mr. Trott that we are anxious to obtain information on this subject; and if he has forgotten it, to refresh his memory. We are not alone in our solicitation. There are others that feel concerned. Come out, Mr. Trott. Your salary was not large you say; then what size was it? Be precise in your answer, even to dollars and cents."

Reply

BROTHER BEEBE:—Mr. Waller of the Banner, is intirely mistaken as to the import of my reply to him through the Signs, I had no intention of engaging in his indian skirmishing from behind the bush.—He came out in his paper, professing to have been looking over the ancient records of the Kentucky Mission Society, and among other things to have discovered that I had been connected with that Society, had been employed as an agent &c.—As it was a fact that I had formerly fallen into this corruption and error, I thought it just to acknowledge any sin; in doing this I thought it equally right that I should show from Mr. Waller's own statement, their was a limitation to my error in this thing; that what I did, was not from the consideration of a regular and fixed salary agreed on beforehand &c., I did not, as Mr. Waller would insinuate to his readers, state this upon my own responsibility but upon the better testimony, that Mr. Waller had not found any such arrangements, and bargaining in the records of the Society, as was evidence from his not having brought it forward.—Hence his coming out and demanding me what I did receive &c., is altogether a shifting of the ground, and I do not think him game of sufficient importance to be thus following him through the swamps.—As he professed in the onset to have the records, if such things stood their recorded against me, why not bring them out, and not call upon me, without the advantages of those records to refresh my memory, to make statements or give testimony in my own case.—

If Mr. Waller wishes to engage me in a controversy with him, let him come forward with his strong reasons, his scriptural arguments, to defend his friend Gidding's Essay on Modern Missions from the expose I made of its corruption, its Jesuitism &c., or let him introduce any thing like a candid discussion of any other point of his New School-ism, and as life, health and abilities are granted me, I will meet him. But as to his attempts to cover his retreat, his being driven from the field in the Gidding's affair, by trying to draw me into the bushes, it is in vain—I will leave him to have the whole fun of this skirmishing to himself.—Farewell.—S. TROTT.

Fairfax C., H., Va., July 21st, 1838.

APPOINTMENTS.

CORRESPONDING MEETING.

We copy the following appointment of the next Corresponding meeting, from the Minutes of the meeting held with Bethlehem Church, last year, viz:

"The Chappawamsic Church, having invited the next Corresponding meeting to be held with them; agreed to appoint such meeting; God willing, to be held with that church, (upper edge of Stafford Co.—7 miles from Dumfries,) to commence, Thursday before the 2nd Lord's-day in Aug., 1838 to continue on Lord's-day. We unite with the church in inviting all old school churches, meetings, and associations, to correspond with that meeting by letter, or messengers, or both, and old school brethren, those who are such in principle and practice, to attend it. This invitation is not limited to any section of our country."

The next meeting of the Old Ketocton Association, will be held, God willing, with the church, called Mill-creek, Berkley Co. Va. commencing on the Thursday preceding the Third Sunday in August, next, unto which our Old School Brethren in general are affectionately invited—Those who attend the Corresponding Meeting at Chappawamsic, will be in time to reach the Ketocton Association and on their way thither, will have an opportunity of visiting a goodly number of Old School Churches.

North Berwick, (Me.) July 5th, 1838.

DEAR BROTHER:—Elder Philander Hartwell of this town, desires you to inform the Old School Baptist Brethren, through the Signs of the Times, that the Old School Predestinarian Baptist Conference, will be held in the Baptist meeting house in this town, commencing on Friday the 7th day of September next, at ten o'clock in the forenoon, and will continue two days. Old School Brethren are invited to attend.

The Kennebeck Old School meeting will be held in the Baptist meeting house in Whitefield, commencing on Friday the 14th of the same month, so that Brethren visiting can attend both.

Yours, with much esteem,
S. HOBBS, for PHILAN. HARTWELL.

Near Waynesburg, (Pa.) July 5th, 1838.

DEAR BROTHER BEEBE:—Please to publish the Meeting of the Red-Stone Association, which will convene at Indian Creek, near Morgantown, Monongahala County, Va., on Friday before the first Lord's-day in September next; I would also most affectionately invite my brethren in the ministry who are of the Old Order of Baptists, to visit us at that time, and place; Yea we raise the *Macedonian Cry*, "Come over and help us," for we are surrounded by enemies who mock and deride us, and resort to every wicked scheme, that they are able to invent, to disturb our peace and union as brethren. Yet if our poor hearts deceive us not, we rejoice; for as the *Boy* said "Father is at the Helm," who maketh the wrath of man to praise him, and the remainder of wrath he will restrain, for he worketh all things together, for the good of his people; for in all these things, we are more than conquerors, through him that hath loved us, and gave his life for us. As I do not wish to crowd your columns, but leave them open for more worthy and able correspondents, I close, by tendering my christian love to my brethren, the Old Regular Baptists, and in a special manner to Brother John, of Fredericksburg, Va., who braved the last winter storms to visit us, and to preach amongst us, the kingdom of God; for he is, by the Baptists of this Association, esteemed an able minister of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

I add no more, but subscribe myself your real friend and Brother in tribulation. B. WHITLATCH.

MINUTES OF AN OLD SCHOOL MEETING,
Held at Stone Lick, Clermont County, (Ohio.) June
8th. and 9th, 1838.

Met agreeable to adjournment, for the purpose of constituting an Association, when the Clover church and Ebenezer church met by their Messengers viz: from Clover, D. Smith, T. Willis, J. H. Davis, and Wm. Brooks, from Ebenezer, Walter Smith, and Wm. Kirkpatrick, brethren from other churches to aid in the constitution, are from Fairfield, Thomas Childers, J. Smalley, Mt. Zion, J. Eliot, L. Abraham's, Mt. Pleasant, D. S. Roberson, New Market, C. B. Smith, A. Pennington, Leesecreek, J. Rogers O. Mott.

Chose E. D. T. Childers, Mod. & Walter Smith, Clerk.

Invited visiting brethren to a seat; called for the constitution, and rules of decorum as prepared by brother R. A. Morton (who was appointed to that duty at the last meeting) which were read. Adjourned until tomorrow at 9 o'clock.

June 9th Met pursuant to adjournment and after praise and prayer by the Mod. proceeded to business. 1st The constitution and rules of decorum being read were adopted, and the Clover and Ebenezer churches agreed to unite in an associate capacity thereon; to be known by the name of the Clover Corresponding, Regular Baptist Association; and the brethren in council agreed unanimously to give them the right hand of fellowship, which was done by the Moderator, Elder Childers.

Voted to meet with the Clover church on Friday before the 3rd Sunday in August next.

Voted that brother R. A. Morton forward a copy of our proceedings to the Editors of the 'Signs of the Times' and 'Primitive Baptist,' for publication.

CONSTITUTION.

1st. We believe that the Scriptures of the Old and New Testaments are the word of God and the only rule of faith and practice, and that all societies, traditions, or inventions of men, that are not in full accordance with the Scriptures, should be rejected. 2nd. We believe there are "Three that bear record in Heaven, the Father, Word and Holy Ghost, and these Three are One," that He is God, the Creator, Preserver and Governor of the Universe, perfect in all his attributes. 3rd. We believe that God created our first parents upright, yet they did not long abide in that honor, but did wilfully transgress the law of creation, in eating the forbidden fruit and by their sinful rebellion fell from their communion with God, and all we in them became dead in sin and wholly defiled in all our faculties, both mental and bodily; our first parents being the root, and by God's appointment standing in the place of all mankind, their corrupt nature was conveyed to all their posterity; so that we all by nature are children of wrath, servants of sin, subjects of death and misery, temporal and Eternal. 4th We believe that before the foundation of the world, God did elect a certain number of the human race to everlasting life and salvation, and in pursuance of this gracious design, did make a covenant of grace and peace with his Son Jesus Christ, in behalf of those persons who were committed to him, embracing all spiritual blessings. 5th. We believe that Jesus Christ being from everlasting the Mediator of the new covenant, did engage to be the surety of his people, and in the fullness of time, did really assume human nature, in which nature he really suffered and died as their substitute, in their room and stead, whereby he made all that satisfaction for their sins, which the law and justice of God required. 6th. We believe that the eternal redemption that Christ obtained by the shedding of his blood, is particular, that is to say, that it was only intended for the elect of God, or sheep of Christ. 7th. We believe that the justification of God's elect is only by the righteousness of Christ imputed to them, without the consideration of any works done by them, and that the full and free pardon of all their sins, past present and to come, is only through the blood of Christ, according to the riches of his grace. 8th. We believe that faith, conversion, redemption and sanctification are not acts of man's free will and power, but of the efficacious grace of God. 9th. We believe that all those chosen by the Father, redeemed by the Son and sanctified by the Holy Ghost, shall certainly and finally persevere to the end, so that none of them shall perish but have eternal life. 10th. We believe that Baptism and the Lord's Supper are ordinances of Christ, to be continued until his coming, and that the former is prerequisite to the latter. 11th. We believe there will be a resurrection of the dead, both of the just and unjust, and that Christ will come a second time to judge the quick and dead, to receive the righteous to

everlasting happiness, and sentence the wicked to punishment of the same duration.

RULES OF DECORUM.

1st. After the Introductory Sermon, the letters from the different Churches belonging to this Association are to be handed to the former Moderator, and when read, the Messengers names to be enrolled.

2nd. A new Moderator and Clerk shall then be chosen by ballot.

3rd. Ministers of the gospel, of our faith and order, to be invited to a seat, and to aid in council.

4th. A record of the proceedings, shall be kept by the Clerk.

5th. Every person making a motion, or speaking to one already made, shall arise from his seat and address the Moderator, and shall not be interrupted while speaking unless he depart from the subject.

6th. No person may speak more than three times on one motion, without leave of the Moderator, nor more than once until all who desire, have spoken.

7th. Any member may make a motion, but when made must be seconded, or lost.

8th. This Association is for correspondence with brethren of sister Churches & Associations, preaching the gospel and such other religious exercises as the brethren assembled may think expedient, and for no other purpose whatever.

9th. There shall be no talking or whispering in the time of public speaking, nor degrading reflections cast on a speaker or on his observations.

10th. Any member who breaks these Rules of Decorum may be reproved by the Moderator.

11th. These Rules of Decorum may be amended at any time, by the majority.

12th. No vote or advice to effect the independence of the Churches.

13th. Churches received and dismissed by a majority of the Association.

THOMAS CHILDERS, Moderator

WALTER SMITH, Clerk.

The Primitive Baptist will please copy the above.

P. S. The above is the commencement of the great separation between the Ishmaelites and the promised seed, in the East Fork, and Strait-Creek Associations, in Ohio. We have seen "The Sword of the Lord and Gideon!" wielded; and now the word is, "Come out of her my people."

R. A. MORTON.



Circular Letter.

The Elders and Brethren of the Warwick Association, assembled at Hardeston, Sussex County, New Jersey, by appointment, June 13th, and 14th, 1838.

To the Churches, whose Messengers they are—Greeting.

DEAR BRETHREN:—In this our Circular Address, we propose calling your attention to the consideration of some part or portion of the plan of salvation. The Justification of the people of God, is an important item in the plan, a grand link in the chain, which binds the Lord's people to himself and to each other; therefore it may not be amiss, to offer you a few ideas on this subject, at this time. Justification stands opposed to condemnation, and condemnation necessarily follows transgression, and transgression implies law; "For where no law is, there is no transgression," Rom. iv. 15. Hence when the Justification of the Church is spoken of, the idea of law, transgression and condemnation are clearly and fully implied, though it were not expressed. But it is also abundantly expressed in the Scriptures of Truth—Beside, it is so clearly presented to the view of the people of God in their own experience, that their mouths are stopped, and they confess themselves guilty before God.

The children of God, as they stand connected with and related to Adam their natural head, are, in view of the Law of God, in the same situation with the rest of mankind, "Dead in trespasses and sins," Eph. ii. 1. "Children of wrath even as others," Eph. ii. 3. An important enquiry arises here, "How shall man be justified with God?" Job ix. 2, or how shall he be justified in his sight? This question is one of great moment to the poor sensible sinner. Human wisdom suggests the idea

of human justification; but that is foolishness with God. It proposes our own works, and those of our fellow men; it talks of our prayers, our cries, our tears, our agonizing, our fasting, our paying tythes, our giving alms, our attending to what it terms the ordinances of the gospel, or the means of grace &c. as being weighty in the scale, and if likely to fall a little short, it advises to mix with our own, the righteousness of Christ.

But the poor condemned, guilty, sensible soul, knows better, even though heretofore ignorant of the letter of the Bible; feeling the weight of his guilt, and the justice of his condemnation, in view of the holiness of the character of God, as set forth in his law, by the quickening operation of the Spirit of God in his soul; he finds with all his works, and service, and attempts, to keep the law, and recommend himself to God, he becomes more odious in his sight; instead of becoming better he is growing worse; or of taking one step towards heaven, he is drawing nigh to destruction. If he turns to the Bible his condemnation is ratified and confirmed in his own view, for "By the deeds of the law there shall no flesh be justified in his sight," Rom. iii. 20. Thus the people of God are taught by the Spirit in their own experience, that "vain is the help of man," that all human wisdom, human righteousness, human works, human skill and human schemes, will utterly fail of justifying the soul before God.—That the people of God are justified in his sight, is abundantly established in the word of God, and since it is also established, that they cannot justify themselves—who is their justifier? Paul answers, "It is God that justifieth." "Who is he that condemneth?" Rom. viii. 33 and 34. It is a matter of small moment to us, who condemns us, if God justifies us. How does God justify his people? He justifies them freely! that is, without money and without price; or without any thing in them, as a cause, or from them as an equivalent or consideration; therefore it must be by grace and not by works. Hence the Apostle observes, "Being justified freely by his grace, through the redemption that is in Christ Jesus," Rom. iii. 24. But when does he justify them? If we take into consideration the purpose of God, in the salvation of his people, the Scriptures seem to present the idea of their being justified before the world was. In Paul's 2nd Epistle to Timothy i. 9, we read as follows: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

When it is declared that God justifies freely by his grace, we understand that grace to be a justifying grace, and when again it is declared, that that grace "was given us in Christ Jesus before the world began," we understand it was given before time, or in eternity; and here we pause, and wonder, and admire, and "adore the grace that buries all our faults." That the Eternal God, in his eternal purpose and counsel did decree and determine the justification of his people, yea, that he positively gave them the grace by which they were and are justified, in Christ Jesus before the world began. This act of Jehovah, giving us justifying grace in Christ, before time, is one of "his strange Acts." But is it proper to term it an Act? A decree of itself, is properly termed, an Act. To illustrate a moment.—"Be it ordained, or decreed, by the people of these United States, in Congress Assembled," &c. Again, "Be it enacted by the people of the State of New York"—thus the sovereign people, through their Representatives Assembled, determine, decree and ordain, which in other words are termed, "Acts passed." Hence from the use of language and definition of words, it is proper, to term a decree, an Act.

Again, the Lord by the Prophet declares, he will bring to pass his Act, his strange Act. Isa. xxviii. 21. In this passage and its connection, our minds are carried forward to gospel times, to the coming of Christ. Here the Lord reveals something of his purpose, relative, both, to the salvation of his people, and the destruction of his and their enemies. Hear him saying, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." 16th verse. Again, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand," &c. verse 18. "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the Valley of Gibeon," &c. verse 21. Should the following objection arise viz. that the circumstance of Christ's coming in the flesh, his life, death, resurrection, &c. for the salvation and justification of his people, is the Act; then the inquiry is, what is the bringing to pass the Act?—Is

it not clear that *the Act*, is first, and then the bringing it to pass? Consequently, that the decree or purpose of Jehovah, in relation to the justification of his people, was an *act*, and his *Act* before time, or in eternity, and that in the fullness of time, God sent forth his Son, made of a woman, &c. and in all that Jesus has done and performed, and will do and perform, Jehovah is but bringing to pass his "*Act, his strange Act!*" None who "receive the truth in the love of it," will deny that Jehovah purposed, determined or decreed the justification of his people; if so, it was an *Act*, in eternity, or before time. Moreover he gave them the justifying grace in Christ before the world began. We have already remarked, that this was one of his "*strange Acts.*" *Strange* that he should decree their justification, "when as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world," nor given to them their being. *Strange* that he should give them justifying grace in Christ before they were actually condemned, in Adam when in view of their union to Christ their Spiritual Head, they needed no justification. But in this "*strange Act*" of Jehovah his people were viewed in their relation to Adam their natural Head, in the ruins of the fall, condemned by his law, and under sentence of death. "Their being justified (freely by his grace) through the redemption that is in Christ Jesus," is the bringing to pass this *strange Act*, or the accomplishment of the purpose. The redemption was not "with corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world; but was manifest in these last times for you," 1 Peter i. 19 and 20.—Again, the Apostle speaking of the "purpose and grace given us in Christ Jesus before the world began," observes, "But is now made manifest, (that is, the purpose and grace) by the appearing of our Saviour Jesus Christ—who hath abolished death, and brought life and immortality to light through the gospel"—"Again, who only hath immortality 1 Tim. vi. and 16—And again, that through death, he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death, were all their lifetime subject to bondage" Heb. ii. 14 and 15—And Lastly, "who was delivered for our offences, and was raised again for our Justification" Rom. iv. and 25.—In view of the scriptures, we see how admirably the purpose of God, and the accomplishment of that purpose; or in other words, the *Act* of God, and the bringing to pass that *Act*—or again, the grace of God, and the Revelation or manifestation of that grace are linked together, in the Justification and salvation of his people.—May the Lord open our understanding to understand the scriptures, and then shall we see eye to eye, in the things of the Kingdom—

The Grace of our Lord Jesus Christ, be with you all.—AMEN.

AMOS HARDING, MODERATOR.
GABRIEL CONKLIN, CLERK.

Corresponding Letter.

The Warwick Baptist Association now in session with the Church at Hardeston N. J. To all sister associations with whom she corresponds, sends Christian salutation.

BELoved BRETHREN IN THE LORD:—With unfeigned gratitude to the God and Father of all our mercies, we desire to record his goodness and grace towards us, in perpetuating our unprofitable lives, amidst surrounding desolation, through the revolving seasons of another year; and in granting us liberty, in his holy providence, to meet once more in our associate capacity for the worship of God, the correspondence of saints and the edification and comfort of our own souls.—How truly exalted are the privileges which we enjoy! We are constrained to exclaim in the language of the Psalmist:—"Behold! how good, and how pleasant it is for brethren to dwell together in unity." The present has been to us a delightful season; we have truly sat together in heavenly places in Christ, and his Banner over us is love. Our Brethren, your Messengers, have come to us from various parts of our country; but their testimony among us has been uniform, all speaking the same things, all preaching the same delightful doctrine; to the declarative glory of God, and the comfort of the Sheep and Lambs of the flock of our Redeemer. The letters from our churches, show them to be generally in a healthy state; increasing only with such increase

as the Lord giveth; and still disposed, by divine grace, to stand fast in the liberty of the gospel, and to hold fast the form of sound-words; while your epistles of correspondence have been to us as cold water to thirsty souls, assuring us of your steadfastness in the faith once delivered to the saints.

Our present meeting has been principally devoted to the worship of God, and the edification of Zion: for since the going out from us, of those who are not of us, we enjoy renewedly the inestimable blessing of peace and harmony, which we were wont to enjoy in our associational meetings before the rage of antichristian innovations commenced their sickening impositions in our land. We stand aloof from every link of the chain of the falsely reputed benevolent institutions of the present day—and renounce, most sincerely, the Old Mother arminianism, and her entire brood of newly invented contrivances.—And our heart's desire and prayer to God for you, Dear Brethren is, that you may be kept by the power of God, through faith, from all the snares, and delusions which abound in our ruined world, and that our christian union, fellowship and correspondence, by Messengers and by interchange of Minutes, may be perpetuated.

May the grace of our Lord Jesus Christ be with you all, evermore. Amen.

Our next meeting will be held, if the Lord will, with our sister church at Warwick, Orange Co., N. Y. commencing on Wednesday before the 2nd Sunday in June 1839, at 10 o'clock A. M. when and where we hope to meet with your Messengers, and to be comforted with your epistles of love.

AMOS HARDING, MODERATOR.
GABRIEL CONKLIN, CLERK.

MARRIED.

On Thursday evening the 19th, inst. by Elder Gilbert Beebe. MR. ABNER HUMPHRIES, to Miss LUCY ANN DILLON, all of Alexandria.

DIED.

On Thursday the 19th, inst. at her Father's residence, near Fairfax C. H. Va. Miss SARAH ELIZABETH, eldest daughter of Elder Samuel Trott—in the 20th year of her age.

Miss Trott was truly amiable and beloved, and in this dispensation of divine providence, in the course of a few brief weeks, was hurried from blooming health and youthful loveliness, through the rapid progress of nasty consumption, to the chilling embrace of death.

She was enabled to give some comfortable evidence of a work of the Spirit on her heart before she took leave of her family and friends. When we, in connection with Brother Conklin of N. Y. conversed with her on the 16th inst. She expressed a clear sense of her lost estate and helpless condition by nature, and of the necessity of a work of sovereign grace to prepare her for the enjoyment of the presence and glory of God in the world above, subsequently she has, as we are informed, received a more full evidence of her acceptance in Christ Jesus.

This is truly an afflictive providence to our dear brother Trott, and to his bereaved family; but we believe and hope God will sanctify it to their good in connection with his own glory.

Since the above was in type we have received the following notice from our afflicted Brother Trott.

BROTHER BEEBE:—Please to mention, through the Signs, for the information of our distant Friends, the death of our eldest Daughter SARAH ELIZABETH TROTT, Aged 19 years and 10 months. She died Thursday July, 19th 1838. She has been taken from us by a very rapid decline, or disease of the lungs.—Her mind seemed evidently staid on God, and in a calm submission to his will.—But she had not that triumphant assurance of her interest in Christ which would have been so solacing to our hearts, in the trying hour of her dissolution to have witnessed.—She, a short time before her closing struggle, told her Mother, that "The Lord knows his people well, and will not lose one of them;" this remark is certainly full of instruction to us; that the Lord's purpose stands, and that it becomes us to acquiesce.—Gratitude for the mercies of God requires me to add, that from her conversation she gave evidence of having been taught her own helplessness, and the knowledge of the gospel way of salvation, as well as of her approval of that way.

Yours truly in affliction, S. TROTT.

Poetry.

From the Gospel Standard, (Eng.)
THE SAINTS' CONFLICT MAKES THEIR REST IN THE LORD DESIRABLE.

"Whither the Forerunner is for us entered, even Jesus."—Heb. vi. 20.

Lift up your eyes, ye tempted saints,
And take a sweet survey
Of your inheritance above,
In everlasting day.

No storms nor trials e'er annoy
Those seats of heavenly rest;
But glory, triumph, peace, and love,
Prevade each hallow'd breast.

No cloud obscures their vernal sky,
Nor rising fears assail;
Their unbelief can rise no more,
No doubts o'er faith prevail.

Courage, ye souls! who know the grace
Of your triumphant Head,
He sojourn'd in this world for you,
To suffer in your stead.

Though Lord of all the hosts above,
He made himself a worm,
And toil'd and groan'd through sorrows great,
To bring such wanderers home.

Our sufferings here but trifles are,
To what our Lord has borne;
But ah! how we forget our Lord's,
To pore upon our own.

Dear Jesus, help our feeble faith
Upon thy strength to trust,
And in our travails be below,
Remember we are dust.

Enlarge our hearts, anoint our eyes,
Through faith thyself to see,
Triumphant o'er our enemies,
That we might dwell with thee.

Forerunner of thy people here,
Their centre too above,
Absorb our hearts, enrich our souls,
With thy redeeming love.

Draw thou us upwards to thy seat,
Where joy immortal reigns;
By faith to leave this lower world,
Its pleasures, cares, and pains.

'Tis there without a veil between,
Thy glories richly shine,
Whilst saints and angels hymn thy name,
In fellowship divine.

O could we leave this house of clay,
And mingle with the blest;
The wicked cease from troubling there,
And there the weary rest.

There sweet and loud our mutual song
Should sound in Jesus' praise;
Whilst all our woes and miseries past,
Conspire the note to raise.

Our weary souls preserve and keep
Midst conflicts sharp and long;
For unto thee, O God of grace,
All strength and power belong.

Hasten, dear Saviour, soon remove
The veil that hangs between!
And whilst we groan and suffer here,
Oft let thy face be seen.

DELTA.

Receipts.

Elder M. Salmon,	N. Y.	5 00
A. Matten,	do.	1 00
A. Keaton,	Ala.	3 00
Elder P. Meredeth,	Del.	5 00
Mrs. S. P. Kercher,	Va.	1 00
J. B. Shackelford,	do.	1 00
John Glasscock,	do.	1 00
Aaron Bice,	do.	1 00
Elder S. Trott,	do.	2 00
Wm. L. Trenton,	do.	5 00
Reuben Merriman,	Il.	5 00
Josephus Gard,	Mich.	5 00

Total, \$35 00

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, AUGUST 10, 1838.

NO. 16.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday. GILBERT BEEBE, Editor.

To whom all Communications must be addressed (Post Paid.) Terms, \$1.50 per annum: or if paid in advance, \$1.00, Five dollars, paid in advance, in current money, and free from postage, will secure six copies for one year.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

EXPLANATORY REMARKS ON ZECH. XITH. In compliance with the request of Brother V. D. Whalley, of Feb. 23rd., 1838, Vol. 6th., No. 4. (CONCLUDED.)

There is a part of verse 11th, that ought to have been noticed in the preceding communication, which I then omitted, thinking that this communication would be less lengthy.—It reads thus, "And so the poor of the flock that waited upon me knew that it was the word of the Lord."

I have on a former occasion given at large my views on the phrases, *The word of God*, and *The word of the Lord*; viz. that the scriptural import of them is a direct message from God, given in the prophets and apostles, by the immediate inspiration of the Holy Ghost; otherwise, gospel truth, heard, read, or otherwise brought to the mind of a person, and applied to his heart alone by the Holy Spirit, for his instruction or comfort, &c.

It appears that in Zechariah's days, as now, the poor of the flock were those who waited on and understood the word of the Lord.

This text has, at times, been a comfort to me. For instance at seasons when every thing almost, without and within, seemed to suggest to my mind that I could not be one of the Lord's ministers, nor even a subject of his grace, excepting that the poor of the flock, such as I believed knew the truth, professed to be comforted and fed by my preaching; this text has been brought to my mind, and was a word truly in season. Again when my proud heart has been disposed to fret at seeing the wealthy, learned and polite, or more wealthy churches, pass me by, to seek for more shining talents or a more accommodating preacher, my murmuring has been reproved by a recollection that it was the poor of the flock that waited upon the prophet; and I have been admonished that so long as the poor of the Lord's people, and the poorer churches among whom I laboured, appeared well satisfied with my ministry, I had no ground to complain on this account. It is true that at this day, the separation or judgment, between the fat cattle and between the lean cattle, (Ezekiel

xxxiv. 20.) has so far taken place, that a gospel preacher, a correct Old School Baptist minister, cannot generally expect countenance as a preacher, but from the poor of the flock.

I now come to the consideration of the other staff, Bands, ver. 7. "I took unto me two staves," &c., and ver. 14, "Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." From what is here said, it is evident that this staff, Bands, denoted the brotherhood between the Judah and Israel here spoken of. In a word it denoted the relation which had hitherto existed between the church or people of God and national Israel, as the other staff denoted the relation between Christ and that people nationally. Christ's taking unto him these two staves as here represented by the prophet, I understand to signify, that whilst he fed the flock of slaughter, i. e. during his public ministry, he would maintain both these relations.

But to be more particular;—that we are not to understand by Judah and Israel, as here spoken of, those two people nationally is to me evident.

1st. From the fact, that the separation of Judah and Israel into two people existing under distinct governments, took place long before Zechariah prophesied. 2nd. Those of the Ten Tribes, that remained about Judah after the captivity, became again united with Judah as one people under the name of Jews. And the Scriptures, in other prophecies instead of speaking of any further or greater separation between those people, speak of their being again fully united, that is, all of the tribes as I understand the prophecies. Thus this event is showed by Ezekiel by the figure of two sticks becoming one in his hand. Ezek. xxxvii. 16—22. See also Isa. xi. 11—13 and many other prophecies of the same amount. Hence as I before said, I consider this staff, Bands to denote the connexion which under the former dispensation existed between the spiritual people of God, and national Israel, between the spiritual and natural seed of Abraham; and the cutting asunder this staff to point out the severing of the church of Christ from the Jews nationally.

Until the coming of Christ, the spiritual and national Israel were all intermixed, no visible separation between them; all alike, regenerate and unregenerate, bound under the rigor of the Sinai covenant, or covenant of circumcision, all being, like the unfanned wheat in the threshing floor in one undistinguished mass. Hence John's figure to denote the very severing here spoken of, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. iii. 12.

There was a brotherhood existing between the

true, and typical church, between the natural and spiritual seed of Abraham, like that between Ishmael and Isaac, yea like that between Jacob and Esau: both lay in embryo in the promise made unto Abraham; like the two children in the womb of Rebekah. See Rom. ix. 7—13. As in accordance with the purpose of God going before, Esau's selling his birthright, Jacob's obtaining the blessing, and Esau's seeking his life, was the occasion of Jacob's being separated from him and sent to a distant land, whereby their posterities became two distinct people, so the Jews despising their birthright in rejecting Jesus, and Christ's preaching a spiritual salvation and distinguishing grace, by which the blessing of this salvation is conferred on a spiritual people, together with the Jews seeking to destroy his interest, first, by procuring his death, secondly, by persecuting his disciples, produced the gospel churches being entirely separated from them as a people, and being transferred to the Gentiles.

But the enquiry presents itself, as to which of these people, Judah or Israel, is designed in this case to present the church of Christ. I must confess that my mind has considerably wavered on this point. The significations of both names are illustrative of the people of God; and both are applied distinctively to the Saints in the New Testament. Thus Paul using *Jew*, the national name formed from Judah, says, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart in the Spirit and not in the letter whose praise is not of men but of God." Rom. ii. 28 and 29. "The name Israel is similarly used in Rom. ix. 6." "For they are not all Israel who are of Israel." But on the whole I have been led to the conclusion that Judah here designs the church of God, as was to be, and has been separated from the Jews and all Judaizers. This looks like separating Judah from Judah, or the Jew from the Jew, but the text just quoted from Rom. ii. will I think justify me in this. "He is not a Jew which is one outwardly."

Two reasons which has led me to consider Judah as here designed to represent the church of Christ; I will mention.

1st. The name Judah, which signifies praise, strikingly illustrates the children of God as distinguished from the Jews and all will-worshippers, especially, if with the Apostle we carry out the idea, as in the text above quoted. "Whose praise is not of men but of God." This in fact was the reason assigned by Leah for the name given to her fourth son. "Now will I praise the Lord, therefore she called his name Judah." Gen. xxix. 35.

The offering of *praise* is spoken of by the Psalmist, as acceptable worship, and the trait of true worshippers in distinction from those who think to please God, or lay him under an obligation, by offering their bullocks &c. *Psa*, l. 9, 15 and 23.

As the law comes with nothing but demands, so the gospel comes only with its rich and free provisions. In accordance with this distinction, is that between a legalist and a child of God. The former comes to God with his round of duties and the many things, he thinks, he is doing for God, expecting to receive the favor of God, as a reward for his works. The other comes as a poor guilty sinner, emptied of every thing but his wants and wretchedness, to receive repentance, a spirit of prayer, faith, pardon, righteousness, merit, favor, reward and all, from the richness which the grace of God has treasured up in Christ, for such impoverished sinners.

He receives *grace for grace*, not grace for his own works. Hence when brought to experience this, he finds himself a *Judah* at once; his mouth is filled with *praise* to God for the rich sovereign mercy he has received. Under the ceremonial law both these characters could and did live together without being externally distinguished. But that dispensation being done away by the coming of Christ as the substance thereof, the bond of brotherhood between these two classes of religionists is broken. Men have tried many schemes to mend this *staff*, many plans to bind these different religionists together in church relation; but all will not do, when Christ the *Truth* comes, the cement used is dissolved; the bands are severed by which they were attempted to be bound together, and each goes his own way. The ceremonial law as before said, being removed there remains as the *first principles*, or *basis* of all that has any pretence to be Bible religion, but the *law* on the one hand, and the *gospel* on the other. According as the one or the other of these is the foundation of our religion, will our true character as religionists be. If we remain wedded to the law, whatever may be our professions of subjection to the gospel, we are in truth, *conditionalists*, *legalists*. If we have been by death released from the law, and been experimentally married to Christ, we come to our *new Husband*—not as to the old, to be rigidly tasked as the price of his smiles,—but, freely to receive, both his smiles, and that which renders us fit objects of his favor, the *comeliness*, the *perfection* which he puts upon us: Hence our mouths are filled with *praise*. We cannot, like others, call upon man to behold our *zeal for the Lord*; but our wish is to tell and show what the *Lord has done for our souls*. As fit, would it be, that the virtuous wife and an adulterous woman, should dwell together in friendly intimacy, in the same house, as that the child of God and the legalist should dwell together in church relation and fellowship, when the latter shall have showed the nature of his religion.

But the 2nd. Reason which I proposed to as-

sign, why Judah is to be understood as representing the church of Christ, is drawn from the fact, that Judah continued to submit to the government of the house of David, whilst the Ten Tribes of Israel revolted. Hence the prophecy, in *Hosea* xi. 12. "Ephraim," (as representing the Ten Tribes) "compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints," which must be understood as prophetic of the spiritual *Judah* and Israel, in a more especial sense.

That Christ was both the Anti-type of David, and was embraced in the covenant established with David, and his *posterity*, is evident from *Rev.* xxii. 16. "I am the *root* and the *offspring* of David," and from *2 Sam.* vii. 8—16; *Psalms* lxxxix. 19—37, and many other texts, David was chosen and appointed of God as king of Israel; and God established a covenant with him to give the kingdom to his posterity for an everlasting covenant. Hence the revolt of the Ten Tribes from the dominion of the house of David was a revolt against God, and met with its punishment in their being severed from the worship of the true God, and other judgments. So when Christ came as the *Son of David*, and was rejected by the Jews as a nation, they were thereby cut off from the privileges of the gospel church and given up to blindness and superstition. But Judah adhering to the house of David continued to enjoy the privilege of the Temple worship, &c. So when Christ came, the *poor of the flock*, those that had nothing to offer but *praise*, received him, and had *power given them to become the sons of God*, and to enjoy the liberty and privilege of the gospel church. Hence the *bands were broken* by which the two had been bound together.

But it may be proper here to remark further, that the whole of Israel as they lived under the immediate government of David and Solomon, were typical of the visible church of Christ. Hence the revolt of the Ten Tribes from under Rehoboam, must have been typical of the revolt of the great proportion of the visible church from under the government of Christ as Head of his church, to the dominion of Anti-christ. As in the other case the rejection of Christ by the Jewish nation was the occasion of the bonds of brotherhood being broken between them and those who owned the government of Christ, so, no less so, in this case, by discovering the government of Christ, in substituting for his commands, the institutions of human contrivance, the bonds become broken that before united these revolting professors to those who still adhere to the above government of Christ in matters of religion. And if the Lord has *cut the staff, Bands, asunder*, who that fears him, dares attempt to mend it or bind it together again? But I will not now enlarge on this point.

It is necessary to remark further on the circumstance of Christ's taking this *staff, Bands* when he would *feed the flock of slaughter*. I have already remarked that the *taking* these staves implied his continuing the relations thereby in-

tended in his public ministry &c. Thus we find that until after the crucifixion of Christ the visible relation between his disciples and the Sinai covenant and Jewish nation was continued. He it is true repeatedly showed in his doctrine the *waxing old* of that covenant. He also chose out the *Twelve* and the *Seventy* to stand in particular relations to him as disciples. He in addition to this, instituted the ordinance of baptism, as a test or declaration of subjection to him. And he himself submitted to it as an example to his followers. But we at the same time find him attending to the Mosaic rites, and directing his disciples so to do. Hence *Matt.* v. 19, also *Matt.* xxiii. 2 and 3. "The Scribes and the Pharisees sit in Moses' seat. All therefore whatever they bid you observe, that observe and do," &c. This he spake, remember, both to the multitude and to his disciples, making no distinction. *ver.* 1. And indeed he ate the Jewish passover with his twelve disciples the very night in which he was betrayed, but apart with them as his household. And as at the close of this supper he instituted the ordinance of the Lord's supper; he thus shewed a pattern of the gospel church as being a household, a family apart, and of this ordinance as being a household ordinance, i. e. to be observed when the church be come together into one place. It was in reference to the passover cup that I understand him to say, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom." *Matt.* xxvi. 29. See *Luke* xxii. 15—18, as shewing this application. His drinking it *new* relates to the new design of the cup in the *gospel supper* as shewing forth the Lord's death; whereas in the passover supper it prefigured his death. His drinking it *with them* implies his presence with his disciples in this ordinance. But when Christ died, as already showed, this *staff was cut asunder*. After this we find the disciples meeting together in church relation distinct from the Jews, and being led by degrees to understand that the ceremonies of the law were not binding upon them &c.

But the enquiry arises, How was this relation of his disciples as such, with the Jewish people a *staff*. I answer it is evident from several circumstances recorded by the Evangelists that the notion that Christ came as a King and deliverer to the Jews, and would set up an earthly kingdom among them &c., was as a *staff* to the disciples to support and encourage them to bear their forsaking all things to follow Christ and to share in the reproach that was heaped upon him &c. See *Luke* xxiv. 21; *Acts* i. 16; *Matt.* xx. 20—24; *Luke* xviii. 28—34 and *John* xvi. 12.

Verses 15; 16 and 17, I understand as pointing out the rise and character of Anti-christ. It is a shepherd distinct from Christ and that should rise after him that is here spoken of, and is therefore designed to represent another interest, which from its character must be the Anti-christian.

As this interest is so often spoken of through the 'Signs,' I will not now occupy much space

with it, I will briefly notice the several circumstances mentioned.

1st. The prophet to represent this interest, was directed to take the *instruments of a foolish shepherd*. What they were is not said. It is probable they were vain things for show, and not useful in tending the flock; or instruments altogether unsuitable to the object for which they were designed. In either case they fitly represent the various *ceremonies* and *schemes* brought in by the different branches of the *man of sin*.

2nd. His being represented as a *foolish shepherd*, strikingly prefigured the fact that all the different classes of the Anti-Christian interest, are led in their various systems and plans by the *wisdom of this world*, which is *foolishness with God*. 1 Cor. iii. 19.

3rd. He is described as altogether neglecting the poor and feeble of the flock, those that need particularly to be fed. So it is at this day. There is no pretensions among the populars, to feeding the *sheep and lambs* of Christ, but only of multiplying their converts, and fleecing them. God has so ordered it, that his sheep may be delivered out of their voracious hands.

4th. *They shall eat the flesh of the fat*. Well, so may it be, so long as the Lord will not suffer them to pick the *bones* of his *poor ones*. Yes the *shepherds* here spoken of, do indeed feed ravenously on the *flesh of the fat*; they are continually crying, Give, give. Not satisfied with this, *they tear their claws in pieces*. Strange that they should not be satisfied with the *flesh*, without tearing in pieces the *claws*, or *hoofs*, as we more commonly speak. See Deut. xiv. 6. But here is their policy; these *fat ones* might get provoked at the insolent demands of the *shepherds* and trample them under their feet; hence by their priestcraft they disarm them, *tear their claws in pieces*, to prevent this. Here the mystery is explained, why those who have been so often fleeced by the modern money-hunters, are so submissive to their continued demands.

5th. They are called *Idol shepherds*, verse 17. An idol was an image made to represent a god, in worshipping of which they professed to worship the god thereby represented; i. e. it was a medium through which they could approach their god, and which helped their devotions by its visibility. Thus the images of the Catholics are properly idols. But do these *shepherds* become themselves, idols to the people? The Holy Ghost so represents it in this text, and who dares deny it? Yes it is an awful fact that the position assumed by the Anti-Christian *shepherds* of our day from the Pope down to the Baptist leaders of a revival, or manager of an anxious bench, is that of the ancient idols. To pass by the Papists, what is the solemn fact among Protestants? among Baptists? Are the people not taught, that they are not to expect the Holy Ghost to regenerate but through the intervention of Tracts, Sunday Schools, the preaching of these refined *shepherds*, &c.? If therefore they wish the blessing they must approach God, the Spirit,—

not as independent of these *means of grace*, to use their language, these *idols*—but as dwelling in them. If any wish the heathen saved they are not to expect Christ by his independent power to do it. They must supplicate him for this boon only through the Bible and Mission Boards &c., and they must not come to these *idols*, these intermediate powers, between Christ and the salvation of the heathen, without their offerings of silver and gold, to render them propitious.

If a poor sin-burdened soul would obtain pardon of God, he must not approach him as an every where present God; he must come to the altar, or the anxious seat and seek the blessing through the mediation of these *shepherds* and the holiness of the *benches* &c. This is no *ridicule*. It is two manifest and awful a truth, to be trifled with. As foretold by Isaiah *the land is full of idols*, (see Isa. ii. 6—8); and as said by Jeremiah, of the Chaldeans, the people are mad upon their idols, Jer. l. 38.

I here leave these idol *shepherds* with the judgment denounced upon them in the text, in the hands of God, and here conclude these remarks.

S. TROTT.

Fairfax C. H., (Va.) July 11th, 1838.



For the Signs of the Times.

"What thou seest, write in a book."

BROTHER BEEBE:—In the close of the first number of the remarks on my tour, I had reached Maysville, Ky. In this County, Mason, and in some of the adjoining Counties, the Fullerites, or New School Baptists, are carrying on what they call a *revival*, vast numbers of persons have been baptized and drilled into their system. Elder Mason, formerly of Virginia, is the *Chief-Engineer* in working this *steam Machinery*. Mr. Mason whilst a resident in Va., if I mistake not, was once upon the very eve of deserting the Baptists, and uniting with the Pedo-Baptists, but by the timely aid of a *council*, he was restored to his proper *equilibrium*. The Campbellites also here are mustering their forces, and adding to their numbers.

It appears that *Campbellism*, and *Fullerism*, as now existing among us, are but Heresies of *Pelagianism*, and *Semi-Pelagianism*, of the 4th and 5th centuries, raised from the dead. An ancient writer on Pelagian documents, has the following, which is quite applicable to our own times. "Heresies are revived, from age to age, with new names, and under new dresses, carrying the appearance of something original, and not allowed to be the same things which had been long ago exploded and refuted."

Thus, the Fullerites preach a *yea and nay* gospel, and work the mourners' bench scheme, and thereby bring into their ranks, and under their priestly influence, a multitude of unconverted persons; the Campbellites deny depravity, and consequently the work of the Spirit in regeneration, and so make an *Asylum*, or kind of *back-door-retreat*, for the Fullerites, and which they avail themselves of, whenever that party shall appear more popular than their own. In these sys-

tems, I must be allowed to say, I have no confidence; nor in the religion of those who are proselyted to them: one is in *fact*, what the other is in *effect*. But I must take care! I am now in the land of *silver spurs*, and *blooded calves*, on one edge of which, is the *Banner* establishment, from which the *dogs* were barking at me, even before I left the Virginia shores. Well, let them bark, I am instructed to *beware of them*.

His attack made upon me, with Brethren Reis and Newport, I should have replied to before this, but to notice this craft, and their personal allusions, in a formal way, attaches to them a consequence they by no means deserve, especially this *Banner*; for with Brethren in Kentucky who have the best means of knowing, it is notorious that Mr. Waller in his *madness* against the people of God, publishes that which will best subserve his purposes, whether correct or incorrect. In misrepresentations he deals largely, and his paper is considered by those Brethren as a *vehicle* of *slander* and *falsehood* set against the Lord and His church, and which, ought not to be touched without gloves. Upon the score of *decency*, and *politeness*, and even *truth*, The "Cross and Journal" is very far in advance of this "Banner."

According to appointments made by Brother Dudley and others, I met with the church and congregation at Stone Lick Meeting house, on Lord's-day, March 11th. This church is at present without a Pastor; but the brethren, who are of the Primitive Faith and Order, are disposed rather to look up to their *King*, who *gives gifts unto men*, to give them a *Pastor*, who shall feed them with *knowledge and understanding*, than to apply to the *boards* for a supply. Elder Samuel Jones preached this day at Mt. Gilead, the place of my appointment on Monday, and in the evening we met together and tarried for the night at Brother Tolle's. We went on Monday to Mt. Gilead. The church at this place has been in an unhappy state of contention for some time, and which has finally resulted in a separation. No question of doctrine or article of faith is involved in this controversy; each party is thought to be of the Old School. As this affair has taken its course through the churches, and association.—Licking—I do not design to enter into particulars, but simply to state that Elder Jones preaches for that branch, recognized by the Association, to be "The church at Mt. Gilead," and Elder Morehead for the other party.

Whilst it is a source of gratification to us that the people of God are separated from the sons of Belial, it is, nevertheless, a source of grief that those who are brethren, should ever find a cause for striving the one against the other. May the Lord heal those divisions, and hasten the return of peace among them.

From Gilead I went home with brother Jones, brother Marcus D. Hord also went with us. Bro. Jones is a good brother, loves and preaches the truth. Tuesday 13th, we went to Bald-Eagle, in Bath County, under the ministry of bro. Jones,

Elder Matthias Gossett met with us here. He closed the services by exhortation &c. The brethren of this church appear to be of *one heart, and one way*. We met at Rock-Bridge church on the 14th, Elder Gossett Pastor. He appears to be a kind and affectionate brother. Bro. Jones and myself preached. Here I parted with brethren Jones, Gossett and others, who had been with me for several days. On the 15th, the appointment was at Mt. Carmel, under the care of brother T. P. Dudley. Brother Reis joined me here. By the brethren we were kindly received, who are of the *old stamp*. We preached on the 16th, at Stoney Point Church. Brother Dudley met us at this church. Elder Wm. Rash preaches for this church, but he was not at meeting, nor did I see him at all, but heard that fears were entertained by some, that he had been recently *blown off the coast!* Brethren Dudley and Reis left me here to attend to their respective meetings on the next day, Saturday. In the meantime I proceeded on in company with brother Clay, with whom I lodged for the night, and on Saturday we went to Elizabeth church, bro. Dudley Pastor. From this I went to bro. Scott's a member of the church at Bryan's Station, where on the next day, Lord's-day, it being Monthly Meeting in course, I again met with brethren Dudley and Reis. Brother Reis and myself preached, after which we united with the church in commemorating the dying love of Jesus in his supper. Brethren Dudley and Reis officiated. We had a time of refreshing; our communications were sweet, and each communicant seemed to feel that it was good to be there. Eighteen years ago this day, bro. Dudley was baptized at this place. The brethren of this church, are *brethren indeed*, and also of *Elizabeth*. Having been called of God, and blessed with a sound ministry they are well disciplined; ever watchful of their Master's honour, defending his truth against every innovation and Anti-Christian attack, whether relating to faith or practice. Great unanimity of sentiment prevails among the churches of Licking Association, especially those under the ministry of bro. Dudley.

Monday we went to Lexington, and preached in a private house, there being no church there of the Old Order. Several brethren and sisters of Bryants and Georgetown churches reside in this place, for whose sake, and accommodation, the brethren have stated meetings here in private houses. This evening we went to Georgetown, and preached at candle light. Here we met with old Father Corbin, formerly a resident of Virginia. He is upwards of four score, and yet, as I understood by the brethren, preached an hour, a few Sundays before. He is firm and abiding in the doctrine of Sovereign Grace, and in opposition to all the Anti-Christian plans and devices of the present day, called benevolent institutions. Two important characteristics of a minister of Christ.

"*I esteem all thy precepts concerning all things to be right; and I hate every false way.*" David.

Tuesday morning I parted with bro. Dudley,

(for whom I had formed a great attachment for the truth's sake) and in company with bro. Reis, went on to Frankfort where we had an appointment for night. We called by the way upon Eld. Addison M. Lewis, formerly a resident of Fredericksburg, Va. He is one of the best of men, and it is believed that, in the connection which he has formed here with what is called, "The United Baptists," he is out of his proper place. By his request I left an appointment with him to preach on my return, at his meeting house on the National Road about 7 miles from Frankfort. We reached Frankfort in the evening, and preached at night in an "upper Chamber," occupied as a school room.

Elder George C. Sedwick is the minister of the New School party at Frankfort. Mr. Sedwick lived in Prince William County in this State, some years since, where he is still held in remembrance.

I do not know that any application was made to the party in Frankfort for the use of the meeting house for me, they had refused to open it for brother Dudley, and yet their constitution is a fair transcript of the constitution of Bryan's where bro. D's. membership is! At a convenient time I may publish a letter written by Dr. Noel, to the Association, and adopted by this church some years ago, which, contrasted with what they now are, will furnish a sample of the consistency of our times. There are brethren and sisters enough of the Old order in this place to constitute a church if they had a minister. They are looking to the Lord to this end, and if he should visit them with a labourer in the vineyard, the few converted persons that may be attached to what is called the church, would, no doubt leave them and follow the Shepherd's voice.

Wednesday morning 21st. I parted with our beloved brother Reis, and the brethren and sisters of Frankfort, and started in the direction to Louisville. At Shelbyville, where I had stopped for refreshment in the afternoon, I was introduced to Elder Giddings; our interview was short but respectful.

Thursday morning I reached Louisville; had a short interview at Mr. M. Kennedy's, whose lady is a member of one of the churches under the ministry of bro. Dudley, and although living in Louisville, where the gospel is but seldom preached yet she stands fast in the Lord, and *has not denied his faith*. There are a few names more in this *Sardis* who have not *defiled their garments*. About noon this day I crossed the Ohio river into Indiana, and entered the road in New Albany leading to Washington, the place of my destination, and about 90 miles from Louisville. I preached but twice in Indiana, once in the Presbyterian meeting house in Washington, and at a brother's house in the neighborhood. I saw but few Baptists in this State. The Catholics are by far more numerous than all the sects together in and about Washington, say in the county of Davies.

My apology to the brethren in other parts of

this State, (if an apology is necessary) for not visiting them on my return from Washington to Hamilton Ohio, (and which would have been much nearer than the way I came) is this: I left my horse in Ky., sick, and had therefore to return through that state via. of Georgetown to get him. Being apprised of this, appointments were made for preaching on the way from Louisville to Cincinnati, and which, in a kind providence, were filled as follows. I reached Louisville on Saturday the last day of March. The brethren and sisters of this place, having been informed of the day that I should return, the Lord so permitting, proceeded to make arrangements for preaching on the night of that day. Elder Wm. D. Buck, the preacher of the New School party in this place, was called upon to know if I could preach in their meeting house.

He said his brother Noel would probably be there about that time, and if I would unite with them, he would have no objection &c., but he must see me to know what ground I would take for he could not invite any person to preach in his pulpit to abuse him and his congregation! He had understood that I was on a visit with a view to move and settle in Louisville!! Mr. Buck is a brother in the *flesh* to bro. Thomas Buck of Ketocion Association in this State.

The Presbyterian and Campbellite meeting houses were both tendered to the brethren for the occasion; the latter house, perhaps being more convenient, was selected, the appointment published, and I preached accordingly. Lord's-day April 1st, at night I preached at Buffaloe in Shelby County. This is a church of the "Union," but there are some excellent brethren in its connection, brother Sanford Connelly and others, by whose solicitation this appointment was made. Elder Wm. Ford is their preacher. He was present at this meeting, sat in the pulpit with me, but said nothing in the house against what I had advanced; indeed, he received me with apparent cordiality and christian fellowship, but on parting he did not appear quite so loving. Monday evening at 3 o'clock reached Elder Lewis' church according to appointment. Bro. L. and Elder Flood met me here, where we had a short interview together, after which I went to Georgetown.

Tuesday morning I preached in Georgetown for the church under bro. Dudley's ministry, and at night at a brother's house about 30 miles from Georgetown, where I met with Elder Conrad. Wednesday we went to Williamstown and preached for the church in that place under the care of bro. C. At night we had a meeting at Crittenden—stayed with an O. S. Presbyterian, who the brethren think will ere long, "Go down into the water." He subscribed for the 'Signs of the Times.' Thursday I left bro. Conrad, whom the Lord hath made an humble man, went to bro. James M. Clarkson's Boon County, and on Friday met with and preached for the church at Sardis. Brother Clarkson is an Israelite indeed, whom I love in the truth, for the truth's sake,

which dwelleth in us, and shall be with us forever. His kind and interesting lady was much indisposed when I was with him, I trust the Lord has, ere this, restored her again to health. This my last day in Ky., in the evening I went to Covington, Saturday being my first appointment in Ohio, at Hamilton. But before I leave Ky. (as I find I shall have to write another No. to take me through Ohio,) I will relate an occurrence, which transpired in that state not long since, for the special benefit of Mr. Waller & Co. One of the New School mendicants called at a public house for breakfast and horse feed; the gentleman and lady were both Baptists, but the bro. was not at home. He let the sister know that he was a minister &c., and asked her, "What she was going to do for the Lord?" she expressed astonishment at this question, and told him that the Lord had done something for us, and she trusted he had done something for her, &c. This he said was very well, "but dont you want to send the gospel to the heathen," she replied that the preachers they sent to the heathen did not preach the gospel here, and, therefore, she had no reason to believe that they would preach it among the heathen. Finding himself foiled in this attempt, he no doubt made sure of saving his bill. "Well madam," said he, "what do I owe you?" She replied, "We are not in the habit of charging ministers of the Gospel, but as you are not of that tribe, you owe me 37 1-2 cents." This he paid and decamped.

But what may appear strange to the N. S. in this affair, is the fact that neither this sister nor her husband have ever read the Signs of the Times, or Primitive Baptist.

JOHN CLARK.

Fredericksburg, July 3rd, 1838.

(TO BE CONTINUED.)

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For the Signs of the Times.

South Run, Simpson Co., Ky., May 12th, 1838.

BROTHER BEEBE:—Having noticed in the third number of the present volume of the 'Signs of the Times,' an account of a "Corresponding Meeting" by brother I. Chrisman, and the many hard sayings against Associations, I then took up my pen, to defend them from some of the burlesques cast by brother Chrisman, but finally concluded to desist, hoping some more able pen would be employed in their defence; but having seen none until in the eighth number, a short defence of brother Culp, of Tenn., which you appeared to defeat with ease in your piece, headed *Associations*, notwithstanding you say you are strongly disposed to favor them, you say the meeting at Jerusalem was not composed of Messengers from other Churches, (the word Delegate I do not contend for, as it is a phrase not familiar with us.) You say again, True, there were present Messengers from the Church at Antioch, but they had no part in the council. I answer there were present, Messengers from the church at Antioch, and had part in the council, see verse 12th. And spoke to the point in hand, or Peter and James failed to do it. Now may there not be an easy inference drawn from verses 4th and 22nd, that the church at Jerusalem sanctioned the act of the church at Antioch by receiving her Messengers and also sanctioned the act of the council of the Apostles and Elders and not the whole church as you

say, by sending men of their own company with Messengers from Antioch and the agreement of the council not only to Antioch but to be extended to all the Gentile churches, see Paragraph verses 5 and 22. And if you can find any business done amongst the churches anciently, but by men chosen and sent by them previous to their acting, to bear letters and to do business, you can find more than I can; Barnabas was sent from the church at Jerusalem to Antioch years before the meeting referred to, in the lapse of which time, Paul and Barnabas was sent from the church at Antioch to Jerusalem, see also Paul's first letter to Corinthians xvi. 3 and 4, also second letter viii. 18, 19, and 23, with other similar passages. You complain of discrepancies, let us examine the account of the Corresponding Meeting, as given by brother C., yourself being one of the ministering brethren; he says they are all at liberty to go, or not to go, to act, or not to act, as they may think proper, no laws, no rules, no government. Now I would ask with candour if there is any orderly government community or even family without some rules of discipline or government by which they will be governed? How is it then brethren, when ye come together every one of you hath a Psalm, hath a doctrine, hath a plan, or what not. Brother C. would certainly have us believe the church of Christ has greatly improved since the apostolic day. Pity there was no big wise men to attach themselves to the church at Antioch to have saved her credit, and to have kept the church at Jerusalem from disorder. Please, do not understand me to be defending the New School order of Baptists or their plans or schemes of which you complain, but the Old order of sound advisory councils, by men having the honor of God at heart with the general faith, allowing the church to be the highest tribunal on earth. Now bro. Beebe if you can fix a better plan to keep up a union and correspondence amongst the churches or body of Christ, than the present, do so, but let the present alone until you bring it. I am your brother in Tribulation,

JAMES WEST.

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For the Signs of the Times.

New York City, May 18th, 1838.

DEAR BROTHER BEEBE:—I regret exceedingly that so much bad feeling should be manifested toward bro. Trott and yourself, on account of his "THOUGHTS ON JUSTIFICATION." I have ever considered, in the fair discussion of any subject, when anger is made to supply the place of arguments; it has either betrayed a weakness of the cause contended for, or an inability to defend it; and what is still worse, it is not compatible with the spirit of the gospel.

Truly, I had expected a treat, of sound arguments, on the interesting and all-important subject of Justification, but, Alas! anger, threats, personal feelings &c., have been indulged in, by those from whom I had expected better things. When I sent you my Queries on the subject, I did not think of the existence of any thing like a *Protestant Inquisition*, or a disposition, among brethren, to denounce as heretics, all who may honestly differ from them in opinion.

Let me say to those who differ with our dear brother Trott. My brethren, I intreat you, not to carry out the feelings which you have manifested, for they are certainly wrong. Truth cannot suffer from fair investigation, of the truth of this, our brother Beebe is a witness or he could not have stemmed the torrent of *New Light* rage and persecution so long. Let us bear in mind, that we are none of us perfect, therefore let our zeal be tempered with more of the spirit of the gospel. If we think our brethren, Trott and Beebe have erred, let us not attempt to overturn or expose their errors by person-

al unkindness. I have no doubt that brethren Trott and Beebe, would still be pleased to have the subject discussed in a proper spirit, for the edification of the saints. Under this impression I was about preparing a reply to brother Trott's answer of my queries, but seeing so much acrimony and ill nature manifested I have declined for the present, lest I might add fuel to the flame.

My brethren, may the Lord enable us to take the advice which Joseph gave to his brethren, "See that ye fall not out, by the way," for ye are brethren. Let us keep the unity of the Spirit in the bonds of peace.

As for myself, I can truly say, I had no other object in view, but to examine the subject of Justification, according to truth, and I am willing still to stand or fall, by the truth; but I would rather see some other brother on the subject, more able than myself, providing it can be done without throwing fire brands; if it cannot be done without that, it will be better to let it alone, for my dear brethren, "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." Gal. vi. 7, read the 8th verse also, Brethren in the Lord, allow me to call your consideration to the "Signs of the Times!!"

First. Through it, a union has been formed by brethren, though living far distant from each other.

Second. We can, as it were, converse with each other; though there is so great a space between us.

Third. We can defend ourselves, and the cause of truth through it, against the attacks of our enemies, who would defame us. Indeed were it not for the Signs, my brethren, we cannot tell how far our enemies would go, but you may judge, by the lengths they go now, notwithstanding we have this great privilege, and what would they not do; if we were deprived of it?

Fourth. We have and know, the great comfort and encouragement it has conveyed to so many of the Lord's children, and especially to those who are deprived of the gospel ministry.

Fifth. Its motto "*The Sword of the Lord and of Gideon!*" and that to which it is exclusively devoted, namely, the *Old School Baptist cause*.

Sixth. The independence of its editor, notwithstanding all the threats from (I had like to have said friends and foes,) his enemies, which we know are many!!!

Seventh. Yea, there is one consideration which is above all others, that is, the truth it contains, with its noble defence thereof.

Eighth. Under all these considerations, and many more that could be brought to view, can it be possible, that any friend to the Old School cause, would suffer unkind feelings to actuate them, to say, I will withhold—what? I will not name it, for it is not worthy of a name when compared with the consideration to which your minds have been directed; and those only are a few out of many. What say you, my brethren, shall we forsake the ship, (the 'Signs,') because we believe her gallant officer and his second mate have erred? No! No!!! Let us court-marshal them according to the Law of the sea upon which we sail, (the ocean of God's everlasting Love.) Even suppose our vessel had sprung a leak; she is too valuable to be forsaken; and it would be dreadful work, to have a mutiny under such circumstances; because then, vessel, crew and cargo would be in great danger, therefore the wisest plan would be, if any of the crew are disabled, let them pray, and if there are some frightened, they had better set still, and if there should be any to whom the Lord has given, 'Not the spirit of fear, but of a sound mind,' let them use all justifiable ways to save the ship, and, in my humble opinion, all will be well.

My brethren; even suppose she was a wreck; is

would not do, even then, to forsake her, for her cargo is of too much value for us to do that; besides there are *Land Pirates*. (Brother Beebe, please do not put *Priests for Pirates*.) always looking out for her, and they are such landmen, they dare not make any attack upon her at sea, for they know she is *first rate*; (and so she is, for there is not her like.) therefore they dare not put out, to make an attack upon her, side by side. And there is another thing; they know something about her crew, for they say, when speaking of them, they are *hard headed, iron-sided Baptists*, so the only consolation they have, is to look out for her to become a wreck; then they think they will overhaul her. So you see it will never do to forsake her, but we must use all justifiable means to save her from being boarded by those *Land Pirates*. She bids all her enemies, defiance when out at sea, for she has only got to show her colours, and they will 'bout ship, and be off. There is another thing that scares them dreadfully, written upon her sides, and it is believed so long as her timbers hang together it will never be erased, which is "Beware, lest any man spoil you, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ, which all are to perish with the using, after the commandments and doctrines of men." Brethren, beloved in the Lord, may the Lord give us grace to keep and preserve us, is the desire of one of his poor and unworthy Children,

B. PITCHER.

EDITORIAL.

Alexandria, D. C., August 10, 1838.

JUSTIFICATION.—As we promised in our last, we will offer in this number a few explanatory remarks on the subject which has cost so much agitation among the readers of the Signs. It is not our design to enter into the merits of the question at issue, particularly: as we have neither time nor room to do justice to our views at present; but rather attempt some explanation of our own course in reference thereto.

Beginning with so much of Brother Clark's communication in our 14th. number, as had reference to our editorial course, we will pass on, glancing at some ideas presented in some other communications.

Brother Clark thinks, if he had been in our office before our remarks, subjoined to Brother Trott's letter under the editorial head, in No. 11, of the current Vol. were in type, he would have moved an "expunging" resolution: which he thinks we would have seconded. All this is very possible; for we are never so much enamoured with our composition, as to be unwilling to harken to the better judgement of our more judicious brethren. But before taking so active a part in the *expunging* business, we wish to submit a few facts to the consideration of our esteemed brother—In regard to the *vehemency* of our tone, we have no apology to make; we will only use the borrowed expression. *We were not mad,—but spake the truth in soberness.* Brother C. is under the impression; that no one has either intimated that brother Trott is unworthy a place in the Signs, or required us to give up our *independence*; as editor. Let not our good brother be surprised if, we should presume

to gather sufficient grounds from disclosures made in his communications, to justify such a conclusion. We by no means intend to insinuate that brother C. thinks brother T. unworthy &c., or that he would have our independency circumscribed; for we neither believe the one nor the other; but we will examine his second paragraph on the middle column of page 106.

"I will now turn my attention to those brethren who disapprove of brother Trott's views and of brother Beebe's course in giving them a place in the Signs, and who, because of the controversy originated upon the subject, and the manifest division among the brethren, have intimated their intention, if this controversy and division is not arrested, to withdraw their patronage from the Signs. These brethren have already seen in the foregoing part of this communication, what I have said for them: I now have something to say against them."

If these words do not fully warrent the belief that some of our subscribers, have blamed us for admitting brother Trott's "*Thoughts*," and that they have even threatened us, if we do not yield to their dictation, *we can produce* documents which will admit of no other just construction. Besides, Were we to admit from brother Trott, or Clark, or any other brother, any *little foundling*, in divinity, unknown among Primitive Baptists, and unsupported by the scriptures of truth, we would, most justly, subject ourself to the severe rebuke, of our orthodox brethren. But enough of this.—We appreciate the kind motive of Brother Clark, and we believe that the temporary excitement, is rapidly subsiding, and giving place to better feelings.

In our first remarks on this subject, we gave it as our opinion that the difference, between brother T. and the Old School brethren generally, was in words, more than in principle, and we are still of the same opinion; after excepting a very few who have written, what we are persuaded they would *expunge*, were they aware of the nature and tendency of what they have expressed. As soon as we are favored with time and room, we will probably, give some reasons for this conclusion.

On the communications of Brethren Janeway and Penney we will offer no comment, as brother Trott has noticed the former, and his general remarks, are equally applicable to the objections stated in the latter.

The Circular Letter of Warwick Association published in our last number, was written on the subject of Justification, and the common sentiment is contended for in that letter; but while our brethren have labored to prove the *act of justification*, was passed in eternity, the arguments employed, in our opinion, proves all that we ask for, and more!

To prove that an *act* was necessary, on the part of God, to constitute the justification of the church, is to prove, (whether that *act*, was passed in time or in eternity,) that prior to the passing of that act, that "*Strange act*," the church were not justified, and hence on their premises, the term eternal justification, (as to date) would be misapplied. But suppose the Warwick Circular, instead of attempting to wring the doctrine of

Justification out of that text Isa. xxviii. 21. had, assumed the ground that irrespective of any thing like *legislative* enactment, the purpose of the Great, Glorious and Immutable God, embraced, provided for, and abundantly secured the election, preservation, calling, Justification, and ultimate Glorification of all the people of his eternal love—and that the development of all this, in the fulness of time, in the actual coming, life, death, and resurrection of the Blessed Jesus, together with the experimental application of the same, by the Holy Ghost, was the execution of that eternal *thought*, or divine purpose, which depended on no limited action, to give it date or validity; would this not have been more in accordance with the scriptures, and even with their own real sentiments, while it would have presented nothing to which we would object?

In our view, while some of our brethren would establish eternal justification, their arguments would (if valid) prove that even the purpose thereof did not always exist, but waited for its existence until a council was convened, and an *act*, (*a strange act*, such might well be called,) could be passed—while our views, and Brother Trott's thoughts, in perfect harmony with the views (as Dr. Gill, has admitted) of many great and good men, of different ages, and as we consider, with, what all admit to be infinitely more important, *the scriptures of truth*; ascribe *real* eternity to the purpose and provision; while the work itself, in its execution, is the redemption of the church from all iniquity; and the purifying unto himself, a peculiar people, &c., or in other words, setting her free from all legal condemnation; by being actually delivered up for her offences, bearing her sins in his own body; and raised again for her justification.

Brother Crooks, seems to misapprehend our views. That perfection which the church had in Christ, as she was created in him, and stood, and stands, and ever will continue to stand, is in him, in every sense of the word eternal, both as to date and duration—but her legal clearance from all things, from which she could not be justified by the law of Moses, is what we consider was finished for her, when Jesus our Lord had accomplished the work which the Father gave him to do, and rested from his works, as the Father rested from the work of creation, when that work was accomplished.

We admire the kind spirit breathed in the communication of Brother Pitcher, though he differs with us, in our views, yet he is strongly averse to that acrimonious spirit which has spoiled several communications written on the subject.

As to our own course we do not plead exemption from a liability to err; "To err is human." Nor do we wish to plead the merits or claims of the Signs, They were brought into requisition, when there was no other publication of the kind—they have struggled through the toil and heat of the day, (measurably at least,) there are now

other opportunities for our brethren to be supplied, and the moment *they* shall determine that the further continuance of the Signs, is inexpedient, we will retire. We did not, nor do we now mean any reflection on our brethren, or subscribers, in what we have said or do now say. It is their right to decide, not ours to dictate for them, what paper they shall *patronize*, or whether any at all.

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ASSOCIATIONS.—On page 125th, of this number will be found a short epistle from Brother James West, of Ky., in defence of organized Associations, in which he takes the ground, that the council held at Jerusalem was a sufficient pattern or example for organized Associations of the present day. He also objects to our views and those of Brother Chrisman on the subject.

We would respectfully say to Brother West, we have no idea of burlesquing the views of such of our Brethren as may differ with our own, but would rather speak and write to edification and profit, or drop the discussion.

True we did express a strong prepossession in favour of those Yearly Meetings of Old Fashioned Baptists, which we have been in the habit of calling Associations; but their constitutional formalities, we have failed to find authorized, by anything we can perceive in the account given of the council at Jerusalem, contained in the xv. of Acts. Were we to admit, even that that meeting was intended as a pattern for Associations throughout all subsequent ages of the church; we should be still at loss to find out, from any thing there recorded, what was their *constitutional* distinction from the church; or what set of *by-laws* or Rules of decorum, governed their deliberations, other than the general order laid down in the New Testament, and observed at the meeting held for correspondence at Occoquan, and at Bethlehem. Brother West has proved, by Acts xv. 12th. that the messengers sent from Antioch Church, took part in the meeting at Jerusalem—by declaring what God had wrought among the Gentiles, by their hands; and to this fact we readily agree. But will bro. W. contend that the *whole* church at Jerusalem—the Elders and Brethren; the Apostles and the Holy Ghost, at this time, or at any time, prior, or subsequently to this meeting, entered into any covenant, or constitutional form, promising to meet annually, as an advisory council, to settle all hard questions which might trouble the churches?

In reply to our *complaint of discrepancies*. Brother West, instead of obviating them, proceeds to examine the account of the Corresponding Meeting, as given by Brother C. &c., in which he finds, "all are at liberty to go, or not go; to act, or not to act," and then adds, "no laws, no rules, no government." As to liberty, we presume Brother C. would wish to be understood, that there is no constitutional obligation to attend, and act, or barrier to prevent any regular Old School Baptist, from attending and uniting with these brethren in worship, or any thing

which may be lawful for them to be engaged in at such meetings: but to say they are a *lawless, unruly* or *ungoverned*, assembly would be to represent them as being rather more disorderly, perhaps, than the facts in the case would fully justify; especially when we consider these brethren intend to adhere strictly to the law of their king, and to walk according to the *rule* for faith and practice laid down in the New Testament, and to submit to the *government* of their Lord, the King of Zion. If to be without humanly invented laws, or laws of their own making, justifies the conclusion, then may they be considered without law, rule, or government. But such a conclusion we presume our Brother W. does not intend.

APPOINTMENTS.

The next meeting of the Old Ketocton Association, will be held, God willing, with the church, called Mill-creek, Berkley Co. Va. commencing on the Thursday preceding the Third Sunday in August, inst., unto which our Old School Brethren in general are affectionately invited—Those who attend the Corresponding Meeting at Chappawamsic, will be in time to reach the Ketocton Association and on their way thither, will have an opportunity of visiting a goodly number of Old School Churches.

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A Meeting will be held, if the Lord will, on Tuesday, the 14th day of the present month, at Upper Broad-Run, commencing at 11 o'clock, A. M., in their New Meeting House, which we expect will be ready to open for the occasion, by the time appointed. The object of this meeting, is not to *Dedicate* the house; as we discard all such *popish* practices; but as we expect several Ministers of the Old School, will be passing from the Corresponding Meeting at Chappawamsic, to the Ketocton Association at Millwood, we have made this arrangement, to secure the services of our Brethren.

The next meeting of the Rappahannock (Old School) Association, will be held, if the Lord will, with the church at Battle-Run, Va., commencing on Friday before the fourth Sunday in September next. We are requested, by Brethren of this Association to publish a general invitation to our Old School Ministers and brethren, to attend with them.

PREAMBLE AND RESOLUTIONS

Of the Miami Church, Ohio—Adopted Dec., 1837.

BROTHER BEEBE:—The within Preamble and Resolutions, were forwarded to me with a request that I should forward the same to you for publication, in the "Signs of the Times," as it appears there has been misrepresentations gone abroad, relative to said *Resolutions*; it would seem proper so to do, that all may have an opportunity of judging of the propriety of those Resolutions; thus adopted by the Miami church. There has perhaps been as great exertions used (by the New School) to draw the Miami church away from the truth, as any other church in the bounds of the Mad-River Association, but the Lord hath helped them through all the devices and management of the New School party. Thousands of tears have been dropped by the weak minded-snivelling or snuffling Priests, to gain the church on their side; nothing but the plain truth has been aimed at, by brother John Vaughn and brother Zane McColloch, who were the principle defenders of the church through the whole routine. JOHN TAYLOR.

The annexed Preamble and Resolutions, were adopted by the Miami Church, in Logan County, Ohio, at their Meeting in December, 1837.

Whereas, There appears to be a difference of opinion among the members of this church, with respect to what are called Mission, and Benevolent Institutions, some approving and others disapproving; and Whereas these opposing views may be owing to an honest zeal on both sides, for the truth, but when properly compared together, yielding to the word of truth which operates on the plan of grace in every instance, we hope their is little or no difference between us, Therefore,

Resolved, That we disapprove of the idea and operation, whether they be entertained by individuals, by churches or by associate bodies of any kind, of attempting to spread the gospel on the plan of debt; that is, we are opposed to hiring preachers to preach the gospel, or paying or remunerating for the gospel in any way whatsoever: for we believe that it comes free, and if it comes in any other way, that it would cease to be the gospel, and that the manner of some which are receiving a pecuniary reward for preaching, we verily think are making merchandise of the gospel, which we believe is not only injurious to the poor, but directly opposed to the glorious scheme of free grace, which comes without money and without price, in any way whatsoever.

Resolved further, That it is our duty, which we owe to our Lord and Redeemer, to administer to the necessities of his children, as far as in us lies, not as a remuneration for any thing that we receive, but for the purpose of affording them comfort, whether they be engaged in the ministry or otherwise, and that we would approve of, and counsel brethren and churches, as far as they can, and whenever opportunity offers, to contribute to the necessities of poor saints, that they may receive comfort in their private and ministerial capacities.

Resolved further, That those bodies called "mission" and "benevolent," have no connexion with the Church, and we admonish and entreat our brethren, and our sister Churches, not to approve, or bid God speed to any institution which attempts to disseminate the Gospel by the agency of pecuniary substance, making the growth of the gospel depend on the quantum of this kind of substance, paying preachers by the day, month, or year, (without regard to their necessities,) but in direct consideration for time and service rendered, saying, the more money, the more preaching.

Resolved further, That in cases where payment is required or made for preaching, without regard to necessity, that we have no evidence that the person who requires or receives it, is called by Lord, but on the contrary that pecuniary reward is the call, and that the operation is merchandising in the name of the Gospel.

Resolved further, That we do believe that every true preacher of the Gospel feels, and must say as the Apostle Paul did, "Wo? unto me if I preach not the gospel; necessity is laid upon me."—Therefore they preach the Gospel without any expectation of a pecuniary reward, and the brethren in a similar, kind, and heavenly spirit, ought to administer to their necessities.

Resolved further, That although missionary, or benevolent bodies, have no connexion with the Church, that if they promulgate sound doctrine, and operate in every respect, on the principle of grace and charity, giving and receiving, without expectation of reward in any form whatsoever that to such we have no objections.—And.

Resolved further, That whenever and wherever we find persons, churches, or bodies, operating on the plan of debt, as above defined we will disapprove of them, and if fitting admonish them against such plans, and whenever and wherever, we find persons, churches, or bodies, operating on the plan of grace, as above defined, we will approve of them, and bid them Gods speed.

OBITUARY.

Granby, Oswego Co., N. Y., July 20th, 1838.

Died.—In Granby, Oswego County, N. Y., on the 18th of July, Mr. SUMNER FELT, aged 26 years, in the full triumph of faith and prospect of a blessed and glorious immortality beyond the grave. Brother Felt was a hopeful subject of Divine grace for about seven years before his death, and a member of the Old School Baptist church in Granby, Oswego Co., N. Y., with whom he first united. Most of his short pilgrimage has been marked with a steady uniform attachment to the cause of God and to his brethren, who considered him one of the chosen of Israel, in which they were not in the end disappointed. During some fifteen months before his death, at the time when the church were undergoing some trials occasioned by New Schoolism, he suddenly became indifferent to her interests, and remained so a few months, to the grief of his brethren; on examination it was found that principles bordering on infidelity were troubling his mind, which had a tendency to stagger the confidence of his brethren in him; at the same time, a tenderness in conversation, and a moral deportment was manifest in his character. Soon however, we trust the Lord brought him back, not without repentance, to confess his wrong, and ask his brethren's forgiveness; and ever after showed a growing interest in the Old School cause. Brother Felt was inclined to a Pulmonary Consumption for three or four years before his death, but was confined to his room only about five weeks, during that time he gave conclusive evidence that God for Christ's sake had forgiven his sins, and often expressed a desire to depart and be with Christ, neither was it known that a murmuring word escaped his lips. The subject of death and eternity to him seemed to have lost all terror, and was courted as a favorite topic of conversation, and although through the irritable state of his lungs, he would only whisper, yet he improved every opportunity of conversing with his brethren and friends, which were many, upon the awful consequences of sin, the wonderful stoop of mercy in Christ's finished salvation; and that it was wholly upon the merits of Christ that he rested; which he felt was a sure foundation. And as the grim messenger approached, he was often heard to say, "Come Lord Jesus, come quickly." On recovering a little, he would say, I thought I was going; but I must stay a little longer. Thus with an astonishing composure, he at length fell asleep in the arms of Jesus without a groan or a struggle. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Prov. xiv. 32.

Discourse on the occasion from Rev. xiv. 13, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Yours, truly in a precious Saviour,
CHARLES MERRITT, Jr.

Died in Lysander Onondago Co., N. Y. on the 14th of April 1838. HARRIET, wife of Andrew W. Baird aged 23 years. Sister Baird was a member of the Old School Baptist Church in Granby Oswego Co., with whom she first united and remained till God saw fit to take her home, we trust to rest. And although she espoused the cause of her Saviour while young, when the world and its inviting scenes are more apt to allure, yet we trust she did not lose sight of her Redeemer, but grew in grace as she grew in years, and in the knowledge of him that died for her, and arose again.

When the division of the Baptist denomination became apparent, a growing interest on the side of truth showed itself in her conversation and conduct, and she seemed to possess a great interest in the prosperity and welfare of the church and pastor of which she was a member. The principle of pure benevolence was among others a prominent feature in her christian character. So that it might truly be said that want went smiling from her door. She seemed to take delight in relieving the wants of the needy. Her sickness was the result of combined causes which terminated in the Typhus fever and caused her morning sun to set at noon. So long as her senses remained she expressed a desire to recover on account of her family, but above all wished to be reconciled to the will of God, who *worketh all things after the counsel of his own will*. She has left an affectionate husband and two small children to mourn the loss of a loving wife and a fond mother.

The church also is deprived of one of its youthful or-

naments; but we are consoled by the thought, that our loss is her gain. A discourse on the occasion was preached from Rom. viii. 10. "If Christ be in you, the body is dead because of sin, but the Spirit is life, because of righteousness." C. M.

Poetry.

From the Gospel Magazine, (Eng.)

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6.

Because I am a son,
My sins are all forgiven;
Jesus and I are one,
He holds my place in heaven;
I soon shall reach the happy place,
And see my Saviour—face to face.

It never yet was known,
That God forgave a sin;
Nor even can be shown,
That he will e'er begin,
To manifest his grace to one,
Except a daughter! or a son!

'Tis "Son, be of good cheer,"
'Tis "Daughter, thou art whole;"
Thanks to my Jesus dear,
The Saviour of my soul.
I pray, while I remain below,
More of relationship to know.

The time is very near,
As many people say;
They think it doth appear,
There soon will be a day—
When God will by amazing grace,
Adopt for sons—the bastard race.

The leaders of the blind,
Affirm the works begun;
They say that all mankind,
Shall each become a son.
So hard they're at it, day and night,
To wash the Ethiopian white.

So "Ismael" shall be bless'd,
And "Esau" too! poor Boy!
And "Judas" be caress'd!
And "Cain" be father's joy!
And Christ for all the world shall pray,
This!! the religion of the day.

A CITIZEN.

Receipts.

Abishai Vanmeter,	Ky.	\$5 00
Wm. Quint,	Me.	1 00
Eld. El Ashbrook,	Ohio.	5 00
Elder W. W. Covington,	Va.	5 00
Tellus Priest,	do.	1 00
B. O'Banion,	do.	1 00
J. Sullivan,	do.	1 00
Elder Robert Garnett,	do.	1 00
R. Pound,	do.	1 00
Garret Yates,	do.	1 00
Wm. E. Smith,	do.	1 00
Mrs. M. Brown,	do.	1 00
James Lawler,	do.	1 00
B. Lawrence Esq.,	N. C.	5 00
Total,		\$30 00

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

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Communications.

For the Signs of the Times.

RESPONSE TO BROTHER CLARK'S COMMUNICATION, Touching the subject of Justification, as agitated among us.

Brother Clark has kindly, in the Postscript to his Communication, opened the way for my responding to him; and indeed I should feel excusable in thus doing, although I had stated it was not my intention to write any more on this subject, from the circumstance that he in his piece, 'Signs' No. 14, vol. 6., to which this is designed as an answer, writes not as a controvertist, but as a mediator, his communication therefore demands attention; besides to let pass without notice, what is incorrect in the representation therein given of the state of the case, would be to admit its correctness.

Brother Clark's communication I have no doubt was dictated from the best intention, but that he was led in some instances, together with the brethren whose remarks he quotes, to a misapprehension of the state of the case, I am equally confident.

I propose 1st. declaring my dissent from certain parts of Brother Clark's representations, and my reasons for the same.

1st. I dissent from the impression which his remarks are calculated, I think, to make, that Brother Beebe and myself have, by what we have said, called in question the right or propriety of brethren candidly investigating, or closely scrutinizing any thing I have written on the subject of Justification, and of exposing through the 'Signs' or other ways if they chose, any error they have discovered in my views, &c. Is this a correct impression to go forth? has Brother Beebe, or myself, said any thing to justify it? Did I not, in a Postscript to my "Thoughts on Justification," invite brethren to give a more correct view of the subject if such the Scriptures afforded them? Did I not in the prefatory remarks to my answer to Brother Pitcher, argue and insist on the propriety of brethren discussing this subject through the 'Signs' so far as they did it in regard to truth and to the testimony of Scripture? How then could

opposing brethren, consistently with a correct representation of me, adopt such language as this, viz. "Has Brother Trott's notion or thoughts become too sacred to be meddled with or called in question?" I will answer this enquiry, and I feel that I can conscientiously say, that I never have held and never wish to hold any of my thoughts, or to have others hold them, above being examined, and scrutinized, But as I had candidly stated the reasons I could not agree with my brethren on the subject of justification, and having given my own views, &c. and the Scriptures from whence these views were drawn; had I not a right to expect from brethren who professed to be governed by the Scriptures, and who stood in the relation of brethren engaged in the same cause with me, that if they considered my Thoughts on Justification worth noticing publicly, at all, that they would treat them with some degree of candor, and if I was in an error that they would show from the Scriptures wherein my views and objections were wrong? If I had a right to expect this kind of treatment from them, wherein they felt objections to my views, is it surprising, that when instead of that brotherly treatment, I was hearing, from every quarter, of illnatured expressions which I knew common candor could never justify, and to crown the whole, heard of others carrying their opposition so far as to threaten withdrawing their patronage from the 'Signs' because my views of the doctrine of Justification were published in them, I say is it surprising, after this, that I should conclude that if I occupied the columns of the 'Signs,' it must be with the limitation that I must write others' thoughts, and not my own, or the 'Signs' must be abandoned. Hence I could see no alternative, but to sacrifice a paper which I believed had been so useful, or be myself excluded from it; as to being controlled by other men's opinions, in religion, brethren had no right to expect me to submit to it, after what I had said on this head, in a former communication on this subject.

In reference to my applying the expression of Paul to myself, that "With me it is a very small thing that I should be judged of you, &c." I did feel so then, and I sincerely desire ever to feel so, when the revealed truth of God is in one scale and the good opinions of even my brethren in the other, and I do not consider this as thinking lightly of their approbation.

Although I am not disposed to say much on Brother Beebe's account, in this case, as he is fully able to answer for himself, yet I will remark that I still think, he justly considered himself called upon, by the position brethren had taken, in threatening to withdraw their patronage from the 'Signs,' to let them know the ground which he

should occupy, as Editor—viz. that he would sooner abandon the station, than give up the right of exercising his own judgment in deciding what is proper to be inserted in his paper; that the object of increase, or to prevent decrease of patronage, should not sway him on this ground. Could we expect the 'Signs' to remain a consistent Old School paper on any other ground?

Whilst I say thus much in our defence, I cheerfully acknowledge that although the information that brethren were disposed to resort to this kind of argument, to show their disapprobation of my writing, and brother Beebe's, publishing what we considered correct views of Justification, seemed to require a corresponding answer from us both; yet as brother Clark had conveyed the information to me as a friendly caution and in a private letter, I ought not in my communication to have made so direct a reference to his letter. Hence as he must have felt himself somewhat injured in that case, and is, besides, relative to the subject of justification on the farther point in opposition to our views, it is not surprising that he should not view the difficulties which have arisen, on this subject, in the light in which we view them.

It is truly an unpleasant circumstance, that this difficulty should have occurred, and such feelings as have been manifested, should have been excited, but as such is the case, I cannot think it consistent with the cause in which we are engaged, to heal the wound slightly or to daub with untempered mortar. No, let us meet the difficulty firmly, and patiently probe it to the bottom; wherein we have erred, let us retrace every false step. In this way it may result in an increase of unity and brotherly love among us, and tend to make us more watchful. Were it not for these considerations I should have judged it prudent to pass in silence the expressions in brother Clark's letter thus far noticed. From the appeal which I made in a former communication, for brethren to show from Scriptures wherein I was wrong, or why my views of justification were not entitled to a place in the 'Signs' equally with those of brethren on the opposite side; and as brother Beebe has made a similar appeal, I will add nothing here on that point, as I may have to touch this again, in the course of this response.

I will now proceed to such of brother Clark's remarks touching justification as seem to require notice on this occasion.

1st. The following—"It would be a Herculean task to lead all the saints to believe that the doctrine of justification has never been properly understood since the Apostolic age until now."—I presume brother Clark, in this remark, has reference to some things I said in the apology prefixed to my 'Thoughts on Justification' I said more

in that, by way of apology, than was necessary or of any advantage to the cause of truth. The fact is, I wrote that communication under considerable embarrassment of feeling, owing to the circumstance that the Licking Circular advocating eternal justification had just been published and that it came from an Association, to which I had long been in feeling, peculiarly attached, and was written by a brother to whom I was peculiarly partial. Hence I felt solicitous that my communication should not be considered in the light of an attack upon that Circular. Indeed, my simple design was, to bring to the candid consideration of my brethren the Scriptural objections I had to the sentiments of Eternal Justification, and to state plainly my own views on that subject. How much candor it met with from some of my brethren, I will leave for them to judge. I was therefore disposed to give my brethren all the advantages they could derive on their side of the question, from human authors. But brother Clark has quite mistaken, I think, the import of my remarks, if he understood them as conveying the idea, that the doctrine in question had not been understood since the Apostle's days. I mentioned that a certain class of authors, for the last hundred years had differed from my views on this subject; I intended by this period fully to cover the time since Dr. Gill, by his writings first introduced the notion of the eternity of the act of justification among the Baptists. On further reflection, I conclude that seventy years would have fully embraced this period. There were previous to Gill's works coming out, certain Lutheran and Calvinistic authors, on the continent of Europe and certain of the Presbyterian church in Scotland, who from the representation given, by Mosheim and others, of their sentiments, must have held the notion of eternal justification. For they are represented as holding that *God never saw any sin in the elect*, &c. which must imply that the elect had been from eternity justified or cleared from the demands of the law. But remember I spoke only of *writers* on this subject; otherwise I have known excellent brethren with whom it was my privilege to agree on this subject. Again I said I had met with no human author who had advanced my views on this point. An esteemed brother has since reminded me that Dr. Gill refers to several authors of note who held the justification of the church as I do; at the resurrection of Christ. I had formerly read Gill's Body of Divinity, but having at that time full confidence in the doctrine of eternal justification, I did not probably so particularly notice the different view which he ascribes to these authors. Having since procured the loan of a copy of Staughton's abridgement of this work, I will here give the paragraph wherein reference is had to those authors, as also other quotations from the Doctor on the subject. The reference to those authors as it stands in Gill's Body of Divinity as abridged by Dr. Staughton, page 135, is this, "All the elect of God were justified in Christ, their Head

and representative, when he rose from the dead; hence when he rose, they rose with him, and when he rose justified, they were justified in him; *for he was delivered for their offences, and raised again for their justification*, Rom. iv. 25. See 1 Tim. iii. 16, and this is the sense and judgment of many sound and learned divines: as Sandford, Dr. Goodwin, the learned Amesius, Hornbeck, Witsius and others." Again page 355 Dr. Gill says, "God the Father contrived the scheme and method of justification. He sent *in the fullness of time to execute this scheme*." And again page 361. "The complete justification of a sinner does not seem to be finished by Christ until his resurrection, after his obedience and suffering of death; *for he was delivered for our offences, and was raised again for our justification*, Rom. iv. 25. In short the righteousness by which we are justified, as Dr. Ames says, is to be sought from his whole obedience." Who would imagine that Dr. Gill, after thus showing that the justification of the elect was not completed until the resurrection of Christ, would go on to argue that they were actually justified from eternity? But such are the inconsistencies of men, even the *greatest*, and *best*, when they allow *scholastic logic* to usurp the place of revelation. I will give a specimen of his argument derived from the doctrine of election. It is found on the same page directly following the first of the above quotations, page 135. He says, "justification is not only before faith, but it is from eternity as may be concluded" (well did he say *concluded—not proved*.) 1st "From eternal election; *Who shall lay any thing to the charge of God's elect, it is God that justifies*; (Rom. viii. 33.) by *electing grace men were put into Christ*, and were considered as in him before the foundation of the world; and if they were considered as in him, they must be considered as righteous or unrighteous, not surely as unrighteous, unjustified as in a state of condemnation, for *there is no condemnation to them which are in Christ Jesus* (Rom. viii. 1.) and therefore must be considered as righteous and so justified." In noticing this quotation, I will 1st. call the attention of my brethren to the two texts which he quotes in support of his position, and beg them to read in connexion with the first quotation the 34th verse, and in connexion with the second the whole of the verse, i. e. verse 1st. And they will find that both texts relate to *experimental justification*? I presume the Doctor so applies them in his exposition. Must he not then in this case, have been hard run for Scripture proof, to have resorted to such a dissection, such a perversion of these texts from their connexion and intent.

2nd. I will request my brethren to notice the Doctor's position concerning the union of Christ and his people, that it is only a constituted union; that *men* and therefore as previously existing in Adam, were *put into Christ by election*. If I believed the union of Christ and his people was originally formed by constituting him *one* by the act of election, with the fallen polluted sons of

Adam I should think it necessary, to render the position consistent, not only to believe them previously justified, but also to consider them previously sanctified. It would be quite as absurd to consider such a pure and holy Head, by an arbitrary act of God constituted *one* with such a mass of corrupt polluted creatures, as to consider him thus united with them in an unjustified state.

For justification, remember, does not clear away pollution, it only clears from the demands of law. But I am thankful that the Scriptures authorize me to believe that the union between Christ and his people is a vital union, and that the life which constitutes this union is far more heavenly and glorious than that which is of the earth, earthy, that is as far above that which was created under the law, as Christ, as a Head, is above Adam.

Leaving Dr. Gill, to return to brother Clark—I will add, if he intended by the expression under consideration to convey the idea, that actually all sound christians, from the Apostolic age to this time, held to the sentiment of eternal justification, I would ask him to explain how it is that none of the ancient and sound Articles of Faith avow the sentiment? they all speak of justification? And I would ask him also, whether his sentiment of justification was ever declared by inspired or uninspired writers until after the reformation? or after that period, until Dr. Gill wrote on it, excepting from reformers, that is, those who belonged to some of the *daughters* of the *Mother of harlots*? I was more lavish in allowing my brethren human authorities on their side than I ought to have been, or than I probably should have been, had I not supposed, I was writing to those who would consider the Scriptures the alone proper standard by which to test the views advanced.

A second remark of brother Clark's requiring notice is this; "He that brings into existence or fathers any *little foundling* at the present day among Old School Baptists must be prepared to show that it is a legitimate offspring of heavenly birth, or it will not be admitted into Society." This no doubt is brother Clark's representation of my views of justification; and is perhaps also derived from what I said in my Apology. I among other things said *I never learned my views on this point from men*. But as I once held other views on this subject, my brethren may perhaps feel a solicitude to know where I picked up this *little foundling*, I will therefore give them a brief history of the *little thing*.

As I was passing through a mountainous, lonely district, on my way to fill one of my stated appointments with the Hardeston church, in New Jersey, June 1824, from reflecting on some thing which had occurred at the then recent session of the New York Association, I was led into a train of thoughts on the doctrine of justification, and while thus meditating on this subject, the Scriptural view of this doctrine was so clearly opened to my mind as at once to sweep all my notions of eternal justification from me; and the impression made by this change of views was so sensible on my mind, that the very curve in the

road as it rounded the mountain, where the change took place, is at this moment as if present to my view. Every succeeding view of this subject in the light of the Scriptures, has but confirmed me in the views then given me, and which I advanced in my *Thoughts on Justification*. But knowing that most of those whom I delighted to acknowledge as brethren, of my acquaintance, held with Dr. Gill on the subject, and not considering the difference in our views a cause for breach of fellowship, I seldom declared my dissent from them, unless when particularly asked my views on this point. But when the Old School stand was taken, and the 'Signs' introduced as a vehicle of communication among us, I then felt an increased anxiety that every point of doctrine, as well as of practice, advocated through the 'Signs,' should be strictly Scriptural, that we should renounce human authors and all scholastic notions as our guides, and test every thing by the word of truth. Hence when brother Kitts' ably written letter on eternal justification was republished in the 'Signs,' I over the signature of, a *Waldensis* proposed to him certain objections to his views, requesting that he would answer them. See 'Signs,' vol. 1, No. 5, page 67. I hoped thereby to bring about a candid discussion of the subject and thus to lead my brethren generally to investigate it on the ground of Scriptural testimony. Failing to bring brother Kitts or any other brother out, to answer my objections, I passed on as before; seeing no opportunity to bring the subject forward, without its appearing like an abrupt attack upon the views of those whom I esteemed as brethren, until in preaching at the Baltimore Association in 1837, I was led by certain circumstances to advance my peculiar views on this point. Finding that several brethren were somewhat alarmed at what I advanced, and the notice of a correspondence growing out of this, having got into the 'Signs,' I concluded that it was proper in regard to my own standing among the brethren, to give an explicit statement of my reasons for differing from them on this subject, and a fit opportunity to bring the subject before them for their candid consideration. From this history of the *foundling* others may judge for themselves, whether my bringing this subject forward was from a conscientious regard to Scripture truth, or from an ambitious spirit to be a leader, as has been kindly intimated. If brother Clark had considered what I said upon this point in my apology for publishing my *Thoughts on Justification* together with the remark in my letter, he would, I think, have spared himself the trouble of writing, and me, the unpleasantness of reading this sentence; "As far as I know or have heard no one judged bro. Trott to be on *arminian ground until those views came out*."

As to being prepared to show that this *little foundling* is a legitimate offspring of heavenly birth; I think myself fully armed to the point; and the demand for testimony comes I think with an ill grace, until what I originally brought for-

ward is invalidated. 1st. In reference to my rejection of the sentiment of eternal justification, I have presented that, as my ground for it, which ought to be decisive with all Old School Baptists, viz. *That it is not so written in the standard of our faith*; that there is not a single text in which the sentiment is declared in direct terms, or by necessary construction. And I do think that Old School Baptists ought to pause seriously before they contend for a sentiment as religious that is thus destitute of a divine warrant.

Brother Pitcher certainly brought forward in his queries those Scriptural truths which seemed most like involving the sentiment of eternal justification, and yet as I showed there is no necessary implication of such an idea in them, and that the principle which would establish this inference, would with equal force establish the idea of eternal regeneration, eternal sanctification, &c. It is true that this latter objection has been attempted to be obviated as made by others, by saying "That the matter of our justification before God is a righteousness wholly without us, and the whole business is an act of God's free grace toward us, accounting and sustaining us righteous in the estimation of the Divine mind through the righteousness of his dearly beloved Son." See vol 1, page 15. But I would enquire, whether the righteousness which is the matter of justification of the elect before God, was wholly without Christ, as the Head of his people? and whether such Scriptures as the following do not teach that Christ's righteousness which was this *matter of justification*, was not that wrought out by him in being made and serving under the law, viz. "Being justified freely by his grace through the redemption that is in Christ Jesus," Rom. iii. 24; "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. "For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous," Rom. v. 19. If these things are so, Christ having actually existed under the law and having brought in as the Head of his people that righteousness which the law required, was as necessary a prerequisite to their actual justification in him, as their actual existence in the flesh is to their being actually regenerated. If a justification is spoken of that is without Christ, and in which he is not embraced as the Head of his body, and is independent of the existence of his righteousness to answer the full demands of the law, it is one which the Scriptures do not speak of, and with which I wish to have no acquaintance.

In reference to that part of my *Thoughts* which developed my own views on this subject, viz. that the church the body of Christ, collectively was justified before God when he, the Head, was justified, or declared by his resurrection cleared from the demands of the law, I brought forward from the records of this whole transaction, the Scriptures, several testimonies, to the fact unimpeached and unimpeachable. I will here give

three, "Who was delivered for our offences and was raised again for our justification," Rom. iv. 25. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 26. "For by one offering he hath perfected forever them that are sanctified," Heb. x. 14. Whilst it is written, "In the mouth of two or three witnesses every word shall be established," (2 Cor. xiii. 1,) will brother Clark call for any more testimony to establish the claim of this *little foundling to a heavenly birth*? Are not the putting away of sin, perfecting, &c. essentially and inseparably connected with the actual justification of the elect? And are not these witnesses then exactly in point to my views?

In reference to the argument which bro. Clark uses to justify brethren in the course they have pursued relative to this subject, viz. the prediction of others that *as soon as we have done fighting them we will turn in upon each other*, &c. I would simply ask, is it so that Old School Baptists are to avoid all discussion of subjects wherein they differ? are to wrap up every thing which they think wrong in their brethren without seeking to correct the error, lest their adversaries should accuse them of being contentious? I would ask further, Is it consistent with Old School Baptists, to hold sentiments which they are afraid to have brought to the test of the Scriptures, or have called in question on scriptural grounds? My brethren, whatever our opponents may say of us as being *fighting* characters, let them not have these things to say of us.

Again brother Clark says, "As to Dr. Gill's system on this point, there are many brethren who have never read the Doctor's views and who yet believe in eternal justification, &c." This sentence no doubt has reference to my having spoken of this sentiment as being derived from Dr. Gill's writings. It has also been remarked that *my frequent reference to Dr. Gill's system has led brethren to consider themselves as held up as having no mind of their own*, &c. In answer to this, I would say, that I am sorry to represent my brethren in this light, but I am confident of being correct when I say that the sentiment of eternal justification was originally introduced among the American Baptists by Dr. Gill's writings; hence that on a general scale he is the father of that sentiment as existing among us.

That my brethren have not derived it direct from the Scriptures, I infer 1st. From the fact that justification is not revealed in the Scriptures as being an act passed in eternity. 2nd. From the consideration that if they had derived the sentiment directly from the Scriptures they would have been ready, not with their far-fetched inference, but with texts to the point, to support it against the objections raised against it. They will therefore please to bear with me, in saying, that when they met my objections to their sentiment of eternal justification,—not as Old School Baptists, with a *Thus saith the Lord*, but as New School Baptists, with general assertions, such as that the Scriptures are full of the sentiment,

whilst they name not a single text to the point; or with an inferential course of reasoning, or with general denunciations of the mischievous tendency, &c. of the publication of my 'Thoughts' it was as strong an evidence as I could have, that they had not learned the sentiment from the Scriptures nor from the teachings of the Holy Spirit. 3rd. From my own experience in the case; I had drank in the sentiment in my intercourse with preachers and other brethren in whom I had confidence, and never called in question its being revealed in the Scriptures, until the Scriptures on the subject were opened to my mind in the manner before described.

Secondly from what I have already noticed of Dr. Gill as having been the first Baptist writer of note who ever advanced the sentiment, it is evident that his writings from their extensive circulation have been the means of disseminating it largely through this country. Certain preachers hastaken up the sentiment as truth from reading his writings, they have again advanced it as truth, and as intimately connected with predestination, &c. Others have received it from them and again advanced it, and so on. Begin at the fourth or even the tenth remove, and trace it back, and you will find that it originated from reading Dr. Gill.

I now pass to notice certain remarks which brother Clark mentions as being made by other brethren. 1st. That the middle ground party, and thorough New School, almost to a man, receive those views; and whatever they receive and support must be false of course." In the first place I think the inference drawn in this case is full broad. In the second place, there is certainly a mistake in one of two cases. Either those persons have altogether mistaken my views, or these brethren are mistaken as to their receiving them. It is I believe a general fact that the middle ground and New School classes, are both either Fullerites, or more direct Arminians. It is equally a known fact, that all the grades of these, from Fuller down, unite in denying the eternal union of Christ and his people, and in holding faith to be the bond of union. Hence it is not possible that they can receive my views of Justification consistently with their own systems, standing as these views manifestly do, so intimately connected with, and involved in the doctrine of a vital and eternal union of Christ and his people.

The connexion of these two points of doctrine are fully carried out in my views as published in my "Thoughts," and in what I have since written on the subject; as in reference to the priority of the existence of the children of God in Christ, and therefore as existing in him, beyond the necessity of a legal justifying righteousness being imputed to them in order to their being loved and chosen of God; and my view is thus distinguished from Dr. Gill's notion of the priority of their existence in Adam, that is, in purpose, and afterwards put into Christ by election. Also in the view given of that complete oneness of

Christ and his people, being such, that when one, either the Head or the body, Christ or his people, was involved in the demands of the law, the other was; that it was in consequence of this oneness of Christ with his people, that justice held the demand against him, which resulted in his death, under the curse, and hence that in his bearing the penalty of the law, they bore it in him and when he arose, justified from all other demands of the law, they rose and were justified in him. And this constitutes a material distinction between my views as before showed, and that separating sentiment advanced in the Licking Circular and by others, by which they would sever Christ from his church, the Head from the body, in the article of justification, a dilemma from which they cannot extricate themselves without abandoning their system. If Fullerites in sincerity embrace these views I shall rejoice, but if they do, they will drop Fuller, they cannot go both roads. The fact is the notion of eternal justification verges much nigher towards Fullermism, than do the views I have advanced, on the point of the union of Christ and his people in particular.

In connexion with this I will notice the remark which has been made by a brother that there is too much arminianism in my 'Thoughts on Justification' for him to embrace them. Such slangs will do for a put-off, and as a scare-crow to deter others from examining and receiving the views I advanced;—but is there any reality, any christian candor in them? I will not challenge him or other brethren who have charged my views with being arminian, to prove it, but I do entreat them, in consideration of my standing with them, and by their regard for the honor of the Old School cause, if they can by the strictest scrutiny of what I have written on the subject of justification, find a single sentiment which leads to arminianism, a single idea, which, if carried out in its legitimate bearings, involves an idea of conditional acceptance with God, or of dependence on creaturely exertions for salvation, that they would expose it, in its true colors, through the 'Signs.'

Another brother as noticed by brother Clark, says that I shall have to surrender a part of my theory, that is, that the act of justification was not passed until Christ was raised again. From brother Clark's remarks in the connexion, it strikes me that there must be, somewhere, some mistake in the representation here given of this brother's remarks. If however the representation here is correct, I suppose this brother would have me exchange my views for the idea that the elect were collectively justified when the first promise of Christ was made in the garden of Eden; but before I can adopt that idea, he must show me, that what there appears to me, given in promise, was a narrative of what had been done, that is, that satan's head had been bruised, &c. or he must show me how the body can be justified, cleared from all obligations to the law, whilst the Head remains bound to the law, without their

being severed, and the life which consists in their union, being therefore destroyed. Or if this brother's views are misrepresented, and he would have me believe that the people of God are not actually justified before God only as they are brought to experience justification by faith; I must say that I cannot be brought to a surrender upon that ground, whilst I have so many Scripture declarations to support my views, such as those already quoted, Rom. iv. 25; Heb. ix. 26 and x. 4, and these, "Thy dead men shall live, together with my dead body shall they arise," Isaiah xxvi. 9. "After two days will he receive us; in the third he will raise us up and we shall live in his sight." Hosea vi. 2. Perhaps some may not consider this text in point; but I do consider it strictly in point, that it is a prophesy of the resurrection of Christ on the third day, and that the personification is changed from the Lord whose going forth is prepared as the morning, to the us, the true or spiritual Israel of God as contrasted with Ephraim, spoken of before, and this change was to show that when he, the Lord was raised up, they would be raised up, and when he lived, they would live in his sight. See also Eph. ii. 4—6.

A few observations shall now close this lengthy Response. 1st. I would, in reference to brother Pitcher's enquiries published and answered thro' the 'Signs,' say, that in the blame I have attached to my brethren, I wish to be understood as excepting him, for though I thought that if he had more carefully examined my 'Thoughts on Justification,' he would have seen some of his enquiries previously answered, yet there was throughout his communication a disposition manifested, to enquire, and to discuss the subject as becometh brethren.

2nd. My brethren generally, I would caution, not to fear a candid discussion of any sentiment they may hold; if it is truth, they cannot be too well grounded in it, and canvassing it will have that tendency; if it is error they cannot be too soon convinced of it and made willing to give it up. Or are you, my brethren, of those who never found themselves holding error for truth; if so, instead of rejoicing at your escape, I might pity you. For I do not believe that any have steered entirely clear of error, in this day of darkness through which the church has been passing, and never to have been convinced of error therefore, argues too much of that obstinate kind of spirit, which will never acknowledge itself wrong. Such a spirit is unbecoming a christian, as is also a disposition to be afraid of being showed our errors, and to resort to other means to maintain our sentiments when we cannot find Scripture arguments and proofs to support them. Perhaps my brethren may think they see something of this disposition manifested in this communication. I know we are apt to be blind in our own behalf, apt to see the mote before the beam; but if this is now the case with me, I know it not. I think I have been actuated in this thing, by a regard, to truth and to a consistency with our Old School stand. The course

pursued relative to this subject has in my estimation added importance to the controversy, as I perhaps ought to call the affair, rather than discussion. For the importance of having correct Scriptural views of justification is not diminished; in addition to this, or yielding to the opposing current in this case, would be like establishing the principle among us, that however fully we may, any of us, be convinced of our brethren being in error, on any point, we must not expose that error, and try to lead them out of it by discussing the subject in the 'Signs' lest we provoke contention; and we may be fully satisfied from Scripture testimony of the truth of any sentiment, yet we must not advance it in the 'Signs' unless we know that it will be well received of the brethren, or that they have so seen it. Such principle I cannot sanction, hence I did not write hastily or inconsiderately when I made the proposition to be made a *Jonah* of; I had this very principle then in view as tending to be established by the course pursued by brethren. And I felt then, as I now feel, that rather than have such shackles riveted on me, or rather than sacrifice the 'Signs' in contesting this point of christian liberty with them, I would prefer being excluded therefrom.

A word to those brethren who admit that the justification of the elect existed in purpose only, in eternity, and as an act was consummated in time, and who yet advocate the use of the term *eternal*, as prefixed to the article of justification. Let us come right to the point. Did the eternal purpose to justify the elect, constitute itself from the act of their justification from all things, &c? Or did that purpose appoint their justification to be through the redemption to be wrought by Christ, and to be one with his justification from the demands of the law, as he represented them? If the former is the case, you are right in contending for the term *eternal* as a prefix to the word justification, for the purpose was certainly eternal, but remember in taking this position you exclude Christ's actual obedience to the law from being any part in the act of justification; the act being completed long before this obedience was rendered. If you admit the other side of the question, then must you not admit that God's raising Christ, by his right hand, without seeing corruption was the act by which he was declared acquitted; justified from all demands of law, and if so was it not that, by which the elect were declared acquitted in him? Why then in persisting in your use of the term *eternal*, thus confound the purpose going before, with the act which was to follow as appointed by that purpose? 2nd. If the Holy Spirit had seen the idea of eternity in reference to the origin of the existence of the act of justification necessary to be conveyed, in giving a full and correct relation of the doctrine of justification, should we not have found the term *eternal* or its equivalent, thus connected in the revelation of this doctrine in the Scriptures? As it is written, are you not, in this instance, assuming to be wiser than God, in trying

to establish a use of this term which he has not thought proper? What do you gain by this hitching on, the term *eternal* to justification? It certainly is not, necessary to establish the fact of the infallibility and eternity of the purpose of God concerning justification; this is clearly revealed in the Scriptures without any such confounding of the purpose with the act. Or is it, my brethren, that you cannot conceive of God's declaring the end from the beginning with absolute certainty, and lest there should be a failure by so long a period intervening between the beginning and end, the purpose and act, you are therefore trying to bring the two together, or confound the one with the other? Pardon me, my brethren, for this suggestion, for really your contending for that which in this case you admit is not strictly true, looks very much like human policy to help God out with his purpose.

To conclude, whilst I would approve of discussing this or any other subject with a view to the producing of a greater oneness of views and practice, and a greater oneness of doctrine among us, and so long as it may be found to have such tendency, I would urge upon my brethren to guard against indulging in bitter feelings and reflection, and against resorting to uncandid arguments to supply a point, or even against trying to maintain a point, when you find yourselves without scriptural proofs. In a word let us buy the truth, even at the expense of every tradition and every notion that we may have derived from the schools and systems of men, and sell it not. Let us pursue peace among ourselves, but not at the expense of truth and christian liberty.

Farewell, S. TROTT.
Fairfax C. H., (Va.) Aug. 2nd, 1838.
P. S. This Response is rather late in appearing; but in the first place, affliction in my family, and since that other engagements must plead my excuse. S. T.

For the Signs of the Times.

Effingham, S. C., July 12th, 1838.

BROTHER BEEBE:—I am still blessed with my health and liberty, and with an opportunity of again writing to you, I often receive from you tidings, which is to me, as good news from a far country, for those brethren of yours who have experienced joy at their deliverance, if they should hold their peace the rocks would cry or break out, and indeed, at this good news, sometimes my poor stoney heart, forgetful of shame, leaps over every boundary. Your little messenger, the "Signs of the Times," with the "Primitive Baptist," are welcome visitants, they have been more strength to me, and gave me more light, in the doctrines and plan of salvation, than all the learned Gamalials, with whom I have been conversant for these twenty years. Since I wrote you I have been an eye witness to scenes that convince me how far our Ishmaliteish Pontiffs would go if they had power. At an old meeting-house, but little used, and built by the neighborhood merely as a place of worship, when they could catch a transient preacher; a little band of the Old School met, for the purpose of preaching, and to enter into some mutual agreement, preparatory to the constituting of a church, at which time the pastor of a church not far distant, rose like a *Babylonish Lord*, rapt up in

the castle of his own self-approving originality, and forbade it; or to take his own words as near as I can recollect them, he said, "He did not come there to preach, but as the church (meaning the old School,) was not to be constituted, we had agreed to do so, but should they have went into the constituting of the church it was his business to forbid it." Lay on, ye Friars! lay on, to these disobedient children; it will only make them love their Heavenly Father better. For my part I am doomed to receive the anathema maranatha of the Pope, blessed destiny! that has thus directed my fate.

I have been so disgusted with some of our Babylonish churches whom I have observed trying to mix the wine, milk and honey of Canaan in the flesh pots of Egypt, with the onions and garlic thereof; the fumigation of these incoherent incongruent and inconsistent mixtures has so nauseated my stomach as to force me to the impoliteness of taking up my hat—

Since the roaring of Lions, did ne'er make me flee,
No braying of asses, shall now frighten me;
'Tis a very poor soldier, train'd for the fight,
That starts at the sound, and flees at the sight
In my Saviour's embraces, I fain would repose
Secure from Temptation, and harm from my foes.

I have inclosed \$5 to be disposed of as below, which I believe will square our account at present, and as I have been accused of acting as your agent for self interest, that is, for the sake of the gain as is usual in these days I take this opportunity to say to you, Mr. Editor, that you are heartily welcome to my little trouble, and that I want nothing, only so far as it regards my duty to the Department, as a Post Master.

Wishing you the protection of Israel's God, I bid you Farewell for the present. B. LAWRENCE.

For the Signs of the Times.

Harrisburg, Indiana, July 23rd, 1838.

BROTHER BEEBE:—The declaration and order advocated in the 'Signs,' are such as the Baptists in our connection, most cordially believe in in general, but we find many (not a majority) who are wedded to a covenant of works so closely, that they cannot be satisfied to trust the whole control and government of Zion and the conversion of souls to our King. "Come up to the help of the Lord against the mighty," is much insisted on, and this help, they suppose is to be afforded by a zealous prosecution of those benevolent schemes now in operation, and we on the other hand believe these schemes and their advocates constitute a very formidable phalanx in the ranks of the mighty against which our help should be directed. We know of no way in which we can help the Lord against the mighty, but to search the Scriptures, learn their doctrine and precepts and then proclaim and practice them. In the kingdom of God, certain fixed ends and purposes are predestined and the veracity of Jehovah is pledged for their accomplishment, and less than his dishonor could never result from a failure. We may well believe that the mode of fulfillment and all the minutia in the execution, would be equally arranged with certainty, and when thus fixed could not with safety be trusted to any fallible agency, or left suspended on any contingent circumstances, nor even hurried into confusion, or deferred into ruin, either by the enthusiasm or the sloth of friends or foes. Therefore, the conversion and all the gifts and graces of every member can only with safety be placed under the agency of the Holy Spirit; this infallible agent can never fail to accomplish its work correctly both in reference to time, persons, and circumstances; and the bestowment of the proper gifts to qualify each member

to fill his pre-ordained station in the order of time and place in the great machine.

This gospel of the kingdom, is to be proclaimed to all nations, and is designed to direct every qualified member how to exercise his proper gift, so that the man of God may be thoroughly furnished—and every ordinance and branch of truth, may be well defended, defined and enforced; and that no failure may happen in consequence of the imperfection of either the preacher or hearer of the word, the agency in this whole matter is in the hands of the Lord, so that although the treasure is in earthen vessels, the excellency of the power is of God and not of us. Now in this view, all is certain and no contingences can derange the economy of the divine will, and yet every member in the body of Christ has his proper work to do, and God the agent over all, is working in them, both to will and to do according to his good pleasure; so that no one member, no not even the head, can say to another, though it be the foot, I have no need of you; but God hath set every member in its proper place in the church, in regard to time and the work to be done by each in its proper time, and so we should all come up in our proper order as the Lord hath called and qualified us, "To the help of the Lord against the mighty."

If the above doctrine be correct in substance, the whole church and every member thereof, should search the Scriptures, knowing that whatsoever was written aforetime was wrote for our learning; and when we have learned our work, then be up and doing. But in what book, chapter or verse can we learn the first syllable about one of these modern societies, their available means (money hire to effect the conversion of men) or the end they have in view, (the conversion of the universal world) or the spring of their action (the hurrying in the millennial glory sooner than it would otherwise be) or the consequences of their exertions being impeded, (the eternal perdition of vast numbers of precious souls, who might and would have been ultimately saved, if they had only obtained by these societies sufficient of the available means, money.) Nay, verily, all of these things with the whole train of concomitants thereunto belonging, are not only left out of the written word, but are evidently repugnant to what is written, both in doctrine, example, precept and moral and political influence and tendency. It indulges the love of money. it opens a door for imposition, it wages war with the immutability of God—it substitutes human agency in the place of divine purposes and power, and introduces an order of things exclusively human, to supersede the divine order, both as to time and end; and naturally tends to alienate the confidence and faith of the subject from the king, and place them on the things (learning and money) of this world. I have now nearly filled my sheet, and have scarcely began any subject, but like some sermons, *Amen*, is all that the people are pleased with, so no doubt some will be better pleased with the end than any thing in the letter, and as I cannot depart from my bible to follow cunningly devised fables, and without so doing I cannot please the wise of this world, I suppose I had better desist for the present.

I am, dear brother, in the defence of gospel truth and order, yours, &c. **WILSON THOMPSON.**

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For the Signs of the Times.

N. T. Stephensburg, Va., July 26th, 1838.

Some of my thoughts on Christian fellowship, on the fellowship of the elect of God, who only have the grace of faith wrought in them by the Spirit of God.

BROTHER BEEBE:—It does appear to me there is

two distinct kinds of fellowship necessarily existing in the visible church of Christ, viz. Fellowship in the Spirit, or sentimental fellowship, and nominal fellowship.

The first grows out of an experimental knowledge of our true character as hell deserving, helpless sinners, and our deliverance from that deplorable situation, by sovereign, rich, free, distinguishing and justifying grace, by Christ as our Redeemer and Saviour. When two, or more persons who have experienced the quickening, saving operations of the divine Spirit, communicate their faith and hope to each other, so as to be distinctly understood, there will be a union and fellowship enjoyed in their breasts that never was experienced by them before. This union and fellowship is increased and strengthened in proportion to the influence of grace in the soul, and as it is manifested in the life, conversation, faith and practice that is in accordance with the statute book of Zion's king and law giver.

This union and fellowship cannot originate or grow out of the assent and consent propension of the natural mind, nor is it under any human control whatever; but is the fruit of the Spirit, the love of God. "Every one that loveth him that begat, loveth him that is begotten of him. 1 John v. 1.

The other kind of fellowship, I conceive, is different, and will be according to the circumstances of the case. Some members are entirely nominal, and some are but partly so. The nominals are not entitled to as much fellowship as them who are but partly so.

For instance when there is but a transient acquaintance with members of another church, and very little or nothing is really known of their faith or hope and practice generally, but from brotherly introduction, and good report of the brethren we have real fellowship with, these are preferred in fellowship to the Arminian and Fullerite brethren, who we know, or have good grounds to believe are such: and even here another variety of nominals are brought to view. In proportion as our fellowship is with the brother introducing, so will our fellowship be with the introduced brother. I will cite another case. A church may have a sound gospel ministry, and a majority of the members may be sound in the faith and hope of the gospel, and their constitution may be entirely orthodox, and their practice correct and uniform. Notwithstanding the minority, be it great or small, as full bred Arminians, or open and constant Fulleries, but by keeping quiet, and their morals generally good, or such that those who really have charity exercise it towards them, they are held as members in full fellowship, and entitled with brethren in common to all the privileges of the visible church of Christ, which is, in their case, at best but moral fellowship, therefore but nominal, not having the spirit of Christ in it. This grade of fellowship must be borne, and is for the exercise of the patience and forbearance of them who are sound in the faith and hope of the gospel.

Nevertheless there is, I conceive, necessarily this variety of fellowship in the church, and perhaps much more uniform than what I have noticed, it is the duty of every member, genuine and nominal, to be careful to maintain good works for necessary purposes. And while these nominals of the lowest grade continue moral, they must retain their places in the church; and be saluted as brethren, but I would prefer whenever they give any intimation, whatever of a union, either directly or indirectly, with any of the Ishmaelitic tribes, or Anti-christian gang, that they be promptly met, and dealt with accordingly. And if they prefer to go and dwell amongst their own sort, they have my most hearty approbation to do so,

Further if a genuine brother becomes fascinated, and lead away with the novelties of the Hagarenes, and will not adhere to sound words and correct practice, and he has been faithfully laboured with, by his brethren to a proper extent, and no further, and is no more one of us, he must not be treated as an enemy, but as a deluded brother, seduced. I think, now he has no right to expect me to salute him with the former epithet, during his continuance in his erroneous course. Moreover I cannot believe that any person whatever, although they have been baptized, and their faith hope and morals be ever so pure and correct, that is not a member in the church and faith of the order of the New Testament but have their membership in a church not in fellowship with the Old School Baptists, can have a just right to their communion, and it is disorderly in a gospel church to admit such to their communion, let their fellowship be what it may. These are some of my thoughts and if they are incorrect, any brother that knows better, perhaps it is his duty to correct my mistakes, and if I am instructed I shall be more wise, and gainer of course; more especially if I have understanding, and strength and by grace to make a right use of the wholesome instruction when received. Your Brother,

I. CHRISMAN.

EDITORIAL.

Alexandria, D. C., August 24, 1838.

A WORD OF EXHORTATION,—Designed for the special benefit of Mr. Waller, Editor of his "Banner," in Kentucky and Mr. Sands of the "Religious Herald" of Virginia.

Gentlemen, when you, as professors of christianity, claiming the sacred name of Baptists, so far loose sight of that respect for religion, and for yourselves as to depart from the bounds of truth, in making positive assertions concerning us, and concerning that, best of all causes, in the defence of which we are engaged; you excite our sympathy.

Your general course as Editors, has furnished painful illustrations of infuriated zeal, untempered with the truth or an experimental knowledge of divine things; while God has been graciously pleased, to break the arm of your opposition against his cause and his people.

In your Banner for the 18th of July, you Mr. Waller, after gracing your editorial department with a cluster of "good omens," as you called them, from our Signs, in which your wonted tact at misrepresentation appeared as usual, you made a statement in the most positive and unequivocal language, without the least apparent regard to truth; and we hereby challenge you, as we have often done before in regard to your statements, to prove your assertions; or in failing to do so you must lie down under that infamy which will attach to all who deal in falsehood and slander.

The statement to which we now allude, is found under the head. "An equivocal omen,"—in which you give the following words, viz. "Mr. Beebe boasts that during his late trip to the North he received quite a comfortable supply of cash for his preaching." This statement, although utterly destitute of one syllable of truth, is eagerly caught and wantonly reiterated by you,

Mr. Sands, with the evidence of its falsehood laying under your eye.

Gentlemen, what have you, or either of you, to say in justification of your course in this matter? It is true the falsehood has not to our knowledge injured us, for we presume no one whose approbation we desire, has the least confidence in your assertions at any time, but have you not dishonored yourselves? If you have not, it must be for this, best of all reasons, that you were not in possession of that commodity. It is not a sufficient apology to say that you aimed your blow at an Old School Baptist, for even they; hated, reviled, and persecuted as they are, cannot become the objects of your sport and fury without involving guilt on your part. Gentlemen we exhort you to turn from your evil ways. Remember, O, Remember *the wages of sin is death*, and *repent of this your wickedness and pray*, if you are not strangers to the spirit of prayer, *if peradventure the thoughts of your hearts may be forgiven you*.

Our readers are requested to examine our account of our visit to the North. It will be found in the 13th number of the present volume, and to compare what Waller and Sands have published with the account and if it be found that we *boasted of having received a comfortable supply of cash for preaching*, then the statement of these gentlemen is true, but if on examination it be found that we made no such statement; why then their statements are false.

In the "Recorder and Watchman," we find an article over the anonymous signature "*Faith and Works*," copied into that sink of corruption edited by Mr. Waller, advertising the Old School Baptists as imposters, and calling on the Baptist denomination to Beware of them as such!

The writer defines an imposter to be one who practices a cheat or imposture upon a people or community, and adds that the impostors he alludes to call themselves Old School Baptists. He says moreover, "If he establishes the fact that *they* (meaning the Old School) are of a New School, and not the Old School order, he proves them cheats or imposters." Well, Be it so, we will on the part of Old School Baptists pledge ourselves, as far as we are concerned, that we will yield the ground, if this, or any other writer will prove that we are not of the Old School order, and as he has unhesitatingly and unreservedly charged us with imposition, we hold him bound to prove his assertion, or he must be considered a vile calumniator, a slanderer, and a fit companion for such as Waller, Sands, Meredith, and the whole clan of our persecutors. Now for his proof, the first item of which is palpably false; viz. "They assume the title of Old School, because they oppose Bible, education, Missionary and Sunday School Societies." All who are acquainted with the sentiments of Old School Baptists know that they oppose these institutions, because they are Old School Baptist, and as such feel themselves bound, by their allegiance to

*We will not dispute the writer's notion, that to be of the New School, implies cheating and imposition.

king Jesus, to reject from their religious order, all that is invented by men & unsupported by any direct warrant from his royal throne. So it is not their opposition to these inventions that constitutes them Old School Baptists; hence if the writer has proved any thing by this part of his testimony, it is that he has mistaken or willfully misrepresented the ground of our claim to antiquity. "If these objects, therefore," says this anonymous writer, "were taught and practiced by the Old School Baptists, such pretenders are to all intents guilty of a gross trick, palpable imposture, which should be exposed". To this proposition also we cordially consent, let him prove that in the Old School of Christ, these humanly invented institutions had a place, in the primitive age of the church, and we will be content to pass for impostors. But hear him! He proceeds to his proof thus, "They must claim their seniority from the English or Welch Baptists, or from the Waldenses of Piedmont." What a consummate scholar! He appears to have read *some thing* in the History of the church as far back as the days of the English and Welch Baptists, and of the Waldenses of Piedmont, and forsooth he concludes he has got to the end of the row, into the remote depths of antiquity. Poor infatuated, stupefied soul, when he has finished his study of Ivimey's History, if he will read a few volumes of church history, indicted by divine inspiration and written by such as Matthew, Mark, Luke, John, Paul, Peter, Jude and James, he may learn that he has greatly erred, not knowing the Scriptures nor the power of God.

We must claim our seniority from the English or Welch Baptists or the Waldenses, must we?

Has any Old School Baptist ever set up such a claim? Never. We do claim however, that even these with some few discrepancies, which the new order are hard run to dig up in justification of their course of hostility to the gospel, were Old School Baptists; but we are far, very far from claiming them as the originators of our faith and order. We could no sooner take them as our guides, than we could any other set of men, any farther than they followed Christ, and in our use of the distinctive appellation, we have, as we have frequently published, not the remotest allusion to any school of men, we reject alike every system of scholastic divinity, and profess to be pupils in the school of Christ, who as a teacher, teaches as never man taught, we call this the Old School, because it is the original gospel school, and in it the same divine lessons are taught now which were taught eighteen hundred years ago. And although, to our mortification we confess that we are but dull scholars in this Blessed School, yet it is our mercy to be found among those despised ones who renouncing every other kind of religious teaching, are taught of God, come to Christ, learn of Him, for he is meek and lowly, and here alone we find rest to our souls. It is the privilege of all regular Old School Baptists to set where Mary sat, at the feet of Jesus, where they may receive his gracious words and divine in-

struction. It is our peculiar glory to wait on him; not, like the New School, to plan, contrive, chalk out and dictate, and then call on the Lord to lay aside his plan and wisdom, and adopt ours; or to come on in our rear, and succeed our undertakings, and follow with his blessing our efforts &c. "'Tis His to command, and ours to obey."

But this mighty champion of New Schoolism, by dint of study has found that some English Baptists, in 1686, set up an abomination in Israel, (if their historian does not belie them) called the Baptist Bristol education Society, and one Edward Ferrel was silly enough, even as long ago as 1686, to bequeath his large estate to sustain this idol, and that a swarm of young men have been instructed &c. From this beginning, Mr. Faith and works, (as the writer has been silly enough to nickname himself,) has in attempting to prove that the school to which we belong, did not exist anterior to that date, has succeeded in proving the origin, rise, and progress of the New School Baptist Anti-Christian Beast. From this small beginning, this little harmless looking horn, the Bristol Divinity School, and the estate of E. Ferrel, this inlet of corruption in faith and practice found its way among the Baptists, has gathered force and impetus, as it has dashed its headlong way for centuries, and has now become a mighty flood; but agreeably to the divine assurance given in the Book of God, the Spirit of the Lord has now set up a standard against it.

But shall we ask this valiant historian, this learned novice, what was the state and condition of the church of Christ prior to the setting up of these abominations among the Baptists? Could he, would he, Dare he tell us? The truth is they were then precisely what the Old School Baptists are now, "a poor and afflicted people which trust in the name of the Lord." They did not trust in E. Ferrel's large estate, nor this Bristol Minister making machine, before the first gave his bequest, or the other was erected. They had no confidence in the flesh.

Go back then, Mr. F. and W., with your researches into the ancient history of the church, as far as the Lord of Matthew, and from thence trace down the channel of time the history of the people of God. Read it not in ostentatious bequests, in the erection of Theological Seminaries, or the formation of unscriptural Mission Boards, but read in characters of blood, the rise and progress, the persecutions, afflictions and the deliverance of the people of God, placed by grace in the Old School of Christ. You may find them, with some few interruptions, steadfastly adhering to the doctrine of the Apostles, and conforming to the laws of Christ.

Should you be at any loss to recognize them, remember the infallible mark by which they SHALL be known. Such as will live godly in Christ Jesus, SHALL suffer persecution. The Old School of whom we write, and among whom we desire to be numbered were persecuted by the Jews, Scribes, Pharisees, and Priests, then by the Pagans, afterwards by the Papists, subsequently by Protestants, and now by the New School Baptists, but thanks be to God who giveth them victory, they are the same people, *one* in the Lord their Saviour, who will bring them one and all up out of great tribulation, having their robes made white in the blood of the Lamb.

We once saw when a boy a bird, called where we was raised, a wood-pecker, dash his bill against the trunk of a very large tree, and immediately flew round tree, apparently to see if he had not forced a hole thro' its diameter. We were reminded of the circumstance when we read the conclusion of our hero's silly attack, for in his conclusion he apprehends that some of the readers of the Watchman may conclude that he should not have exposed the Old School Baptists so far, but should they not be satisfied with this *hint*, he threatens to give them another or two in a future number. O! Spare us Mr. Mule, (for we suppose by your significant anonymous title you must be something of a mongrel.) Spare us the trouble of sifting out your trifling trash, for the game will but too poorly pay for the ammunition.

APPOINTMENTS.

BROTHER BEEBE:—Please to publish the following appointments for me in the next number of the Signs.

At Zion Church, Tuesday, September 11th; Strasburg same night; Waterlick; Wednesday 12th.; Happy Creek, Thursday 13th.; South River, Friday 14th.; Saturday and Lord's-day, 15th. and 16th. with Brother Booton at Big Spring; Monday 17th. at Luray; Hawk's-Bill, Tuesday 18th.; Mill-Creek, Wednesday 19th.; Thornton's Gap, Thursday 20th.; Thence to the Rappahannock Association at Battle-Run.

NOTE.—If the 3rd. Lord's-day, should not be Bro. Booton's day at Big-Spring and the above appointment at that place should clash with other meetings in the vicinity, Brother Booton, is authorized to change the appointments at that place, Luray, Hawk's-Bill and Mill-Creek, or any of them so as to make them more convenient; and where there are convenient neighborhoods for night meetings he is authorized to appoint them.

S. TROTT.

Fairfax C. H., Va., August 15th, 1838.

The next meeting of the Rappahannock (Old School) Association, will be held, if the Lord will, with the church at Battle-Run, Va., commencing on Friday before the fourth Sunday in September next. We are requested, by Brethren of this Association to publish a general invitation to our Old School Ministers and brethren, to attend with them.

Receipts.

Elder Wilson Thompson, Ia.	\$5 00
Wm. Rixey, Esq., Va.	3 00
Dea. Jas. Williams, do.	4 50
Seymour Lynn, do.	2 00
Bassell Cole, do.	1 00
D. T. Arrington, do.	1 00
George Sealeman, do.	1 00
Wm. R. Sealeman, do.	1 00
Mrs. Ann Foster, do.	1 00
Miss Mary Shaw, do.	1 00
I. Florence, do.	1 00
Miss Sarah Johnson, do.	1 00
Mrs. Mary Hixon, do.	1 00
Samuel Rixey, Esq., do.	1 00
Elder Daniel James, do.	2 00
Wm. Thompson, do.	5 00
Wm. White, do.	1 00
Mrs. Thompson, do.	1 00
D. T. Crawford, do.	4 00
Elder P. Klipstine, do.	1 00
Elder Wm. C. Lauck, for } do.	
Fielding Thompson, \$1 00 } do.	2 00
previously paid 1 00 }	
Paul Pearse, do.	1 00
Seth Mason, do.	1 00
Mrs. E. Bonham, per } do.	1 00
Elder Thomas Buck, }	
Miss Sarah Mitchell, do.	1 00
Mrs. Matilda Mitchell, do.	1 00
James M. Corbin, do.	1 00
Col. Larue, for } do.	1 00
Mrs. E. Magers, }	
Elder Z. J. Compton, do.	1 00
Archabald Patison, Mo.	10 00
Elder Thomas Hill, N. Y.	5 00
J. Y. Aldrich, do.	1 00
Elder J. Briggs, do.	10 00
Elder S. Carr, do.	5 00
V. S. Stockton, Ala. }	0 62
(Exclusive of postage & dis't.) }	
Elder Hez. West, Pa.	5 00
Elder Z. D. Pasko, do.	3 32
N. G. Jones, N. C.	1 00
James Blizzard, Md.	2 00
Also Receipt for \$4, }	
John Montgomery, do.	1 00
B. D. Du Bois, Ohio,	5 00
Gen. S. Herrick, do.	1 00
Elder Shepherd, do. }	2 00
Paying up to vol. 7, No. 19, }	
T. A. Doniphan, D. C.	1 00
Total,	\$101 44

Poetry.

From the Gospel Standard, (Eng.)

THE COMFORTER DESIRED.

"And I will pray the Father, and he shall give you another comforter, that he may abide with you forever."—John xiv. 16.

Bless'd Comforter, descend and bring
Some heavenly blessing on thy wing;
Take, take of things, that Christ has done;
O break, O break my heart of stone.

Assure my conscience of her part

In the affections of his heart,
O let me taste his bleeding love,
And my affections raise above.

Thy blessed book at times I read,
Its blessed truth, a glorious creed,
As sacred doctrines veil'd appear,
And its sweet power is not brought near.

Anon I feel the promise sweet,
Brought down by love to Jesus' feet; ¹
My interest in his blood appears;
His sealing power my spirit cheers.

I then my Abba Father cry,
Dear Jesus, by thy blood brought nigh,
Rejoice in hope of glory too,
And trust thee all my journey through.

Blest Father, Son and Holy Ghost,
I'll praise thee with the heavenly host;
When in the realms of bliss I stand,
A brand from fire, pluck'd by thy hand.

The Father's love, the Saviour's blood,
Thy gracious work, thou Spirit God,
Shall be the theme on which I'll dwell,
And with thy praise my notes shall swell.

April 14th, 1836.

MINIMUS.

THE GLORY OF GOD.

"The heavens declare the glory of God, and the firmament sheweth his handy work."—Psa. xix. 1.

The sun's resplendent glorious power
Restores to life the dying flower,
Shines uncontroll'd with sov'reign sway
That nought below his course can stay.

Faint emblem of our glorious Lord,
Who form'd creation by His word,
Whose blood eclipsed the dazzling sun,
When He redemption work had done.

Thus to a soul renew'd by grace
His blood, his righteousness, and peace;
Eclipses every power beside,
Consumes the ransom'd sinner's pride.

Grace shows his nakedness and shame,
Grace sets his bosom in a flame,
Which burns with holy zeal to prove
His safety in Jehovah's love.

Men's gifts are vain, of little worth,
Until he give the second birth,
A lively hope through faith and love,
And draws the heart's desires above.

Lord, teach my heart to know thy ways,
And grant me strength to sing thy praise;
Adorn me with the wedding dress,
The robe of Jesus' righteousness.

In that bright robe, and that alone,
The church is brought before thy throne;
With joyful hearts their tongues confess
That Christ is all their righteousness.

His glory fills the earth and heaven,
To him all power in both is given;
And tho' his flock's dispers'd abroad,
Their lives are hid with him in God.

Briddnorth.

W. T. Ibid.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, SEPTEMBER 7, 1838.

NO. 18.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

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MINUTES

OF A MEETING FOR CORRESPONDENCE.

Held with the Chappawamsic Baptist Church, Stafford County, Va., August 9th to 12th, 1838.

Met Thursday, Aug. 9th.—Preaching by brethren Hansbrough and Trott.

Friday 10th.—Met according to adjournment.

1st. Brother John Clark, as pastor of the Chappawamsic Church, opened the Meeting for Correspondence by singing and prayer; after which he gave a brief statement of the plan and objects of the meeting, of the extent of the invitation to churches, associations, individual brethren &c. to unite in the meeting, as being limited alone to their profession and walk, being in accordance with Old School, or gospel principles.

2nd. Brother Clark was appointed, Moderator, and S. Trott, Clerk.

3rd. Letters from Churches read. 1st. Churches not connected with Associations.

Chappawamsic, Letter, the brethren of the church being of course members of the meeting. Elk-Run, Letter, Messengers E. Hansbrough and J. M. Ransdell.

Occoquan, Letter, Mess. G. Selecman, James Davis, Moses Arnold and D. T. Arrington.

Fredericksburg, Letter, by brother Clark.

Frying-Pan, Letter, Mess. S. Trott, Charles Gullatt.

White-Oak, Letter, Messenger J. Clark.

Mount Pleasant, Letter, Mess. N. Martin, L. T. Thompson.

Bethlehem, Letter, Mess. Benj. Pridmore, F. M. Lewis, R. C. Leachman.

2nd. Churches connected with Associations.

Ebenezer, of Ketocton Association, Letter, Mess. S. Richards, Jesse Atwell.

Shiloh, City of Washington, of Baltimore Association, Letter, by brother Beebe.

Alexandria Church, of Ketocton Association, Letter, Mess. G. Beebe.

4th. Brethren of other churches uniting with us. I. Chrisman of Zion church, Wm. Marvin, of Winchester church, J. E. Coakley and J. W. Stone of Hartwood church.

5th Communications from Associations,—from Warwick, Minutes; Delaware, Minutes, and Mes-

senger, brother Beebe; Baltimore. Messenger, brother Beebe.*

6th. A Letter from Elder T. Buck, through brother Clark, expressive of his fellowship for us &c.,—with this we are gratified, but should have been better pleased had he granted us his presence.

7th. Brother Clark was appointed to prepare a Circular Address, to be presented to-morrow.

8th. Adjourned for preaching, to meet to-morrow morning at half past 9 o'clock, preaching by brethren Marvin and Beebe.

Saturday 11th.—Met according to adjournment. Opened meeting with singing and prayer.

9th. Brother Clark reported, in part, the Circular,—On motion, requested him to finish the same on the plan commenced, and report to-morrow morning.

10th. Resolved, That brother Beebe, be requested to publish the Minutes and Circular of this meeting in the 'Signs of the Times.'

11th. The Elk-Run church having invited a meeting for Correspondence to be held with them, Therefore Agreed, to appoint such meeting to be held with said church, God willing, to commence at 11 o'clock, A. M. on Friday before 2nd. Lord's-day in August 1839, and to be continued for two succeeding days, and to unite with them in the invitation of all churches, Old School meetings, Associations and brethren individually, who are with us in our Old School stand, both in doctrine and practice, to correspond with said meeting both by letter and messengers, or by either separately, as is convenient.

12th. Resolved, That we reciprocate the correspondence of these Associations which have favored this meeting with their Minutes or Messengers as expressions of fellowship, by sending them copies of our Minutes and Circular.*

13th. Minutes read and approved.

14th. Arose for preaching to meet again to-morrow morning at half past 9 o'clock. Preaching by brethren Beebe and Trott.

Lord's-day 12th.—Met as appointed, and after our uniting in worship, brother Clark read the Circular he had prepared—The same being approved of, was ordered, with certain small additions proposed to be made to it, to be printed with the Minutes as the Circular Address of this meeting. Preaching by brethren Marvin, Clark and Beebe. Signed in behalf of the meeting,

JOHN CLARK, Mod.

S. TROTT, Clerk.

*NOTE.—To 5th and 12th Minutes. Minutes of the Baltimore Association not being had at the meeting at Chappawamsic, there was an uncertainty as to any order being taken by that Association relative to this meeting, but on since examining their Minutes, I find a 'Resolution' was passed, requesting their Messengers to the Ketocton Association, to attend this Corresponding Meeting.

S. TROTT.

Circular & Corresponding Letters.

The Elders and Messengers of the Churches, and all the Brethren, met with the Church at Chappawamsic in a Meeting for Correspondence, August 9th, 10th, 11th, and 12th, 1838.

Unto the Churches whose Messengers we are, and to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ, who gave himself for us that he might deliver us from this present evil world according to the will of God and our Father: To whom be glory forever and ever. Amen.

First, We thank God whose divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust; and on your behalf, we thank God for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you.

We learn, beloved brethren, from the Scriptures of truth, which is our only rule of faith and practice, and by which we profess to be governed in all things relating to that kingdom which is not of this world, and of which we are subjects, that in every age of the world, and in every nation where God has created a people for his praise, they have been a separate and distinct people from all other people under heaven, a people not reckoned among the nations of the earth; but who have invariably kept up correspondence and intercourse with each other: as it is written by the prophets; "They that feared the Lord spake often one to another, and the Lord hearkened and heard them. And the king of Israel declares, saying, I was glad when they said unto me, let us go into the house of the Lord, and who could testify, how pleasant it is for brethren to dwell together in unity." And under the gospel dispensation, they meet together in his name: they feel it incumbent upon them not to forsake the assembling of themselves together. It is therefore no new thing, brethren for the saints, both as churches, and individual members, to hold correspondence with each other; nor is it a departure from the order and practice established in the word of God, for the sheep of his pasture to ask with longing desire.

"Where is the shadow of that Rock,
That from the sun defends the flock?
Fain would I feed among thy sheep,
Among them rest, among them sleep."

It is also quite *natural* that the sheep should flock together; and under the guidance and direction of the Chief Shepherd, they can say,

"The footsteps of thy flock I see,
Thy sweetest pastures here they be,
A wondrous feast thy love prepares, [tears.]
Bought with thy wounds, and, groans and

In a correspondence with those of like precious faith with us, we have the advantage of personal interviews with each other, and also of Epistles of love from those whom we love in the truth. On the present occasion our spirits have been refreshed, in being again permitted to behold the countenances of our friends—our brethren in Christ Jesus—to hold communion with each other in the fellowship of the gospel, and to sit under the sound of the glorious gospel of the blessed God, as preached to us by the Elders who are with us in this meeting.

Also, we have been comforted, and encouraged by the letters of love sent up from the churches; and we feel that we cannot with more advantage close this address, than by presenting an abstract of intelligence from the several churches in correspondence in this meeting, in order so far as we can from their letters, to give a view of their standing, that others may hear of their affairs.

First. *Chappawamsic*.—This church like many of her sister churches, has been called to pass through sore trials, chiefly originated by the apostasy of their former preacher, from the order of the regular Baptists and which finally resulted in his dismissal, and a withdrawal on the part of his followers. Some of these have since returned to the bosom of the church, and the others have been formally excluded.

If any of the Lord's people are among them, may they ere long be brought to enquire for the old paths, to walk therein. The church, at present, is in peace and harmony, and the members again walk in love and fellowship with each other. Brother J. Clark is their minister.

Elk Run church informs us that they are a feeble few, but their hope and trust is in God, who is able to deliver them from all their troubles. The disciples of their former preacher, which he drew after him, they have formally excluded, yet they still annoy and persecute them. May the Lord give them repentance, and the church the measure of his grace that they may rejoice, that they are counted worthy to suffer shame and persecution for his name's sake. Brother Elijah Hansbrough is their minister.

Occoquan church has been enabled to withdraw from every thing which has not a Thus saith the Lord, for its support, and whilst they bless God who has preserved them from the strifes and divisions which have been so prevalent with many other churches, and who has kept them sound in the faith, yet they complain, that notwithstanding the goodness of God thus manifested to them, they have reason to mourn over the hardness and ingratitude of their hearts; but they take encouragement that, as it was not for any worthiness seen in them that God hath prepared for them a kingdom, they feel to rejoice that He will at last

bring them to praise His holy name in the mansions of bliss. They have preaching once a month mostly on week days by Elder Samuel Trott. They earnestly invite ministering brethren who are truly Old School to visit them.

Fredericksburg. This Church has been deprived of their house of worship, at least it is in the possession of the New School party at present, but they still keep up public worship in the Court House. They represent their condition as expressed in these words "Faint yet pursuing," and earnestly invite ministering brethren to visit them. Brother Clark preaches for them monthly, third Lord's-day.

Frying-pan, remains on the same ground as hitherto. They have opposition without, such as is common for Old School churches to experience, at this day, but are blessed with peace within. It is now winter with them but they feel encouraged to look to God, and wait patiently his time when he shall, in faithfulness and mercy, restore Spring unto them. Brother Trott is still their Pastor.

White Oak church has recently experienced the Lord's gracious presence among them in bringing some of His people to the knowledge of the truth, without the aid of *protracted meetings*, or *anxious benches* or even his own ministers—that is the work of regeneration. Brother J. Clark preaches for them, second Lord's-day in each month.

Mount Pleasant church still enjoys the Pastoral services of brother Trott. They invite ministering brethren to, "come over and help them." As a church they can bear testimony to the faithfulness of God in all their changes, and whilst the enemy has roared in the midst of their congregation, it has only been the means for those who were not of them, to go out from among them.

Bethlehem church, as hitherto, is content to take the word of God as the man of their counsel; and as they can find no warrant in His word for the various inventions that men have sought out to suit as they say, "The present enlightened age of the world," they are constrained, by a sense of duty to God, to stand aloof from all such as embrace these things as gospel precepts. They have cause to rejoice and be exceedingly glad that the Lord is merciful to them, in keeping them in his truth and supplying them with gospel food. With the Lord on their side they fear not what man can do unto them. Brother Trott is still their minister.

Ebenezer Church. This church is in connexion with the Ketocton Association, but, approving of a general correspondence among the churches and brethren of the Primitive faith and order, addressed, by messengers, an epistle of love to this meeting. The Lord keeps them as a band of brethren all speaking the same things concerning Zion. Brother Trott, pastor, preaches to them, third Lord's-day and Saturday preceding in each month.

Shiloh Church, D. C., is in connexion with

the Baltimore Association; but having with comfort read the address by the corresponding meeting held last year at Bethlehem, and receiving the general invitation as published with that address, have sent to this meeting their christian salutation as an expression of their fellowship and love for us in the Lord. Brother Beebe is their minister.

Alexandria Church. This body is connected with the Ketocton Association. The object and design of this corresponding meeting having been published in the 'Signs of the Times,' was read and approved by the church and in their christian letter, by brother Beebe their messenger, they express an entire approval of the object, and manner in which the general correspondence is proposed.

They view such a correspondence admirably calculated to strengthen, encourage, and edify the saints in these days of trouble, which try men's souls. Brother Beebe is their pastor.

In addition to the information above given of the standing of the churches, we will also subjoin brief extracts from the Corresponding Letters of the several Associations which have given expressions of their fellowship with us, for the satisfaction of our brethren who have not access to other means of information relative to their present standing.

1st. *Warwick Association*.—This Association is composed of churches situated in the conjoining parts of the States of New York, New Jersey and Pennsylvania. They say in their recent Corresponding Letter, "Our present meeting has been principally devoted to the worship of God,—for since the *going out from us of those who are not of us* we enjoy renewedly the inestimable blessing of peace and harmony which we were wont to enjoy in our Associational meetings before the rage of Anti-christian innovations commenced their sickening imposition in our land. We stand aloof from every link of the chain of the falsely called *benevolent institutions* of the present day—and renounce most sincerely the old Mother Arminianism and her entire brood of newly invented contrivances."

2nd. *Delaware Association*.—This Association is composed of churches situated in Delaware and the bordering section of Pennsylvania. They say, "We earnestly hope and pray that the churches composing this Association will still stand fast in the faith once delivered to the saints and continue to enquire for the good old way and walk therein. Dear Brethren, in turning from the newly invented schemes of the day we must expect to meet persecution, but it is our glory to be accounted worthy to suffer shame for our blessed Lord," again, "Our Association has been harmonious, brotherly love has prevailed."

3rd. *Baltimore Association*.—They, speaking of the *rapid strides of Anti-christ* among the professed Baptist churches, the *innovations* it had introduced &c., say, "We have borne with them until we could stand it no longer; and as we can find no warrant for them in Holy Writ, we have

felt it our imperative duty to discard them as inventions of men and improper appendages to the church of Christ, which is exclusively built up a spiritual body, composed of *lively stones* and *built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ*. And we rejoice to say that it has had a happy tendency in the peace of our Association." We see by the Minutes of this Association that the subject of dispensing with their written Constitution was before them at their last session, and referred to the consideration of the churches. God grant that our Dear Brethren, may unitedly *arise and loose themselves from this band also, of their neck*. See Isaiah lii. 2.

And now Brethren, Beloved, we will close this address in the words of God himself, and which exhortation we would consider as addressed also to us: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen settle you: to Him be glory and dominion for ever and ever.—Amen.

JOHN CLARK, Moderator.

S. TROTT, Clerk.

Communications.

For the Signs of the Times.

Mount Pleasant, Va., July 24th, 1838.

DEAR BROTHER BEEBE:—When I first saw the replies of Brethren Pitcher and Janeway, to Brother Trott, on his 'Thoughts on Justification,' I then concluded to offer my thoughts also on the term, *Eternal Justification*; but after some reflection on the subject, and feeling so extremely incapacitated (my sense of incapacity is the reason why I write so seldom for the Signs,) I determined to let the matter rest; hoping the brethren would come to see they were not so far apart as they at first supposed. But when I saw brother Clark's letter of conciliation, my mind was moved upon to show mine opinion also; my motive (if my heart deceives me not) is to unite with my esteemed Brother C. in the matter of conciliation, and as much as possible to keep up a union amongst the Old Regular, or Old School Baptists. As to what brother C. has said to you my brother, and to the brethren that replied to brother Trott, also to the expressions of brother Trott in his reply to those brethren that was dissatisfied with his Thoughts; I most cordially concur with brother Clark; but when he says he dissents from brother Trott on Justification, he seems by his silence on brother Janeway's remarks to fall in with him, and to dissent from

brother Trott in his opinion relative to Christ's purchase of Heaven for his Bride. I am willing to offer my very limited views on the above statements, not because I expect to cast any light on the subject; but that the brethren may know brother Trott does not stand alone in his opposition to the term *Eternal Justification*, nor in his opposition to the idea of Christ having purchased Heaven for his Bride, and they are not my opinions because they are brother Trott's; for they were mine before I knew there was such a man as Samuel Trott: and if I am wrong, it is my unhappiness to be judgmentally, and experimentally so. I believe in God's perfect foreknowledge of all things, in his Eternal and unchangeable purpose to save all that he gave to his Son, and that all the elect were ever viewed as perfect in Christ Jesus; that he has predestinated them to be conformed to the image of his Son; moreover whom he predestinated, them he also called; whom he called, them he also justified; whom he justified, them he also glorified. If then they are *Eternally Justified*, they are *eternally called*, and *Eternally glorified*; otherwise the Apostle has been unfortunate in the arrangement. If Justification is an *Eternal Act*, Call is evidently a time act; the arrangement then should have been first Justified, then Called, and lastly Glorified, but we discover that some of our brethren conclude that all who reject the term *Eternal Justification* must be tinctured with Arminianism, this is most certainly not the fact; but the difference appears to me to be in the application of the term Justification; those who hold the idea of *Eternal Justification* apply the term to God's decrees, here it is a decretive Justification; and those who reject the term *Eternal Justification*, apply Justification to the Law; as being a forensic term, and has reference to the sentence of the Law; and not to God's decree: when the Law pronounces a person righteous they are said to be Justified, sin is the transgression of the Law; for Christ is the end of the Law, for righteousness, to every one that believeth.

About thirty seven years ago it pleased God, as I hope, to quicken me by his Spirit, I felt myself a poor lost helpless sinner, and justly condemned by God's righteous Law: I endeavored to keep the commandments, and obey the demands of God's holy precepts, found myself utterly unable, and notwithstanding my best performances, and most upright acts, the Law still condemned me, and the awful thunders of Mount Sinai roared and caused me to tremble and quake for fear: and the Law continually pronounced me a guilty condemned sinner. But Oh! blessed Jesus, in a sweet and happy moment he appeared as the way, the truth, and the life, and so soon as I was enabled to believe in Jesus, or come to Jesus, the Law acquitted, justified me, and I felt free from under its condemnation, and have never from that time felt that heavy load of guilt; I have had many doubts, and much to fear, and complain of in myself, but the Law has never brought me again under condemnation.

My dear brethren would say to me, O, brother Buck that was nothing more than the manifestation of God's decree. True brethren it was the accomplishment of what God has predestinated should take place in time (not eternity) virtually, when our Lord Jesus Christ hung on the Cross and said it is finished, and actually when (if ever) he did manifest himself to me as the end of the Law for righteousness.

I was exceedingly sorry to read the reply of brother Janeway, not because he impugned the sentiments of brother Trott, but because he used the language he did; saying, the sentences of brother Trott were *egregiously false*, it grated on my ear, and more especially, when, what he said was *egregiously false*, I believe to be gospel truth. Why brother Beebe has Christ by his obedience and death purchased any thing but his Bride? (or church) What need had he to make a purchase of for Her? When did he forfeit his right to Heaven, to the glory he had with his Father before the world was? Christ says, The glory which thou gave unto (not sold) me, I give unto them. God the Father has appointed his Son Jesus Christ Heir of all things, therefore as Christ is the rightful Heir, his Bride is Heir with him; She being Heir of God and joint Heir with Christ. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. If the Father has given us (the Bride) his Son, who is Heir of all things, shall he not give us (the Bride) by virtue of the union with Christ the Heir) all things. Heaven included. In my judgment, I find no good authority in God's word, for the notion of brother Janeway (and his English author) that Christ purchased Heaven for his Bride. But that he bought his own people, there is good and sufficient evidence.

I was sorry when I saw brother Trott's Thoughts on Justification published in the Signs, not because I was unwilling the subject should be examined, but for fear of some unpleasantness arising among the Old School brethren, not from the great difference of opinion among them, but more from misapprehension, and jealousy. Now my dear brother Beebe, you know one thing is certain; none has any good reason to conclude they are justified until they believe in Christ.

If I am wrong I hope the strong will bear with the infirmities of the weak; and that all our communications may be in the spirit of meekness and love. May the God of all grace bless you with a spirit of discernment.

Is the prayer of your unworthy Brother in Christ,
THOMAS BUCK, Jr.

For the Signs of the Times.

BROTHER BEEBE:—There seems to be some difference of opinion between the brethren on the subject of *Justification*. I have read with interest the views which have been presented on each side, and can see no cause for excitement, there is more difference in expression than in doctrine after all. I have no intention of prolonging the

controversy, or entering into it, but would without committing myself to either side, beg leave to propose to the readers of the "Signs," a few simple questions, and hope that they may be answered by both sides, and then we shall peradventure know how far apart we are.

First. Is there any act by which the saints of God are Justified.

Second. If there is, what is that act?

Third. By whom was it done, and when?

Fourth. What was the difference between the children of God who lived before that transaction, and those who lived after it, in respect to their Justification?

A simple answer to these questions, and I will then propose something more, possibly we shall get at a given point together at length, and find we mean the same thing.

Yours in Christ,
A. B. GOLDSMITH.

For the Signs of the Times.

Chesterfield County, Va., Aug. 9th, 1838.

DEAR BROTHER BEEBE:—I have been a constant reader of the "Signs of the Times" about four years, I am still pleased with the paper, and wish you sustained in its publication, and I do hope the old fashioned, or Old School Baptist will not let it fail for want of patronage. I have been trying to testify the gospel of the grace of God about thirty seven years; I have seen and heard many things; experience has taught me that it is unsafe to be governed by the opinions of men in matters of religion. Union among the Baptists has even been desirable with me, yet it should never be sought at the expence of truth—I mean the truth of God's word, from which many Baptists have evidently departed. From what I hear and read there surely is a departing from the faith; seeing this is the case, we have apostolic authority to believe there is, or will be a giving heed to seducing spirits, and doctrines of devils, from such may the good Lord give all his chosen ones fortitude and courage to turn away. I said I was pleased with the Signs—I mean the doctrine contended for in the paper, and also its motto. But I am truly sorry to see from some of your correspondents such premature assertions relative to brother Trott's views on Justification. Now my dear brethren of the old order, "see that ye fall not out by the way," and if any differ from brother Trott, is it not enough to say so; and then give their opinion supported by the Scriptures, and not to say the sentiment of a brother published in the 'Signs' is false. I hope the brethren of the Old School will pay more respect to the feelings of each other, and more especially to one among the first who, in this day of darkness and delusion took a decided stand against the errors that were creeping in the church. I will say to brother Trott, 'Well done thou good and faithful servant of the Lord.' I will not say that your views are certainly right or wrong, the Scriptures must determine that matter, and I wish to be governed by them, however, the Old

Fashion Baptist readers of the 'Signs' in this section, as far as I know, are pleased with brother Trott's views, and if we could see him we would give him a word of encouragement. I think if brother Trott would be a little shorter in his communications generally, they would be read with more interest by some, but I do not wish to dictate for him or any other brother in writing for the 'Signs.' Brother Trott, 'Don't give up the ship,' let us hear from you often. If it be drawn from the King's statute Book as your communications have generally been, it will be sweet to christians walking in the good old way. And now I have one special request to make, and that is, that brother Trott, brother Beebe, brother Clark of Fredericksburg, or any other Old School preachers would come and see us west of Richmond, my place of residence is about twenty-five miles from Richmond, and two miles from Skin-quarter meeting house, where two appointments have been made for brother Trott. My brother will you come and disappoint new measure men who say that you will not come in this section, as I understand.

Our next annual meeting is to be held at Sandy-Creek meeting house in Amelia county, fifty miles from Richmond, to commence the second Saturday in October next, at which time and place we expect four more churches to unite with us in the stand we have taken against the monied institutions now contended for by so many Baptists. Skin-quarter is directly in the course from Richmond to Sandy-Creek; if any of you will give us a visit then, or at any other time write me word when you will be in Richmond, how long you will stay with us, and I will arrange the appointments, and some brother will meet you in Richmond to conduct you on the way. Dispose of this brother Beebe as you think proper, only let the invitation, and our appointments reach the brethren, particularly Trott and Clark.

Yours, in Tribulation for the truth's sake,
EDMUND GOODE.

For the Signs of the Times.

What a pity that men in these latter days should be so prone to become wise above what is written. Perhaps there never has been a time since the gospel began to be published, when more powerful efforts were made to exterminate the pure gospel, and to substitute in the place of it, a medley of heathen philosophy and new fashioned christianity. Indeed the old fashioned gospel is at this time in some neighborhoods in so bad repute, that New School churches actually shut their doors against those, who, discarding the inventions of men, are determined to know nothing among the people, but Jesus Christ and him crucified. An instance has recently come under my notice, in which an Old School preacher, intending to take a little tour of preaching requested another Old School preacher to make an appointment for him, at a certain meeting house; which being done, one of the members of the church addressed him a letter, containing language which better suits a vulgar votary of the prince of darkness, than an heir of

immortal glory. With a view to give the readers of the "Signs" a specimen of New School charity, I propose to furnish extracts from said letter, which I hope will be published in the next number of the "Signs." If any thing more bitter than this has been published, I have not seen it. Here follows the extracts:


"SIR:—No doubt you have seen the letter which — church addressed to Mr. —, in consequence of your arrogantly assuming to yourself the right of making an appointment for him to occupy, in the character of a preacher, a house the bona fide property of — church, which meet for worship at that place. It is believed and known to a certain extent, that you have had an evil eye on that church and her house, for some length of time past. * * * * * The special circumstances that induced you to make this appointment, is also known, and you may now plainly discover that your evil designs are entirely frustrated for the present; and I do think for a long time to come, if not forever."

The letter goes on in about the same style, and closes by saying, "You have conceived chaff and brought forth stubble; your breath as fire shall devour you, therefore beware, and be affrighted. A prudent man foreseeth the evil, and hideth himself, but the thoughtless pass on and are punished."

Your friend and well wisher."

Now, Mr. Editor, you may perceive by the above specimen, what manner of men these New School Baptists are. Do you not think that the man who wrote the above letter, would, if he only had power, not only imprison, but put to death, every Old School preacher in the land. Names might have been given, but I thought it better to suppress them. If any one should question the facts, names and places shall be furnished. It is my wish to publish several essays in the "Signs" if you say you would agree to it. Perhaps you have too many correspondents already. You can say in your next number whether a mite from me would be acceptable. I will add that I am in favor of zeal in religion; but not of that zeal which would put missions and anxious seats and camp meetings in the place of Jesus Christ.

AN OLD SCHOOL BAPTIST.

*We promise to publish the communications of no one until we see and examine them; judging from the above, we would presume "An Old School Baptist," would be a welcome visitant of our columns. If he will forward his manuscripts  POST PAID. We will publish them, if in our judgment they are calculated to subserve the cause of truth.—EDITOR.

For the Signs of the Times.

Choconut, Pa., June 16th, 1838.

BROTHER BEEBE:—It is with much diffidence that I undertake to address you, and forward a communication for your valuable paper, inasmuch as I am unacquainted with your person, yet I have formed an acquaintance with you through the medium of the 'Signs,' which will long be remembered by me. And furthermore my spiritual acquaintance has been formed with, and fellowship extended to many dear brethren who have communicated to the comfort of the saints, through your columns. And by this communication I would wish to be known, and

fellowshipped, among the people of God, as one for whom Christ "prayed," "died," and "arose again," and "ascended on high," to make "intercession." And shall I tell you my dear brother that it was the influence of divine power, that stopped me in my wicked career and "and led me in a way that I knew not." And can't you and all God's loved people rejoice, and join in praising the adorable goodness, of that covenant keeping God, who in his eternal counsels, unchangeable mind, and unalterable purpose established the order of things, so that they cannot be moved; and will overrule all circumstances, even the enmity of the wicked, to bring about the salvation of his chosen ones. And thus I beheld the "goodness and severity of God; severity on them that fall" but "goodness" toward me, in that, he "called me and saved me, not according to my works, but according to his purpose and grace which was given me in Christ Jesus before the world began," and hath in these latter days made me to know the mysteries of his will, in disclosing to me the evils of the human effort system of religion; and who I trust has brought me off clear from LADY QUEEN and all the pretty things that hang to her trail. But I must not be too lengthy in introducing the mysterious providences of God in saving his people from the wrath of the DRAGON. You know brother Beebe that up North, somewhere in the State of N. York, there is a creature lives, (we will not be particular in describing names and titles, we will let his works tell that story) that was once very small, but by being fed has grown great and has become formidable to the poor saints. Well my brethren I will now begin my story. I have recently been to a meeting composed of Old School Baptists ministers and brethren, wherein I trust the Lord raised up, by us, one of his poor saints, who had been crushed by this creation. To be a little more specific; we were called together at Binghampton, Broome County, N. Y., at the request of the grieved party; as a council to investigate certain charges preferred against Eld. Wm. Storrs, (minister of said Binghampton church); it appeared that the said Elder Wm. Storrs had thrown his influence on the side of the Old School; and had preached against the new measure order, or effort system of means for helping God to carry on his work. Now brother Beebe, you see that this man was wasting their "MORTAR," and old "BABEL" was like to fall into disrepute; now what, but this man must not live. Now you know brother, if he is put down for his faith it will only recommend him to the Old School Baptists, and then others will follow him, and so the popularity of the cause will decrease; but a stain must be stamped upon his character to stop his influence. And for this cause a council was called to manage the concern; in calling the council eleven churches were written to, but the affair was so managed that eight of the eleven did not receive their letters in time to attend. The others met on the 22nd of March last, eight in number, four from HEAD

quarters, but it was objected to their sitting, on the ground that it was not a fair delegation, but the question was overruled by those from "up yonder" and the result of their deliberations was; he was condemned, and deposed, (and afterwards excluded by the church;) on eight charges of a moral cast, for things which transpired previous to the church's offering him a good letter on condition that he would leave the place; and six of the eight charges, brother Beebe, if true, all that could be made of them would prove him to be like you and me, imperfect creatures; the other two would have been something, if they had been proved; but they were not proven to that body. And further the said Elder Storrs would have disengaged himself from all the charges had he been permitted, but shocking to tell; the most unheard of decision ever recorded on the pages of modern church history; he was denied the privilege of making his defence, on the ground that his, was the negative side of the question, and it could not be proven.

I cannot in one letter tell all the circumstances connected with this affair; but suffice it to say, that "the love of money is the root of all evil," if they kept Elder Storrs they must be deprived of a sum of money from the New York State Convention and Baptist Board of Missions for the support of ministers. And this is the creature that has been fed with money until it threw out its Tens, and Fifties, and Hundreds of dollars to buy ministers, and churches; and whoever is too honest to sell themselves for filthy lucre, it is not sufficient to brand them with heresy but their characters must be blackened. But to return, I said eight sat in the council, two would not consent to the verdict; six made their returns unanimously agreed. Two of the six afterwards repented; he thus stood convicted by four from the Missionary Board, and was excluded by the church on Saturday the 4th inst. So stood the business when we met at the Presbyterian meeting house in Binghampton (the Baptist house being denied us) on the 6th inst. at 10 o'clock A. M. The Minutes of the meeting I will give below.

A council convened at Binghampton, New York, June 6th, 1838, by the request of certain brethren; to examine into certain charges preferred against Elder Wm. Storrs, by the Binghampton church, who was condemned on said charges by a council called by that church. The following ministers and brethren took their seats. From Jackson church, Arnold Balch, Lawrence Manzer, Samuel Chamberlain, Licentiates, Calvin Morse; Westmoreland church, Elder James Bicknell; West Turin church, Elder Martin Salmon; Providence church, Elder William House; Cole's-Ville church, Elder Abijah Worden; Warren church, Elder Jirech Bryan; Broom church, Elder Daniel Robinson; Greenfield church, Deacon James Wilk; Windsor church, Deacon Daniel Brownson and Jonathan Park.

1st. Chose Elder Daniel Robinson, Moderator.

2nd. Elder Jirech Bryan, Clerk, Calvin Morse, Assistant Clerk.

Prayer by Elder Salmon.—The cause for calling the council was then stated by the Moderator. Prayer by Elder House.

3rd. Adjourned for one hour.—Council met pursuant to adjournment.—Prayer by Elder Bicknell.

4th. Chose a committee of three to call on the Clerk of the Binghampton church for the records of their proceedings with Elder Storrs, and result of the former council.

5th. Brethren, Deacon Wilk, Elders Bicknell and House were appointed said committee. The committee returned with the records, they being laid before this council, examined the proceedings of the former council in which they condemned Elder Storrs.

6th. Adjourned to meet at eight o'clock, to-morrow morning. Prayer by Elder Bryan.

June 7th, met pursuant to adjournment. Prayer by Elder House. After investigating the charges preferred against Elder Storrs and deliberating thereon, together with the result of the former councils, we come to the following conclusions.

1st. Resolved, That it is the opinion of this council, that the difficulty with Eld. Storrs, originated in jealousy, inasmuch as sufficient testimony has been presented, that a foreign influence has been asserted even by those from whom better things might have been expected.

2nd. It is the opinion of this council that the peace of the church in Binghampton has been disturbed by designing men whose influence has produced an unhappy state in said church.

3rd. It is the opinion of this council that if the former council who condemned Elder Storrs, had been in possession of the testimony presented to this council they would have come to a very different result.

4th. It is the opinion of this council that Eld. Storrs has sustained himself from the charges preferred against him.

Therefore, Resolved, That in view of this council, Elder Storrs be exonerated from all charges preferred against him by the Binghampton Church as laid before the first council which presided against him; and furthermore that in view of this council, nothing has appeared that can even shade his moral character.

7th. Minutes read and approved.

8th. Resolved. That the proceedings of this council be published in the public prints.

DANL. ROBINSON, Mod.

JIRECH BRYAN, Clerk.

CALVIN MORSE Ass't. Clerk.

An appropriate discourse was then delivered by Eld. Salmon, at the close of which, sixteen of the Binghampton Church presented themselves in covenant with their articles of faith, and Elder Salmon in behalf of the council, gave them the right hand of fellowship.

You see that I have filled my sheet, but I have not given one half of the matter. Perhaps you may hear it from others.

Yours in the best bonds of Friendship.

JIRECH BRYAN.

For the Signs of the Times.

Reading, N. Y. August 25th, 1838.

LEANING THE OTHER WAY.

BROTHER BEEBE:—I notice the above, not because I wish to wound any person's feelings, nor on account of any force such an expression has to prove or disapprove any position whatever, but because it has become a hobby accommodated to all classes, professions, and circumstances in the religious world at our day; because it is considered by many a final rebut to any point they op-

pose, and because I believe hundreds are deceived by its charms. To show the futility of supporting a position by saying that others *lean*, we only need to notice a few of the many different degrees of leaning peculiar to men of the present day. For instance A. believes, if he is candid (and no doubt some of them are, especially such as trust in their teachers) that the jewels of the American ladies will save many precious souls from the quenchless fires of hell, and that the Lord wants your money, to expend it as he did his heart's blood for the salvation of the world. I take this as a starting point because I know of nothing that goes beyond it. B. thinks that his brother A. leans a little; that money will not save sinners, but will qualify teachers; will pay them for teaching, will furnish the world with Bibles & tracts and that these will save the world! For says he man has natural ability to serve God; and what is necessary to make him a Christian is a change of motive, and thus a Sabbath-School, tracts &c., will effect. C. does not believe that men or money will save sinners, but that Christians, especially ministers can pray in faith at any time, and for what they please, and that God will answer their petitions, and so of course God will be influenced by the effort of men, to save them that he otherwise would not save. D. holds that God works by means, that his people are the means, and that they must be supported by money, so the more money, the more means, and the more means, the more souls saved. E. maintains that God will have a definite number to be saved, and that these humanly contrived inventions of men, are the means which He has appointed to gather them in. F. gives it as his opinion that the present movements might do a great deal of good, but that they are carried entirely too far. G. thinks a part of them about right, but rejects the rest. H. disallows the whole, but believes it to be his duty to fellowship, those who practice them all. &c., &c.,

Now it is easy for any one to see that there is an abundance of leaning in the positions mentioned above, and as many more that might be named; for if one is right the rest must certainly be wrong. But every man's course is right in his own eyes, and all that differ with him on the invention side,—why they lean, and all that do not hold as much to inventions as he does, must lean the other way, and all of them from Judson to the most subtle middle grounder, unite in the sweeping charge against the Old School Baptist! That they lean the other way. Now I would ask, as the Apostle did, Is Christ divided? If not, why all this leaning? The answer is easy, natural men as they always have done, hate God's method of saving sinners. They have therefore been improving, revising, adding to, and taking from, the Lord's plan, until they have each got a system that suits himself, or his teacher has got one that suits him. And because it answers their expectation, that is, to gather the world into their churches and the money into the pockets of the *priests*, they become so self-conceited, that they lose all sense of their ignorance, and pollution, and boast that their way is better than God's, and will save more souls than His; and are going to and fro, through our country, one after another, like the plagues in Egypt, warning men women, and children to be careful, and not oppose them, lest they should fight against God, and lean the other way, which they tell them is very dangerous.

Now whether the Old School Baptist are right or wrong, it is certain that nine tenths of the New School are wrong, themselves being judges; and there is as much confusion in their language now, as there was in building Babel of old. But let us look for a moment, at the difference of leaning, between the New School, and the Old. It is acknowledged on all hands, that the New School lean to the commandments of men, and some plead one excuse for it, and some another, and that the Old School lean to the Scriptures. Now I wonder whether there is any danger of leaning too far in this case; see the difference, "In vain do they worship me, teaching for doctrine the commandments of men." "But the word of the Lord is a strong tower into which the righteous flee and are safe." Again the New School lean to their own understanding, they invent their own plans, qualify their own teachers, form their own creeds, choose their own ways, preach their own inventions, depend on their own effort, and sound their own praise. The Old School lean on the Lord, they trust him to fix the plan of salvation, to save whom he pleases, to qualify his own preachers, to send them where he chooses, and to gather in his own people, when, and how, it seemeth good in his sight. Now hear what God says about this, "Cursed is man that trusteth in

man and maketh flesh his arm." "They that trust in the Lord, shall be as Mount Zion which cannot be moved, but abideth for ever." The New School lean to works; they set sinners to praying, to kneeling to be prayed for, to give up their hearts to the Lord, and to get religion, and they work with all their might to help them; first by getting the animal passions of their victims started, they then move them to say they feel bad and then fall to praying in their hearing, telling the Lord, how they are mourning for sin, how willing they are to be saved, and how determined they are to serve God; then they say to them, don't you feel better? If they say no, they pray again, louder, and louder, then they say, now you feel better, don't you? If they say yes, the answer is, well you have got religion, and these go to work to help make more, and so on. The Old School lean to grace, they believe that natural men are dead in trespasses and sins, that it is God that quickeneth, that it is God that worketh in them, both to will and to do of his own good pleasure; and that they are kept by the power of God through faith, &c., (not by works.) Which, think you, is the most dangerous, trusting in grace or works? Hark! "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast," (as the New School Baptist do.) If it is said that we lean so far that we reject the commandments of God, let them that think so, show us Chapter, and verse, and we will confess our fault.

A. CALVERT.
Reading, Steuben Co., N. Y., Aug., 25th, 1838.

BROTHER BEEBE:—Please say in the next No. of the Signs, that there will be a Meeting of Old School Baptists, on the First Wednesday, and Thursday, of October next, at Bennettsville (Hector,) Tompkins Co., N. Y., Ministers, and Brethren from a distance are invited. Beloved, it will not be a very busy time of the year, "Come over and help us." Come brethren, let us see thy countenance, let us hear thy voice, for sweet is thy voice, and thy countenance is comely.

A. C.

EDITORIAL.

Alexandria, D. C., September 7, 1838.

Lawrenceburg, Ky., June 16th, 1838.

—G. BEEBE:—Sir, I read, some time last year, in one of your papers, a statement, showing the difference of belief between the Old and New School Baptists; and if I understand the Old School, they contend for the doctrine, that God, from all eternity, or before the universe, or man was created, did predestinate and foreordain a part of the human family of our progenitor Adam, as his own children, such as he determined should be saved, and that he sent his Son Jesus Christ, into the world to die, that they might be saved. Now I cannot see how this can be attributed to a God of justice; but a God of justice he must be, if a God at all: permit me, therefore, to ask you a few questions, which I hope you will not hesitate to answer, in relation to this matter.

1st. If God be the creator of all men, why did he so arrange it in eternity, before the beginning of time, in his decrees, so as to save some, and not all?

2nd. If he has made such an arrangement, is he not an unjust, and an impartial God?

3rd. If he determined to save this number elected, why did he send his Son into the world to die for them, that they might be saved, when they were to be saved any how?

4th. Why did Peter say, he, God, is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him?

5th. Why does he command "all men, every where to repent," when repentance will do them no good, if they do not happen to be the elect? And what good will it do them?

6th. Why is it said, he came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, when they were sons already, and had been from all eternity; and what need had they for power to be given them to become the sons of God, if they were sons? (In the mind of God as your brethren say?)

7th. Why is it that all men are not created upon equal footing, as it respects salvation, which is to be attained through the medium of the gospel of the same God, which is to be believed and obeyed?

8th. Why was it that he directed his gospel to be preached to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." If every creature, to whom it was and is preached had, and have not a chance to be saved? If you will answer these questions, and show the justice of God, you will greatly astonish me, and perhaps thousands of others, and besides you will greatly accommodate your humble servant and well wisher,

DE LANCEY EGBERT.

REPLY to the several interrogations, stated above.

1st. That God is the creator of all men, is clearly revealed in the Scriptures, nor is it any less certain from the same authority, that by an eternal arrangement in the divine counsel, he has decreed the salvation of some, but not of all mankind. Why God has revealed his sovereign grace to some, and hidden these things from others, is because "So it seemed good in his sight." Luke x. 21.

2nd. He has made just such an arrangement; yet he is not unjust, but he is impartial.

3rd. Because he had determined eternally to save his people from their sins, he, in the fullness of time sent his Son, to redeem them from sin, death, and hell; to all of which they stood exposed as the sons of an earthly Adam, in whom they had all sinned: they were to be saved only according to the purpose and grace given them in Christ Jesus before the world began. Tim. ii. 9; Eph. iv. 4. Which purpose and grace provided for them all that was necessary to cleanse from sin, to constitute them "holy and without blame before him in love."

4th. Peter made this declaration, because it was, and is, the truth. Peter, as well as other Jews had once thought God would have respect to their persons, as Jews, and personal relationship with Abraham, and personal righteousness, as doers of the law of Moses, but now being taught by the Holy Ghost, in his vision on the house top of Simon the Tanner, that God had cleansed all that the *sheet*, (or covenant of grace) contained, and as a consequence (not cause) of their being cleansed, they would invariably fear God, and work

righteousness, irrespective of the notions from which they were called by grace. All such are, (already) accepted with Him. When he as their legal representative arose justified, and by the blood of the everlasting covenant entered, and was received into the Holy Place made without hands, &c. Even then, His Reward was with him. They were crucified with him representatively, together with his dead body they arose from the dead; and as he, rising from the dead become the first fruits of them that slept, he of course represented, (according to this figure, borrowed from the ceremonial law,) the entire harvest of his people; so that his being accepted, they were of course accepted with him; for they could be accepted at no other time or place, nor in any other way. And the only way Peter, or any of the children of God can know who were, and are, thus accepted with Christ, is by such evidences as Cornelius gave to Peter, viz. He feared God, (was not found presumptuously calling Jehovah to account to him, for his eternal purpose, or divine decisions and everlasting decrees, "they that fear the Lord tremble at his word,") and worked righteousness; God had given Peter abundant evidence that Cornelius, was *cleansed* and that he was of that chosen number, in whom God worketh, both to will and to do of his good pleasure.

5th. God commandeth all men every where to repent, because all men every where have sinned, and it is proper and right that they should repent, or, in the sense of the apostle at Athens, that they should cease their worship of idols, and those in Kentucky, should also renounce their idols, and cease to look for salvation through the works of their own hands.

6th. He came to his own, i. e. His kindred, according to his birth, the Jews, his nation, and in a ceremonial relation, the Jews were the people of God, to the exclusion of the Gentiles, but the Jews, as a nation rejected him, being disobedient, whereunto also they were appointed, 1 Peter ii. 7. That God gave his people power to become the sons of God, shows that men have no power of themselves to become such. As to the difficulty in the mind of Mr. Egbert, why they should need power to become sons, if they were sons from everlasting, (as some of my brethren in Ky. say,) can Mr. E. comprehend the idea of all the human family being actually created in Adam, and existing in him as his sons before they were born, and notwithstanding their existence in him as such, God has given us power at the time appointed, by our natural birth to become the sons, by blood and birth, of Adam; for we have no more power to regenerate than we had to generate ourselves. As in this respect the earthly Adam represented all the human race. So his anti-type, the Lord from Heaven, represented all the spiritual race, and because they are sons, God has sent forth the spirit of His Son into their hearts, crying Abba Father. This number is precisely as many as receive him, for as many as were ordained unto eternal life believed, and

as many as he gives this power to, shall receive him, and no more. "All that the Father giveth me shall come unto me, and they that come unto me I will in no wise cast out. "No man can come unto me, except my Father who sent me, draw him; and I will raise him up at the last day."

7th. In one sense all men are on equal footing in regard to the matter of salvation; that is, all are as men, totally depraved, lost, helpless, and justly condemned, and must be saved by sovereign grace or sink down under the curse of the righteous law of God. But we presume our correspondent wishes us to tell him why God has not made the same provisions of grace for all, that he has for some of the human family; we can only say, as we have virtually said before, so it did not seem good in his sight. We are not at liberty to question the will of God; but if Mr. E. will inform us why all the animal creation were not made rational intelligences, why beasts were not men, why men were not angels, why angels were not gods, perhaps he may let in such a flood of light on this subject, as to enable us to assign some other reason, than the sovereign will of God, in answer to the 7th, statement of his queries. Salvation is not to be attained through the medium of the gospel; the gospel will bring home the glad tidings with great joy to the elect of God, in due time; not as something to be attained, but eternal life secured, *had with Christ, in God*, for them who are kept by the power of God &c.,

8th. Christ commissioned his apostles to preach his gospel to every creature, for a witness to all nations, Mathew xxiv. 14. "As many as were ordained to eternal life believed," hence as many as believe (with that faith which cometh from God; which is the fruit of the spirit, not of themselves, but it is the gift of God,) are ordained to eternal life, and shall be saved accordingly; and the standard by which the apostles were to determine whether their faith was genuine, or spurious, was by their obedience, genuine faith will lead those on whom it is bestowed to connect themselves with the Old School Baptists, and this will require that they be Baptised, not as a cause or condition, but as an effect resulting from the work of the Spirit in their hearts. For unto *them* it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Philipp. i. 29. We know nothing of a *chance* salvation. The covenant of God with our spiritual David, and through him, with his spiritual house, is ordered in all things and sure, hence we see a good and sufficient reason why the gospel should be preached; not as a proclamation, of uncertainties, chances, contingences, means, proffers, conditions, yeas & nays, free will and human powers; but a declaration of the Sure Mercies of David, abounding with God's immutable wills and shalls, to the declarative glory of his great name, and the triumph of all his dear children.

Our querist, requires of us, not only that we

answer his questions, but that we show him the justice of God, and that too, in a manner which shall greatly astonish him, and perhaps thousands beside him—and what then? Why in that case we will greatly accommodate him. Willing, as we certainly are, to accommodate our friend Egbert, we candidly confess that it is not our province to display the divine attributes of Deity to the understanding of those who have never been made experimentally acquainted with them, through the quickening operations of the Holy Ghost. No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him.

Yet on this subject we would say to our friend Egbert, and to the thousands he thinks may feel interested in this matter, that we have seen the day, (and now we tremble when we call it to mind) when we could also challenge the justice of God, when we set bounds for our Maker, and concluded that if he exceeded them, he must be unjust. And strange as it may seem, we knew no other, thought of no other, cared for no other standard of judgement, than that of our own carnal reason, which is enmity against God. Yet we expected an equitable and just decision from such a judge, even carnal reason? But O Egbert! Had not The Sovereign Lord displayed his naked arm in our salvation, had he not stopped us in our mad career, had he not prostrated this hellish opposition to his government, and given us a new heart, and a new spirit, we should have lived and died, and sunk down to hell, raging and blaspheming against him as we then did. But forever Blessed be his Holy Name, if we are not altogether deceived, he has taught us that all that he does is just, and holy, simply because he does it, and we have been permitted with his ransomed children to sing "It is even so Father, for so it seemed good in thy sight."

In conclusion, suffer us to say, that unless you are brought by that sovereign, omnipotent grace of God, to be reconciled to his government, to see, understand, love and rejoice in his absolute sovereign decrees, in an other, and a dreadful world you will find your last question more than answered. His justice will break forth, on you and on all who die in sin and unbelief, in a manner which will need no further explanation. From which awful state, we pray God may save you, and the thousands of whom you speak, if in accordance with his alwise purpose and decree. AMEN.

"Then shall he make his justice known,
And the whole world, before his throne,
With joy or terror, shall confess
The glory of his righteousness." —WATTS.

APPOINTMENT FOR PREACHING:—The Editor of this paper expecting to be in the City of Baltimore on Monday next, (Sept. 10th,) will preach at candle light, on the evening of that day, for the Ebenezer Church, if that church think proper to make an appointment to that effect.

NEW AGENT:—Benjamin Watts, Corneliusville, Boone Co., Ky.

APPOINTMENT.

The next meeting of the Rappahannock (Old School) Association, will be held, if the Lord will, with the church at Battle-Run, Va., commencing on Friday before the fourth Sunday in September next. We are requested, by Brethren of this Association to publish a general invitation to our Old School Ministers and brethren, to attend with them.

Circular Letter.

The Kettocton Association convened with the Mill-Creek Church at Opequan Meeting House Berkley County Va., August 16, 17, 18th, 1838. To the several Churches composing her body. Sendeth Christian Salutation.

VERY DEAR BRETHREN:—Through the tender mercies of our covenant keeping God, the ministers and messengers, according to appointment, were permitted to meet to gether, and were organized as an Association. We must refer you to the Minutes of the Association for information, as to the matter and manner of their proceedings.

And in as much as you have a right to expect something in form of a Circular from us, we send to you, with the Minutes, a few thoughts on Christian Communion, or fellowship? This subject has been productive of many remarks of late, and much has been said about what ought to be the test of fellowship among the Baptist Churches; there are various opinions among the different denominations, who profess christianity, some seem to think we ought to have fellowship, or communion, with all professors of religion of good moral character, regardless of what they believe, or how they practise; and so they make morality the test. Others are of opinion we ought to have fellowship with none who have not been Baptized (as they would call it) but as to the mode it is of no consequence, only so that water has been applied, and called Baptism, their religious sentiments, be they what they may, are no bar. Others there are who are equally indifferent as to the mode of the application of water, or the subject to whom applied, but contend for Bible doctrine. Others again there are, who say they have no system of religion, no not any; all that is required is that the subject become moral, profess he believes, and is immersed; as to what he believes, or what he does not believe is of no consequence, these matters, say they, are little non-essentials, unimportant, trifling things, that ought by no means to break our fellowship or communion. To be born of God, and obey God are little things in their estimation; but they fix a vast importance on the tradition of the elders; making the Benevolent Institutions the all in all. And there are yet another sort of professors distinct from all others, they will not, nay, they cannot conscientiously commune, or have fellowship, with any, unless it be with such as can give a satisfactory evidence of their having been born of God; "Not of blood nor of the will of the flesh; nor of the will of man, but of God." Baptized on profession of their faith: and united as members in a Church regularly organized according to scripture rule, making the word of God, their all sufficient director in faith and practice, and that are tenacious of soundness of faith as well as being practically godly. Therefore they are not willing to receive the traditions, or any devices of men without scripture authority, or a, "Thus saith the Lord;" in consequence of which they dwell alone, and are not reckoned among the nations. Because of their peculiarities (they are a peculiar people, Zealous of good works,) their enemies call them many opprobrious names, such as Antinomians, Iron-sides, Anti-benevolent, do-nothings &c., It would seem as if the design of those who thus reproach them, was to intimidate them into submission to their many collecting schemes, or to crush them by enlisting all the angry passions of the world against them. But Ah! Brethren these despised, little feeble few are safe; the Gates of Hell shall not prevail against them. The Eternal God is their refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before them, and shall say, destroy them. The Lord will be a wall of fire around about, this poor little flock, and the glory in

the midst of them. Then dear brethren be of good cheer. Fellowship, or communion, signifies concord, agreement, companionship, and is thus described by the Apostle Paul in the 2 Cor. vi. 14, 15, 16. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols? For ye are the Temple of the living God. The fellowship of Saints is concord, agreement, communion with each other in experience, in doctrine (that is in belief of the truth,) and in duties, both in ordinances, and in practical godliness. The Saints therefore cannot fellowship any other than those they believe to be born of God by the quickening operations of the Holy Ghost: manifested by their belief of the truth, and obeying the commands of Christ. And this concord agreement, or fellowship of the Saints, is not the product of nature, or of education, of habit, custom, or familiarity: but it is the effect of the love of God in the soul, implanted there by God the Holy Ghost, and as like begets like, so wherever that implantation is, there will be a likeness, an agreement, a concord, a fellowship, and a love; as a consequence, we will love them that are begotten of God, if we love God. And we judge of them favorably or unfavorably in proportion as they are conformed unto Christ, and reflect his image in life and in doctrine. Neither can we extend this fellowship to an individual, or to a church, or society, or sect at pleasure; for it is childish, and wickedly, arbitrary to say we must fellowship that which we cannot fellowship; or we must love that we cannot love; or that we have no right to declare our non-fellowship of the popery and Anti-christian practices of the present day, as we have been falsely charged with seizing the purse, because we said in 1835 we had no fellowship for those who were connected with the institutions (called benevolent.) Dear Brethren it smells strong of popery; the denying us the liberty of saying what we cannot fellowship. To say nothing of our christian right, it is denying us the privilege of Citizens of the United States; and that liberty of conscience which is secured to us by the constitution thereof. However much we may regret the existence of circumstances, and causes that has produced a separation among very friends, and hath separated us from many whom we did once fellowship, and some whom we still hold as subjects of grace. (but some, we must say, have given woeful proof that the truth is not in them) notwithstanding we may love them, we cannot fellowship their errors. They have departed from the good Old Paths of the Apostles and Prophets, and the departure was seen and felt by many of the saints to their great grief many years back, and they bore with it hoping they would proceed no further, but year after year was the Kettocton Association troubled with the increase of new things unto more ungodliness, until they become so exceedingly burdensome, and distressing, that they were forced, for their own peace, to put the evil away from them and thus discharge a duty as Christians and Citizens. All the churches that stood on the old platform were prepared for the separation before it took place, whether they were to be in the minority or majority, it mattered not, for they were determined not to be yoked together with unbelievers as they had no fellowship with unrighteousness; therefore they sought peace if it was alone in the mountains, and they were determined to have it if it was to be obtained; and God be praised forevermore, forever blessed be his name, that he has thus far given them deliverance from the overwhelming flood of Anti-christian lumber, and worldly conformity. And you well know Brethren that your fellowship with a great many Baptists has been a mere nominal fellowship for years past, and since the separations that separated us from the devices of men, and from those who were seeking the friendship of the world, and the honors of men, (and they have gone to their own company) and left the few plain old-fashioned, Old School Baptist to ourselves; not reckoned among the nations; while we dwell alone, how much more happiness we enjoy, in the churches, and in our Associations. We do not pretend to say that we are entirely freed from all that is calculated to disquiet, there yet remains some what of the influence amongst us, of the things which we have so deeply deplored; nevertheless, whereto we have already attained, we are endeavouring to walk by the same rule, to mind the same things. And now dear brethren in conclusion, we exhort you, to let your

conversation be as becometh the gospel of Christ; stand fast in one spirit, with one mind striving to gether for the faith of the gospel. Be not high minded but fear. We, change them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the Living God, who giveth us richly all things to enjoy. Dear Brethren live in peace; and the God of peace be with you all, AMEN.

Corresponding Letter.

The Kettocton Baptist Association now in session with the Church at Millcreek Berkley Co. Va., To all our sister Associations with whom we correspond, send christian salutation.

DEAR BRETHREN IN THE LORD:—For more than three score years and ten, it has been our happy privilege to correspond by letter and by messengers with those we dearly love, and with whom we were and are in fellowship, as Associations maintaining with us the primitive faith and order of the gospel of our Blessed Redeemer Jesus Christ, nor have we yet become weary of the delightful service. It is still sweet to hear from you whom we love in the truth, and to be advised of your spiritual prosperity, your trials, temptations, victories, and unyielding steadfastness in the cause of God and truth; and we feel disposed most cordially to reciprocate your kind remembrance of us; but as long as we find it written that God's people are "a chosen generation, a Royal Priesthood, a holy nation, a peculiar people," &c., we must decline all fellowship for, or correspondence with such associations and professors of the Baptist, or of any other name, as have departed from the faith and order of the gospel, or as have attempted to append to the divine decree, any of the institutions of human invention, of whatsoever name they may be called, for "what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols?"

The want of union where all this variety of sentiment has existed, has been painfully felt by the most of our churches and associations, as long as we or they have or do suffer that woman Jezebel to hold a place among us. She calls herself a prophetess, but her efforts are directed to the production of a strange seed, which wherever brought forth, cause division trouble and distress, and because she claims to be a prophetess, she excites the sympathy of many who plead for her. But Blessed be the name of our God, he has interposed his seasonable aid in our behalf, has cast her ladyship into a bed, and has killed, and if we mistake not, is now killing her children with death. Truly as an Association, we have great reason to be humble before God, for he has dealt bountifully with us. We now enjoy peace and unanimity, concord and harmony among ourselves, and with all within the range of our correspondence. Our present meeting has been to us a season of refreshing from the presence of God. We had not the pleasure to receive as many messengers from our sister associations in correspondence as would have been desirable, but those who come, have been truly welcome messengers among us. Our ministers have all declared unto us what we recognize as the unadulterated gospel of Christ, greatly to our edification. Our business has been transacted without a jarring note, or discordant sound. We have appointed our next annual meeting to be held with our Sister Church at Alexandria D. C., commencing on Thursday preceeding Third Lord's day in August 1839 at 11 o'clock A. M. When and where we hope to receive your messengers and epistles of love and fellowship.

May Grace mercy and peace be with you all, evermore.

Receipts.

R. A. Morton, Esq.	Ohio,	\$5 00
Elder Joel Colley,	Ga.	5 00
Mrs. Charles Rixey,	Va.	1 00
Total,		\$11 00

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, SEPTEMBER 21, 1838.

NO. 19.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

To whom all Communications must be addressed (Post Paid.) Terms, \$1, 50 per annum: or if paid in advance, \$1, 00, Five dollars, paid in advance, in current money, and free from postage, will secure six copies for one year.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

NOTICE OF BROTHER CROOKS' LETTER ON JUSTIFICATION,

As published in Volume 6th, No. 15, page 117.

BROTHER BEEBE.—As Brother Crooks requests an answer from me to certain points in his Letter, and as he has taken hold of the subject manifestly in a spirit of candor and discussed it in that way in which I had hoped it would have been discussed when I first introduced it, that is, assigning his reasons and the Scriptures on which he founds his objections to my views, and his belief in eternal justification, I with pleasure meet his enquiries, and engage in the discussion with him; hoping that whilst thus pursued it may not injure any, either in feelings, or otherwise.

I will first notice this remark of his, "Brother Trott requires direct Scriptural testimony in this, and yet admits that in some points of theology it cannot be had in just so many words." Brother Crooks has certainly, I presume undesignedly, mistaken my meaning, if not my expressions in this case. I stated as a *first objection*, to the doctrine of eternal justification, that according to our Old School stand, A "*thus saith the Lord*" is requisite to justify us in what we believe &c., I immediately added, "I do not mean by this, that the doctrine must always be expressed in so many identical words," and instanced as an illustration of this, the doctrine of eternal union of Christ and his people; showing thereby that a doctrine may be clearly revealed without being declared in a set form of words; and that such clear revelation, comes up to the import of the expression, *A thus saith the Lord*. I think if brother Crooks will again read my remarks upon this point in "Thoughts on Justification," he will be convinced that this is their import.

Brother Crooks thinks that the doctrine of eternal justification is fairly implied, that is, in the Scriptures. Whilst he thus thinks, he is right in believing it. But I must examine the correctness of his proofs, before I can think with

him; and if I should be enabled to show him clearly that his proofs are not correctly drawn, I hope, from his candor, he will abandon them, and with them the theory he has built upon them.

He commences his proofs with an explanation of what he understands by the terms, *eternal* and *justification*. As I presume that by his definition of *eternal* he means that the idea, of *never beginning*, or of *never ending*, either alone, as well as both combined, constitutes the idea of eternal, I have no objection to it. And I have no objection to the term eternal being prefixed to justification, in reference to the idea of its *never ending*, because among other reasons, I have an equivalent expression of Scripture direct to the point. Heb. x. 14, "For by one offering he hath perfected forever them that are sanctified."

Brother Crooks says, "To justify and justification certainly means *defence* or *vindication* as well as a legal pronouncing one clear from guilt." Brother Crooks should remember that in discussions upon the Scriptural authority for any point of doctrine, we cannot with propriety take any man's bear assertion as proof. I cannot acknowledge the correctness, of the former part of his definition of justification, and he has produced no instance of the term being so used in the Scriptures. The question here is, not in what sense the term might be used, but what is the legitimate meaning of the term, according to its etymology, and according to its uniform use in reference to that branch of the doctrine of salvation of which we are speaking. To *justify* is according to its etymology, to make just, or righteous; and its uniform primary meaning, according to general usage both in the Scriptures and otherwise, is a judicial decision, by which a person is made, that is, pronounced just or righteous according to law, in reference to charges made against him, and is thus the direct opposite of *to condemn*. See Gen. xviii. 25; Deut. xxv. 1; Rom. iii. 19—26 and v. 16—19. It was in this sense that I have used the term, as referring to a judicial decision by which the body of Christ is publicly cleared from the demands and charges of the law, and so I presume brother Crooks and others understood me. And when persons speak of the elect having been eternally justified I understand them to convey the idea, that they were eternally cleared from the demands of the law, and so I think they are generally understood, whether they mean to convey that idea or not; some do mean to convey it, and some do not.

The point is, is not this the legitimate idea conveyed by the expression? From a passage quoted from Dr. Gill in my response to brother Clark, it is evident he has so understood, and so used the term.

Brother Crooks says the text, "Who was delivered for our offences and was raised again for our justification," Rom. iv. 25, *he cannot think has reference to the subject of justification at all!* Why, my brother, is it possible that the inspired writer was mistaken in this point? If he was not mistaken, is it not evident that the passage is intimately connected with the subject of justification, when he says *and was raised again for our justification?* Brother C. should have given us an exposition of the passage showing its proper reference. But perhaps he means to distinguish between the ground of our justification and the act, for he says *it is the judge that justifieth*. True; but has not the death and resurrection of Christ any bearing upon the act? If not, why does Paul after saying *it is God that justifieth*, immediately add, "It is Christ that died yea rather that is risen again," Rom. viii. 34.

But let us examine the text a little, 1st. "Who (Christ) was delivered for our offences;" that is delivered up to suffer the penalty due to divine justice for our offences. What, after we by the decision of the judge, were *actually* declared clear of all offences, of all demands of law? Certainly not, *for God himself is judge*.—As brother C. refers immediately following to the circumstance of a husband's paying a debt contracted by his bride, I would ask him, if, after the creditor had given the wife a receipt in full for all demands, arising from the debt she had before contracted, he could then come upon the husband for the payment of that debt? And is not the delivered decision of the supreme judge, of acquittal from all charge, or of justification, as valid as any receipt in case of debt? and are not Christ and his church as much one, as a husband and his bride are?

2nd. "And was raised again for our justification." Now admitting that the *cause* of our justification is distinct from the *act*, does not the expressions here used clearly convey the idea, from their natural construction, that the cause, the resurrection of Christ, was brought into existence that the act might take place? If so, it could not have taken place before. To refer again to the husband and bride, if the husband's paying the debt she had contracted, was not itself her justification or clearance from the demand, was it not just ground for him to demand a receipt in full in her behalf? and could the creditor, have previously given her a receipt in full for the debt without clearing her husband from the demand seeing they are both one in the eyes of the law? and so of Christ and his church? Brother C. says if I will inform him when God first acted in the capacity of judge in the court of Heaven in regard to his chosen, he will fix the

same date to their justification. I have no hesitancy in telling him when according to divine revelation God did first thus act as a judge, that is in the court of Heaven. But to come to this subject aright we must lay aside the deficiencies of all figures in the case, and view the subject as it is manifested in the clear light of revelation or at the point where all figures centre.

1st. Then, the elect were all guilty, transgressors of the law, from the apostasy of Adam on, as connected with him under the law; so that *by the deeds of the law no flesh could be justified in his sight*. Had God then assumed the judgment seat at any period previous to the coming of the Messiah, arraigned the transgressors and ordered the penalty to be inflicted upon them, there being no *Days-man*, no Mediator present to interpose and receive the stroke in the place of the chosen, they must have received it on themselves and sunk forever. But this could not be, the eternal purpose of God, which he had purposed in Christ Jesus, his having made him surety of the better testament, having reposed full trust in him &c. &c. all forbid that God should thus assume the judgment-seat, until the *fulness of time* arrived, fixed in the eternal purpose, when Christ should be made under the law to meet and satisfy its demands for his bride, his sheep. Thus we see generation after generation pass away, until Shiloh came, but no summoning the *human* family, as such, to judgment. But when *his hour was come*,—not a moment before,—the judge assumes the seat, the demand is made, the Shepherd interposes in behalf of his sheep; gives himself up, and says *if ye seek me let these go their way* (John xviii. 8 and 9,) justice receives its dread command "Awake O sword against my Shepherd, and against the man that is my fellow saith the Lord of hosts;" he is given over to the will of his enemies; his Father withdraws his presence, nothing but the rigid demands of stern justice before him, his soul agonizes under the curse of the law, under the horrors of hell at length he dies, but not till he says *it is finished*.—Had he been left here, his bride would have had no testimony of her release, but behold, he rises again without seeing corruption, shows himself to chosen witnesses, as a receipt from the court of Heaven that law and justice were satisfied in full for the demands which had stood against those for whose offences he had been delivered. The Holy Ghost confirms it on the day of Pentecost. Now, my brother, did not God act as judge in this case, and in the court of Heaven? Is there any Scriptural evidence of his having so acted before? He acted as the God and Father of his people, in Christ, from eternity, making full provision in his eternal purpose that they as children shall be put in possession of their inheritance, &c. God also had repeatedly acted as judge on earth, as in the case of Adam, Cain, the old world &c. &c.

I now pass to some of brother C's remarks on Rev. xiii. 8, *The Lamb slain from the foundation of the world*. He says—"Not in types and sha-

dows, but he stood so under sentence of the law, viewed so according to the eternal purpose of God &c. And if, so slain his bride was so redeemed with eternal redemption." Here I will stop and review. And 1st. I would ask, if his bride was so redeemed, thus early with eternal redemption, who those were, that were under the law, whom, he, *in the fulness of time, was made of a woman and made under the law to redeem*? Gal. iv. 4 and 5. Brother C. I presume does not believe he ever redeemed any but his bride. You, my brother, may, and probably, have a clearer head than mine, and can see how these things can harmonize together. But to me, bear with me in so saying, it appears perfect jargon. On the one hand I am informed from the best authority, that *in the fulness of time*, God sent forth his Son &c. to redeem—not because he had redeemed—*them that were under the law*; again that about eighteen hundred years ago, the Son of man, told his disciples he came *not to be ministered unto but to minister and to give his life a ransom for many* (Matt. xx. 28.) on the other hand I am told that very people, he then came to redeem, had been redeemed from the foundation of the world. Brethren must excuse me for not believing both these positions.

Again he says *viewed so* (that is, slain) *according to the eternal purpose of God*. Now I had not thought that he had been so viewed only from the foundation of the world; and I still think he was so viewed before the foundation of the world, from eternity. He says further, *he stood so under the sentence of the law*, that is as slain from the foundation of the world. This is strange doctrine to me. Does this passage Phil. ii. 6 and 7. "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant &c." look like his having stood from the foundation of the world in servitude under the law and under its sentence? I will not multiply remarks upon this, for I am sure, on a moments reflection, brother C. will recall this expression, as reflecting much on him whom we delight to honor, as standing from eternity, as the Head of his church, not in the degradation of a servant, lower than the angels, but in the glory of the only *begotten of the Father full of grace and truth*. If brother C. should demur from these remarks, I would ask him to explain how Christ could be under the sentence of the law, without being under the law. Again he says, *Not in types and shadows*. How then? If the promises, types &c. going before had not a special reference to Christ's death, I have been mistaken altogether in them; and if they had the reference, then I am sure Christ did stand so set forth in them; and that, as an object of faith, from the declaration made in the garden concerning the seed of the woman; which reaches back very near, or quite, as far as the expression *from, or since* (as it might be rendered,) the *foundation of the world*. I think brother C's proofs from this text must fail him.

Brother C. concludes from Rom. viii. 29—35 that justification is as old as predestination. And why not conclude that the *calling* of the elect is equally as old? Had the Apostle written thus, *whom he did predestinate, them he also called, justified and glorified*, it would have appeared less presumptuous in men to undertake to transpose the order laid down. But when he writes thus, "*Whom he did predestinate, them he also called: and whom he called, them he also justified: &c.*" thus welding so firmly each link, in this, which has been called the *golden chain of salvation*, in its divinely appropriated position, it is truly astonishing to me that such men as brother Crooks, Dr. Gill &c. should attempt to wrest justification from its place, to put it alongside of predestination. Whom did he justify? does not Paul declare as emphatically as words could do it, that they were *them* whom he had called? whom he called, *them* he also justified. As I have formerly said, so I now repeat, that experimental justification is evidently that which is here spoken of.

I will now notice the following remark of brother Crooks viz "She (the church) was created in Christ Jesus and there stood always justified, or just if you will rather have it so, that there was neither spot nor blemish in her." I like brother Crooks idea of the church having been created in Christ, and hence having a distinct existence in him, better, as being more Scriptural, than Dr. Gill's notion that the children of God were primarily created in Adam, and then put into Christ by election. That the church, in that life which Christ is, and is the Head and fountain of, to his people, stood ever perfect brother C. must be aware I have uniformly contended for. I will add she thus stood essentially righteous according to the spirit of the law, but not, as having wrought righteousness according to the letter of the law. This constitutes one of my original objections to the notion of eternal justification, because such notion implies that the church as originally brought forth and as eternally stood in her Head, Christ, was subject to charges of transgression which needed clearing away before she could be recognized as the object of God's love. According to the proper import of the term *justification* as showed before, the fact that the church eternally stood in Christ her Head complete, and from the infallibility of him in whom she stood, without the possibility of a charge of sin, or of blemish, being made against her, instead of proving her having been eternally justified, proves, that as thus standing in, and represented before God, by, her Head, Lord, and Life, Christ, she was not the possible subject of the act of justification.

Brother C. and most who have written on this subject, seem to me, to lose sight of the Scriptural fact that Christ and Adam were as distinct in their headships, as in their persons, and were set up under economies as distinct, as are the law, and the everlasting covenant. The one is *the Lord from heaven*—the Son—and not a servant;

the other was of the earth, earthy—a servant, bound to obey. Each Head as originally brought forth, had of course, in him, his distinct body or seed, and their seeds consequently were as distinct as their headships. “As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.” “That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.” See 1 Cor. xv. 47—49, and John iii. 6.

Now the elect of God had stood in a relation to both these headships; their natural life they derive from Adam, and thus are his posterity; their spiritual life they receive from Christ and are thus his seed.

Brother C. I think must admit that the Lord from heaven, as such, and as eternally brought forth and his bride in him, was not subject to legal charges, and therefore not an object of legal justification, or condemnation. If he was not, neither was his bride as represented by him. But it was the eternal purpose of God to create his children in an earthly head, Adam, and leave them to fall &c. that the riches of his grace &c. might be displayed in the exaltation of such worms of the dust to the privilege and manifestation of sons of God, by being regenerated and born again, that is being brought into actual existence as the seed of Christ, by being vivified with that life that was in him from the beginning and thus growing out as branches from him, the Vine. Now, would the law let go its hold and demand upon these children of Adam that they might be exalted beyond its sphere without their being redeemed and cleared or justified from all its demands? See, Rom. vii. 1—6 and Gal. iv. 1—7. Hence the provisions made in the everlasting covenant to meet the demands of law and justice. The above I should suppose fully met brother Crooks enquiry concerning what it was, that was justified in time. But as I have repeatedly referred to this distinction between the two headships, and to its importance in the discussion of this subject, without any having noticed it either *pro* or *con*, I will in further answering brother C's enquiry, illustrate this point by experience. I will therefore refer to the experimental fact, that in the intimate personal connexion which takes place in the believer, at the new birth, between the flesh and spirit, between the old man that is corrupt &c. and the new man that is created in righteousness and true holiness &c. it is not that the new man comes in as a servant to the old and to be involved with it, in the bondage and curse of the law, but he comes in to take the head and government, here represented to have his seat in the heart, the throne as it were, in man; and not only to take this seat, but to be acknowledged as the head and person in the believer. Hence these texts in proof, “It was said unto her, The elder shall serve the younger” (Rom. ix. 12 and Gen. xxv. 23;) “If any man be in Christ he is a new creature; old things are passed away; behold all things are become new.” (2 Cor. v. 17,) and concerning the identi-

ty of the believers person, Paul says, “It is no more I that do it, but sin that dwelleth in me.” Rom. vii. 20; and the Master to the same effect, says of his disciples, “They are not of the world, even as I am not of the world.” John xvii. 16. Hence when the law in its letter, comes to the believer, it finds itself mistaken, he is not the person it took him to be, it has no authority over this person, (the believer) no power to curse him, Christ—and not Adam—is now sitting at the head in this body which was once only earthly in its principles. Hence the Apostle's remark, “For ye are not under the law, but under grace.” Rom. vi. 14.

Now, brother C. I ask you, which is most Scriptural or even most consistent to suppose;—That, that life of the believer which was conceived and brought forth from everlasting, which is no other than Christ, (Col. iii. 3 and 4,) and therefore no other than the BRIGHTNESS OF THE FATHER'S GLORY &c. Heb. i. 3, should be subject to redemption from under the law, and legal justification &c. that it might be brought into personal connexion with the earthy nature of the elect raising that nature in its hopes, prospects and joys, here, and ultimately taking it, changed from corruption to incorruption, from a natural body to a spiritual one &c. home with it to eternal glory? Or that the nature of the elect which was originally created under the law, should be thus redeemed and justified that it might be made manifest in its blessed connexion with life, with Christ with glory &c.? If you say it was the former, the spirit, that needed justification, then you might with some propriety suppose justification to have been eternal: but if you admit that it was the elect, alone as they were related to Adam, or their human nature that needed justification, then to be consistent, you must admit that that this justification did not actually pass until since time commenced; for this nature itself, had not an actual existence, neither personal nor representative, until the 6th day of the creation. See Gen. i. 27 and v. 1 and 2; and Heb. ii. 14; John i. 14 and Gal. iv. 4.

S. TROTT.

Fairfax C. H., (Va.) Aug. 28th, 1838.



For the Signs of the Times.

Westfallowfield, Chester Co., Pa., Aug., 22nd, 1838.

BELOVED BROTHER—A few in this section of country looked forward with pleasure to the meeting of the Delaware Association, where we should be permitted to see each other face to face, and hear the gospel preached in its purity, and native simplicity, by ministering brethren from various parts of our country,—we were not disappointed, but above all how thankful we should be that the Lord was there, Oh! how strengthening, comforting, and refreshing to those who are “faint, yet persuing” to see his power and glory in the sanctuary, may the remembrance of his loving kindness, cause us to thirst for the divine presence, as the thirsty hart panteth after the water brooks, and may the Lord add unto the

churches of this Association, of such as shall be saved.

This was the first Association I ever had the pleasure of attending, (at least throughout,) and it appeared to me that every son and daughter of Zion present, could adopt the beautiful language of the psalmist, “Behold how good and how pleasant it is for brethren to dwell together in unity,—it is like the precious ointment upon the head that ran down the beard, even, Aaron's beard that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commands the blessing, even life for evermore.”

The epithet, Iron-bound Baptists, is not half expressive, indeed it gives but a very faint idea of Christ's love to his people, and of their love to Him, his cause and one another, their souls being bound in the bundle of life with the Lord their God. Many waters cannot quench love, neither can the floods drown it, (no not all the floods of error,) if a man would give all the substance of his house for love, it would be utterly contemned, truly the love of Christ passeth knowledge.

I find on reading your useful and valuable periodical, that Mr. Waller, (if we may judge by his notice of our defence of truth,) hates the cause of God, and truth as much as ever; he shows his antipathy to the doctrine of grace, by branding those who earnestly contend for it, as ignorant &c., This charge has been often brought against the Church of Christ, by her enemies, we will however examine it.—Is it a deficiency of worldly wisdom he has in view? if Mr. Waller loves to have the preeminence, we will not contend with him who are the mighty, the wise, the learned, the noble.—But we know that the wisdom of this world, is foolishness with God, and that the world by wisdom, knew not God,—you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the things which are mighty, &c., That no flesh should glory in his presence.

But perhaps Mr. Waller considers us ignorant from our opposition, to the doctrines of Pelagius, Cassian, and Arminius revised, or rather revived by Fuller and Hopkins; now if this constitutes us ignorant,—we are of all Baptists most ignorant, for we desire to know nothing, among men, save Jesus Christ, and him crucified. I hope that every Old School Baptist will be enabled to say, By the grace of God, we are what we are, it is the Lord, who maketh us, to differ, we have nothing but what we have received,—and our Lord, has been graciously pleased to leave it on record in his word, that if any man lack wisdom, we are to ask it of him, who giveth to all men liberally, and upbraideth not; this is good news to the poor of the flock, and

Oh! how sinful, how extremely ignorant we would be to bow the knee for wisdom, to those who are ignorant of God's righteousness, and are going about to establish their own.

The Apostle James, informs us that the wisdom that is from above, is first *pure*,—then *peaceable*? The Prophet Zechariah also, speaking by divine inspiration, says, "These are the things ye shall do, speak ye every man *the truth* with his neighbour, execute the judgement of *truth and peace* in your gates." Now when we see New School Bptists show such an aversion to purity of doctrine, such an antipathy to the truth, as it is in Jesus; we are led to the conclusion, that they must become fools, that they may be made wise, charity, true charity; rejoiceth not in iniquity, but rejoiceth in the truth.

Brother Beebe, you had the pleasure of witnessing the effects of truth in the Delaware Association, they love the truth and peace, Zech. viii. 19.

Dear Brother, I would not have wrote you at present, seeing you have so many communications on hand, but having to send you the name of a new subscriber; I considered it an opportunity to mention the loving kindness of the Lord

Yours &c.,

JOSEPH HUGHES.

For the Signs of the Times.

McConnellsville, Morgan Co., Ohio, July 23rd, 1838.

DEAR BROTHER BEEBE:—Grace be with you, Mercy and Peace from God the Father and from the Lord Jesus Christ, the Son of the Father in Truth and Love. Permit me to acknowledge the kindness of brother Trott, for his respectful reply to my letter, that I wrote to you, concerning Christ's having purchased heaven for his saints. I am sorry to hear, that our brethren, are so much alarmed at brother Trott's "Thoughts on Justification;" because he chooses to drop the word *eternal*, and affix time to it. I thought he expressed his sentiments with candor, and if he had not undervalued our glorious Mediator's crown; I should not have noticed his communication. But, all Truth, must be important, for if "Error be *harmless*, Truth must be *worthless*," and Truth will only be known and enjoyed, as we receive it *through*, by, and in Christ Jesus the Lord. The Scripture is the only rule, by which we are to examine, whether we be in the *Faith*, but we should be careful how we make use of the rule, lest we destroy its conformity. The Scriptures in these days in which we live are quoted for every absurdity, and made so pliable that they can be expanded and restricted so as to conform to our depraved wills. Brother T. in his supposed reply to our arguments, and that of an author which I respectfully submitted for his investigation, appears to him not to be founded on the law and testimony of God, and yet can subscribe to the sentiments contained in the Philadelphia confession of faith. The eighth chapter and fifth paragraph, contains these words,

"The Lord Jesus, by his perfect obedience and sacrifice of himself, which (he) through the eternal spirit once offered up to God, hath fully satisfied the justice of God, procured reconciliation and *purchased an everlasting inheritance in the kingdom of heaven*, for all those whom the Father hath given him." If my brother had not been so hasty in his conclusion and had more deliberately investigated those arguments (which I delivered for his investigation) by the standard of Truth, I think he would not have argued so vague and inconclusive. But my brother I believe the doctrine of the mediation of Jesus Christ to be important, and if the foundation of God be destroyed, what will the righteous do? And if Christ be not risen, so as to be the foundation, then we are in our sins, and our faith is vain. Our bro. T. has baptized many disciples of Christ, I doubt not, in the way and manner, his divine Master commanded, viz. in the name of the Father, and of the Son, and Holy Ghost. If he had estimated the ground of his authority, and seriously considered the personal acts, and that distinctly, of a pure God, for the salvation of a foreknown people, and for the glory of Christ, he would have desired to know the Son, even as the Father. "He that knoweth not the Son, knoweth not the Father which hath sent him." John v. 25. I believe, that the acts of the persons in the Godhead are to be viewed in their official engagements distinctly, but not inseparable for the salvation of the church. The Father's love—the Son's blood—the Spirit's power—are combined to make us meet for the inheritance with the saints in light. Yes my brother *love* is the moving cause—the blood is the procuring cause—and the Holy Spirit is the efficient cause of our salvation—therefore we are saved by a trinity of acts, love, blood and power manifested and communicated to us by and through the mediation of Jesus Christ; 1 John v. 6—11, "For the wages of sin is death: but the gift of God is eternal life, *through* Jesus Christ our Lord." Rom. vi. 23. My bro. T's. objection to salvation being a covenant transaction, and that it savours of a "cold speculation." Is not the blood of Jesus called, positively the blood of the covenant? Zac. ix. 11 and Heb. xiii. 20, do not the Scriptures refer to such a transaction? Isa. xxv. 1; Matt. iii. 1 and Heb. vii. 22. But the unity of the Trinity, is by sovereign will, and federal compact ordained to the church, on earth at least, in the person of the Father, and under that personal denomination or character; accordingly he ever wears the full titles of infinite perfection, and acts as the supreme Lord and judge of all according to law, and as the sovereign ordainer, first mover, and gracious giver, of all the blessings of grace and glory, He elects, adopts, predestinates, forgives and justifies, in the riches of his grace, through the mediation of the Son as God-man, and thus brings his beloved children to eternal glory by the captain of their salvation and the Scriptural operation of the Holy Spirit. I believe my brother that, this proposition cannot be overturned

by the gospel; and therefore it will be futile of brother T. to "Butt" against it, for it will stand forever. Bro. T. says, "If Christ's title to that glory which he had with the Father before the world was, was the purchase of his blood, then, is the saints title derived from the same source, not otherwise," this sentence is part of a paragraph, to send, as I suppose as a refutation against my sentiments which I endeavor to maintain, but as my letter is now before the brethren I wish them to judge for themselves. But I will cite a few passages of Scripture and if Christ's own words can be credited it will prove it beyond the possibility of a doubt! Christ told the Jews, that he laid down his life for his sheep, for, he had received a commandment from his Father so to do, and that his Father loved him, because he gave unto his sheep eternal life, and by so doing he fulfilled the volume of the book that was written of him, the law was in his heart, and practice, in his life, and the obedience wrought became our right to enter the portals of glory as conqueror, Christ has entered into the heaven with his own blood, and on this basis he prayed unto his Heavenly Father. He had manifested the name of Jehovah—he had glorified him on earth, by so doing, He had finished the work, which his Father gave him to do: and on these considerations, he prayed that he might be glorified with the glory which he had with the Father, before the world was, and not simply on the ground of his Sonship, but he being such a Son, he became obedient unto death, even the death of the cross, that we through his *poverty* might be made *rich*. Brother T. after quoting several Scriptures asks very ingeniously "If Christ gave himself for those objects, what he had left to purchase heaven." To which I answer,

1st. If Christ had to redeem himself as brother T. says he had. He had no merit whatever: for no fallen creature could deliver himself from a broken covenant, and to suppose Christ as Jehovah had to redeem himself, is presumptuous.

2nd. I believe that the actual obedience of Christ, has an intrinsic worth arising from his personal divinity.

3rd. I believe that his obedience is called the righteousness of Jehovah, it was wrought by our glorious Mediator, who was God and man, in one Christ; that righteousness will ever title us to grace and glory, which was settled in that heavenly compact before the world was. Justice has become the sinners friend.

4th. The object of Christ's death was not only to deliver us from the curse of the law and to place us in such circumstances as we were in our Father Adam in innocency, but to an inheritance incorruptible and undefiled and that fadeth not away, reserved in the heaven for us.

With these remarks I bid my brother T. farewell, hoping that he will understand my meaning, and not pervert my intention. I believe Christ did not merit the Father's love toward us, but that the Father's love moved him to choose such

a saviour for us poor sinners, whereby he may be just and the justified of them who believe in Jesus. This may suffice as an explanation to some of my brethren who have been anxious after information respecting this subject, I commend them to a prayer hearing God who giveth wisdom, (such as man's wisdom never teaches) liberally and upbraideth not.

I remain yours, for Christ's sake,
JAMES JANEWAY.

P. S. If any brethren wishes for further explanation on the subject; by their writing to me I will receive their Epistles in love, as I wish not to occupy the columns of the "Times." I shall also thank them to pay postage. J. J.

For the Signs of the Times.

N. T. Stephensburg, Aug. 30th, 1838.

BROTHER BEEBE:—I perceive brother James West of Kentucky, has taken some unfavorable notice of my account of "Corresponding Meetings," also—what he is pleased to call "many hard sayings and burlesques against Associations" but has brought no "Thus saith the Lord" against the first nor any Scriptural proof for the last. I there stated facts, which are not denied by brother West in either case. The easy inference brother West "draws" from verse 4 and 22 (of Acts, I suppose) is too farfetched to authorize Associations, and no Apostles are necessary now to send from one church to another.

The quotations from 1st and second Corinthians have no reference whatever to Associations, but to the grace and liberality of one church to another, necessary supplies for the poor saints amongst them. Read the chapter.

Brother West asks with "candor," respecting "orderly government, rules, &c. &c." I will first say to brother West, I have no idea (were I qualified) of drilling him, or any other person whatever into my views, either in principle or practice in religious matters, neither do I pin my faith to any man's sleeve; nevertheless at brother West's particular request, I will try in my little way to inform him, and hope brother West will try and come to a correct conclusion, on what I design for his special benefit, and for the benefit of my Old School Baptist brethren generally, who have not yet cast off the shackles of humanly organized religious bodies and advisory councils.

The gospel kingdom, set up on earth is composed of different branches, or churches, each of them are rooted and grounded "on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone" and their rightful Lord and law giver. When any one of these communities or churches invite correspondence with sister churches; their messengers find the same laws, rules and order in the church they visit, that regulate them at home, consequently they feel at home in the community they visit: their laws, rules, interests & feelings are the same. Having "one Lord, one faith, one Baptism." "Behold how good and how pleasant it is for brethren to meet" and dwell together in uni-

ty: for the Lord commanded the blessing even life forever."

I did not expect any Old School Baptist would reproach their brethren for aiming to carry out their Scriptural views as near as practicable to primitive times by corresponding with Old School Baptist brethren of gospel faith and order. We know by sad experience, some of the evils inseparably connected with humanly organized religious bodies & advisory councils, therefore we discard them, and invite our Old School Baptist brethren in gospel faith and order to come and see us, and the easy simple plain gospel order that regulates our correspondence, or send some of those they have full confidence in, that they may see and know that this is the more excellent way to "keep up a correspondence amongst the churches or body of Christ:" who are united by the strong bands of brotherly love and christian fellowship, in consequence of the union that exists between them and Christ their everliving Head, who has said "because I live ye shall live also."

Brother West says something about fixing a better plan to keep up a union &c. It is a mistaken notion that written constitutions can unite or does "keep" the Old School Baptist "churches together" (who according to the New Testament are the only gospel church on earth,) either in Associations or Corresponding Meetings. It is the life and love that is in Christ that unites them to him and to each other, "their life is hid with Christ in God therefore they cannot be seduced from him and each other—" Jesus having loved his own, he loved them to the end."

Pity that any Old School Baptist should undertake the herculean task of proving from the New Testament a non-descript religious body of "Old order of sound advisory councils of ones having the honor of God at heart with the general faith," to be and act as an advisory council to the pillar and ground of the truth. Preposterous! if not worse.

Blessed Jesus, deign to teach thy poor erring disciples the good and the right way in all things pertaining to thy church and worship,

Your Brother in Gospel relation,

I. CHRISMAN.

P. S. I suppose of right, it is my privilege, if rightly used to respond to brother West, if so—and the above is a right use, you will of course give it a place in the "Signs."

I. C.

For the Signs of the Times.

Lawrence County, Tenn., July 7th, 1838.

BROTHER BEEBE:—Providentially the Signs of the Times fell into my hands, something more than twelve months ago, and I have been taking, and reading them ever since, and confess I am better pleased with them than any periodical that I ever read; what I esteem them for, is the spirit they breathe, their close attention, and adherence to the word of God, making that the only test of union, faith, and doctrine, which I for a long time have desired to see attended to by the Lord's children; for certain I am that Christ the Head of the body, has given her a sufficient rule to be governed by, and men cannot add one cubit to that government, by their conventions or associations, when they meet in the spirit of legislators, to enact laws for the government of the Church. I oftentimes think the reason the church is so often reproved, is for her inattention to the word of God, and suffering herself to be led away by seducing spirits, or men who teach fables, for doctrine.

Brother Beebe, I will offer you a few of my thoughts on the subject of associations, inasmuch as you have solicited a free discussion on that subject. The word, as-

sociation, is not to be found in the New Testament, and Old School Baptists in this Country, claim that as their only rule of practice, yet we are familiar with them here, in these western wiles, and I am sorry to say, that so far as my knowledge extends, associations are generally composed of a heterogenous mass, and instead of the spirit of Christ, (for where that is, there is union,) we see the spirit of confusion and monarchy, and I had like to have said, instead of a blessing, they have proved a curse in these latter days. But Paul says, for there must be heresy among you, that they that are approved, may be made manifest, then if associations are the medium, through which the children of God are to be made manifest, and heresy confounded then we ought to bare with them, though contrary to our feeling, for we know all things shall work together for good to them that love God, and are the called according to his purpose.

Brother Beebe, much is said about Churches, and Associations being constituted, the very phrase is political, and carries in it legislation; then let us covenant together, to keep a house devoted to grace, with that word, as our law and rule.

My Dear Brethren, I much regret seeing in the Signs some disputation, with regard to Brother Trott's views on Justification; but as to my own part I think he has proved clearly his views to be according to the word of God, at least as I understand it, and until Brethren can find "A thus saith the Lord" to condemn his views, I hope they will hold their peace, and read their Bibles for Christ sake, and for the peace of their Brethren generally. If I understand the term Old School Baptist, which I sometimes hope I do,—for sometimes I conclude I feel the manifest teaching of the Spirit, and I read that all the children, are to be taught of the Lord, even from the least to the greatest; and they are taught to know God, whom to know is life eternal, for "because ye are sons, God has sent forth the spirit of his Son unto your hearts, crying Abba Father, not to make us sons, but because, ye are sons; as sons, he has given us a rule to be governed by in all our actions, both public, and private, at home, and abroad, yea in all situations, that the child of God should be placed in, the rule is at hand, good and sure, and if the motive is good, and acted out according to that good rule, the service is accepted of God, and we his children, have the answer of a good conscience, in the deed; then let us take courage, for Christ says fear not little flock, it is your Father's good pleasure, to give you the kingdom; and not that you have to purchase it with gold and silver, but it is freely bestowed to, and upon all them that believe.

Brother Beebe, I read that the country of the Ashdods has been spoiled long since, and I have been made to wonder what has become of the inhabitants of that country, for they were not destroyed, that we have any account of, my own conclusions are that they now inhabit with the Regular Baptists in this country, and are claiming support under that name, and are like the horse leach's daughter, crying, give, give, and they say it is all to support the gospel, and send it over to Burmah, and other heathen nations, and they will remain with the Old School Baptists, until the Lord sends severe chastisements upon his people, as he did upon Israel of old, and they swear before the Lord, that they will separate them from the congregation, and that there shall be no intermarrying with them forever.

My sheet is full, and I must stop, if my scribble is worth any thing, you can use it as you please.

Yours in the affliction of the Gospel.

ALLEN JONES.

Beaver-Creek, Loudoun, Co., Va., Aug. 24th, 1838.

DEAR BROTHER BEEBE:—I have been a reader of the Signs of the Times, from its commencement, with a little exception, up to the 15th, No. of the 6th, Vol. and have found it to contain a great deal of precious truth, of that kind, that my soul delights in, viz: that Jesus Christ is the only Saviour of poor sinners; for I confess myself to be of that class, yea the chief of sinners, and I wish to tell you a little about my being brought to see myself a sinner. About the year 1814, I was very fond of spot, particularly of dancing; and at one of those frolics, where we kept it up until Sunday Morning; and while we were engaged, I was struck with confusion; so much so, that I believe it was taken notice of by some of the company present; consequently my dancing stopped, but my feelings, on that occasion, I cannot express. A short time after this, I went to hear a Baptist Preacher; and his text was the v. 25, of the Gospel by John; this gave another shock to my feelings, and on my way home, I tried twice to pray, but to no effect; I thought those pretended prayers wanted praying for; however I tried again, and again, at length, I concluded that I would give it up, and go with my old companions, in sin again, or in open rebellion against God, and I strove hard to get rid of those bad feelings,—but all in vain: I then resolved to try again, and accordingly at it I went with all my might, but Satan, who was at my elbow, or rather in my heart, said that it was time enough yet: but still I found that all was not well within, for there was still an aching void,—well I went on a while, until I began to think that I was getting tolerably good; I went and bought a Prayer Book, and learned some prayers, then went to my fixed places, got on my knees, and there said them; but one day I stumbled, or fell, for some thing had made me mad, and I swore!! But now I feel condemned, not only for swearing, but for my repeated resolutions to do better; my former sins which I had laid aside come rushing into my mind, like a torrent, and were about to sweep me away, and I was now made to feel the iniquities of my youth. Here I received another lesson, from my old Master the devil, and it was this; there was a time when you could have obtained pardon and peace, but now it is too late; you have sinned away your day of Grace; you need not try! My Dear Brother, you can judge of the state of my mind, at this period of time; and here I would remark, that notwithstanding my feelings were so worked up, that I could not bear the thought of a Sovereign God's ruling over me, and I hated the very face of a professed christian, yet for my life, I could not give a reason why; for I had been treated well by them and I concluded that I would not go to hear any of them Preach; for when I went, all their preaching was against me, and indeed, every thing in nature seemed to me to be upside down. I concluded to forsake all company, and live or rather die, in some sequestered place; but my Prayer-Book I give to one of the Methodist! for I thought, that it would do him more good than it would me. This was about the year 1818.

I then turned, or rather my mind was turned, unto the Scriptures, after reading them a while, I found that they condemned me; for I then found that "by the deeds of the Law, there could no flesh be justified;" for by the law, is the knowledge of sin; I could read that Jesus Christ came into the world to save sinners, that he did not come to call the righteous, but sinners to repentance; that He came to seek and to save, that which was lost, and that he would save to the uttermost, all that come unto God, by him; and the weary and heavy laden, should find rest. But all this did not take away my load of guilt and sin; for I had found

a passage, that said, that all manner of sin, and blasphemy, should be forgiven unto men; but they that sinned against the Holy Ghost, should not be forgiven, neither in this world, nor in the world to come. This was a death stroke, to my prospects and happiness, for I then viewed myself to be the very person that had committed that sin; and now the pains of Hell, as it were, laid hold upon me; though I cannot say that I was willing, to go to Hell, although I knew that I deserved to be sent there, to receive the just demerit of my doings; but mercy was all the plea that I had left; I was almost tempted to put an end to my existence. I could not eat, nor sleep, nor labour; yet I laboured hard under an intolerable load of guilt, and sin; yes I had laboured myself to death, and had got to my wits end. I was in this condition for several months until the year 1819, on the 19th, of February, in the afternoon, when I fully expected to be destroyed,—for I viewed a thick cloud hanging over my guilty head, and while in this dead condition, in an instant, my load of guilt was taken away; and now my soul was filled with joy unspeakable and full of Glory; and I now saw, for the first time Jesus Christ, as my Saviour; my heart broke out in unknown strains, an sung surprising Grace!

I hope that the Lord will sustain you, and bless your little sheet, until this day of darkness shall pass away.

I am Yours, in hope of Eternal Life.
D. T. CRAWFORD.

(TO BE CONTINUED.)

Early County, Georgia, Aug. 17th, 1838.

DEAR BROTHER BEEBE:—I have set down to inform you a little of our situation in this section of the country, we are somewhat perplexed with these false notions of benevolence and unscriptural systems for begging money and preaching the Arminian doctrine, which never should have been named among the Baptists. For myself I have no fellowship for such foul notions of God, and his work, for I am taught, from experience and from the word of God, that the works of man are vain; for if I am a child of God, it was through the love of God towards me. When I was careless and unconcerned about my own soul, he began the good work in my heart, that caused me to love him and his people, and when I hear those that claim the name of Baptists perverting the word of God and teaching for doctrines the commandment of men, I cannot avoid feelings of sorrow for their awful situation. But amidst our distress we have some consolation, knowing that the Lord has all power, and will do whatsoever is best for his people, and will save them with an everlasting salvation, and finally receive them to himself, in that place where all is peace and joy.

Brother, there is some in this part of the Lord's moral vineyard that are desirous to take your valuable paper, but there being no agent in these parts we are at a loss to know what kind of money to send you, I therefore wish you to continue sending your paper to me; and also appoint an agent in these parts, with directions what kind of money will be best to send you, I will act for you if you cannot get a better.

Yours, &c.

W. B. DANIELL.

N. B. You can dispose of this as you please.

W. B. D.

We feel grateful to our brother for his kind offer to become an agent for us, for his district of country, and wish him to consider himself hereby duly authorized. As to money, we would prefer paper on some Bank near us, but if such cannot be conveniently obtained, he will please obtain for us the paper of responsible Banks in his State, which we can get exchanged here, at a small discount.—EDITOR.

Hector, N. Y., June 18th, 1838.

BROTHER BEEBE:—I should rejoice to see you, and hear you preach, although we are in some good degree, highly favoured with the preaching of the Gospel.

We enjoy the labours of our esteemed Brother, and Pastor Elder Reed Burritt, one half of the time, still we would be glad to hear many of our Brethren preach, of whom we have heard by their written communications, and many no doubt, whom we have never heard or seen in this world.

If it should ever be so that you could come and visit us; Brother Beebe we think it would be comforting to some of the weak, and feeble in these parts.

D. V. OWEN.

Darbyville, Ohio, September 2nd, 1838.

DEAR BROTHER:—I have just returned home from the Sciota Association, and can say it was good to be there; for we had a pleasant interview, such union, Brotherly love, and good feeling, we have not witnessed for several years, in our Associations, and the preaching was with power, and in the Holy Ghost, and not in word only. The dear lambs, and sheep, were sumptuously fed, and edified, and built up in the faith; indeed it was a time of rejoicing. Not a strange voice or discordant note was heard in the Holy Mountain. O! How good, and pleasant, it is for the Lord's people to dwell together in unity.

I think I must send you one of the Minutes, as soon as they are out from the Press.

I have nothing to write, but remain Yours, in love of the truth, for Christ sake.

GEORGE AMBROSE.

For the Signs of the Times.

—CONCLUDED FROM PAGE 125—

"What thou seest, write in a book."

BROTHER BEEBE:—This, the concluding number, upon my tour, has been delayed much longer than I expected, or wished. It was my desire that the numbers should appear in regular succession in the Signs, but having been closely engaged, recently in "tent making," and having my regular appointments to attend, with a multiplicity of cares, I not only have wanted convenient season for writing, but, as it is not unfrequently the case with me, have had but little relish for it.

The appointments for me through Ohio, published by brother Saunders, as will be seen in the list, commenced at Hamilton the 7th, and 8th, of April. Several brethren and sisters from sister Churches in the neighbourhood come up to this meeting. The brethren of this Church have experienced, in common with those connected with them in the Miami Association, many sore trials and conflicts with those of their own household—the self-styled benevolent folks; but since they have put out from among them, these good people, of which we have been officially informed through the Signs, themselves being sinners, and of one heart, and one way, they are much more united and knit together in love, than before the division.

In our interviews together at Hamilton, in the house of God, and in our social meetings at the house of brethren Saunders, and Louthan, we were comforted together; yea, I can truly say, that I was comforted in their comfort, and by them my spirit was greatly refreshed. I felt like I had met, (and not the first time, by many since I had left home,) with my brethren—my Father's children; for that which constitutes us brethren is, we have one Father. To enable me to stay a night with dear bro. Gard, it was necessary for me to leave Hamilton on Sunday-evening; and when the time for our separation was at hand, we parted with many tears, not knowing that we

should even behold each other again in the flesh. But the thought was cheering; that whilst *here* we have no continuing City, we seek one *to come*.

In parting with these brethren, beloved of the Lord, I could realize in sweet experience what is contained in the following lines:

"How sweet the hours have passed away
Since we have met to sing and pray!
How loath we've been to leave the place
Where Jesus shows His smiling face.
O! could I stay with friends so kind,
How it would cheer my drooping mind;
But duty makes me understand
That we must take the parting hand."

In company with old bro. Kelly, I reached bro. Gard's in the evening, who lives at Trenton, where my appointment was on the 9th. We found bro. G. much indisposed, though he was taken to the meeting house, and was enabled to set up, during the time of service. At this place, Trenton, or Elk-creek, as the Church is called, I met also with bro. Childers. Of him and bro. Gard, it is not necessary that I should say any thing merely for information to the readers of the Signs, as they have frequently heard from them by their own letters, and other communications from that quarter. Let it suffice for me to say that I found them all that I had anticipated, and more.—Firm and steadfast in the Apostles doctrine, and in open, and avowed hostility to every false way. From bro. Gard's state of health when I left him, I concluded, though without any fears as to the final issue with him, that he was drawing near the time of his discharge from the King's army here below, to unite with the General Assembly and Church of the first born, which are written in heaven. But the great Physician can heal, and for aught I know, may have restored him to health before this. May the Lord raise up some *Elisha* to receive his mantle, when he shall be taken away from them.

Bro. Childers went with me to Jacksonburg where we had a meeting at candle lighting. Bro. Joseph Taylor, who had met me at Elk-creek, was with me here, and accompanied me to his place, Winchester, where the appointment was on the night of the 10th. This Church is somewhat revived, having had a few added to them recently, and a prospect for more. They are truly precious brethren. May the Lord multiply His blessings upon them.

Wednesday 11th, left Winchester in company with brethren Taylor, and Moses, and went to Tapscott, where we had meeting afternoon, and night. Elder Roberson is the minister at Tapscott. At night we stayed with bro. Tapscott who lives near the meeting house and is a member of the Church. The brethren of this Church appear to walk in the old paths, and to be satisfied with them.

On the 12th, with bro. Taylor, I went to Middle-Town; bro. Roberson again met with us here, also brethren Coon, and Lamb, from Lebanon. The Church at this place has been rent asunder by the new divinity men, in which the Old School were found to be but a small minority, truly, a little flock. They provided the Methodist Meeting House for the occasion of my visit, where we had meeting in the afternoon. The N. S. party were in the midst of a protracted meeting; the preacher visiting, from house, to house, *persuading the people to submit to God! To give up their hearts to the Lord! and, to fall in upon the terms of the Gospel!* One of the party was at our meeting, who said, as I was informed, that *I had no business there!*

I trust the Lord will preserve this little remnant, who have held fast His name, and have not denied His faith.

On the morning of the 13th, bro. Roberson

and myself with brethren Coon, and Lamb, left Middle-Town, and reached Lebanon, about noon, where we preached to the Church of the old order. This Church has no Paster at present; bro. Coon, a licentiate, preaches for them. They are a fine body of brethren, and sisters. The good effects of a faithful Gospel Ministry, which they experienced years ago, under Elder Wilson Thompson, is still visible among them. But I fear, lest, as the serpent beguiled Eve, there is *now* danger, that their minds may be corrupted from the simplicity that is in Christ. The appointment for night was at a school house, in the heart of the Town. In the evening Elder Blodgett, the preacher of the N. S. party at this place, came to see me. He appeared to be very kind and affectionate.—Offered an apology for not going to hear me preach at noon! Had tendered the use of his meeting house to the brethren for me to preach in! Wanted his members to hear me at night, but (as I understand,) had a prayer meeting at his private house, at the same time. Wanted me to stay and preach for him on Lord's-day: He had two harvest fields, both ripe, but he could not work in both at once. Here I parted with bro. Roberson: He stands fast in the faith in this trying day. In him the root of the matter is found, and therefore he is one of those, who shall flourish like the palm-tree; shall grow like a cedar in Lebanon. Bro. David Williams went with me to Centreville. The appointment here was for night meeting; Elder Mulford is the Pastor of this Church. In Centreville I stayed with bro. James Harris, a merchant of that place, who is a precious brother. I did not reach the appointments, three in number, between Centreville and Frankfort. This is the explanation. The heavy fall of rain on Saturday night, and Lord's-day, and which continued also in part on Monday, raised the Creek, and Rivers above fording, and in going from the former, to the latter place, which is about 60 miles, the direct road; to avail myself of the bridges on other roads, I traveled about 90 miles to reach Frankfort. I am thus explicit in order that the brethren may know the cause of the disappointments. Elder Samuel Williams, and a bro. John Taylor, whose communications we sometimes see in the Signs, are connected, I believe, with one of those churches I missed, and therefore I had not the pleasure of seeing them.

Elder George Ambrose of Darbyville, met me at Frankfort, which place I reached on Tuesday. We had meeting on Tuesday night, and Wednesday noon, and night. Elder Johnson, Paster of this Church, before the division, has now a party of the new order in Frankfort, but is not *doing* much. Old Father Sperry had left Frankfort a few days before, to meet me, but was detained by high waters, so that I did not see him. Brother Isaac, Sperry, Deacon, who the brethren thought at one time would slip, through the *Sieve*, with the N. S. is now erect, and stands boldly out on the Lord's side. He is a kind and affectionate brother. Those who love the Lord, will love him when they know him. From Frankfort we went to Zion, under the care of Elders Baker, and Littleton, the latter of whom met with us. He is an aged brother, uncompromising in support of truth, and in opposition to error. Friday we met with, and preached for the Church at Deer Creek. At night reached Darbyville, and on Saturday preached at that place. Brother Ambrose is engaged in preaching as much as his infirm state of health will allow. He is thoroughly Old School.

Lord's-day 22nd, met with the Church at Pickaway, at their regular meeting; Elder Jesse Smith Pastor. Bro. S. continued with me for several days. Monday we preached at Turkey Run, and in the evening at brother Blue's, who keeps a "Baptist Tavern," with the *Sign* inside of the house. Elder Thomas, a N. S. preacher was present at Turkey Run. He is a Welshman by birth. At the evening meeting, with many precious

brethren, and sisters, we had a time of refreshing from the presence of the Lord. Tuesday 24th, we met the appointment at Lancaster. This Church is under the ministry of Elder Samuel Carpenter. At present bro. C. is closely engaged as chief Engineer on the Hocking Canal, and consequently cannot devote much time, except Sundays, to the work of the ministry. He looks forward with longing desire, to the time when he shall be unfettered from the cares and pressure of this business, and be more engaged in his Master's work. He is hated by Anti-christ, for his faithfulness in preaching the *whole truth*, and testifying against all the abominations of our day. The value of such men, *no man* can estimate. May the Lord raise up many such in His Churches.

Wednesday 15th, we met with the Church and congregation at Walnut-Creek. Bro. Martin Beaver, a minister of Licking Church, met with us here. This Church belongs to the Sciota Association, and has been split upon the subject of new-schoolism. In the evening we had a meeting at Pleasantville. At night I stayed at brother Ashbrook's, one of the precious sons of Zion. Thursday we went to Pleasant Run, Church. The brethren of this Church, in faith and practice, are of the Old School order. Here I parted with brother Smith, for whom I had formed a very strong attachment. He has not much *human* learning—wisdom of this world—but, nevertheless, has received a very *liberal* education in the school of Christ: he graduated at *Jerusalem college*, and consequently is skillful in the word of Righteousness. In him I saw such evidence of sovereign, omnipotent grace displayed in God's divine method of *calling*, and *qualifying*, *His own ministers*, that I have frequently thought of him since, and the moments we passed together, with peculiar delight. What a contrast he forms, with the operations of "*The Boards*," in *making and sending out* preachers! How lovely! How hateful!

In the evening of this day, at Crager's school house, I met with Elder George Debolt, who had just returned from a tour of preaching, not far from the line I came. He is a bold soldier in the cause of God and truth. I am sure that the New-School find in him a spirit, they can neither bribe nor conquer. The ministers in this section seem to be engaged extensively in travelling, and preaching the Gospel; not under the patronage of any "Board of directors," but, under the guidance and influence of the King, who sends *His* ministers in all the places where He Himself will go.

Friday we reached bro. Beaver's Church, Licking, though our meeting was at Hebron, a few miles distant from Licking, meeting house. Bro. Brown, a minister met us here. Himself and wife, are the only remaining members of a Church called, "*Refugee*;" which I thought, under the circumstances, was a very significant name, as they had *fled for shelter*, from Anti-christ, to the people of God. In the evening I went home with brother Beaver. Saturday we met with, and preached for, the Church at Hog-Run; Elder Debolt Pastor. Lord's-day 29th, the appointment was at Gratis, being my last meeting in Ohio. Bro. Beaver united in the services of the day, and in the evening at Sister Smiths we parted, and I came to Zainsville. I recognise brother B. as one of God's chosen heralds, and trust the Lord will keep him in His truth, and make him useful. He is a companion in travel and labour with brother Smith. At night at Zainsville I went to hear Elder Thomas, the N. S. minister which I saw at Turkey Run. His text was, "*How shall we escape, if we neglect so great salvation?*" In the introduction he said something against *Arminianism*, and *Pelagianism*, and in conclusion preached those very doctrines!

Whilst under the head of the *greatness* of this salvation, he included, of course, the death of Christ; which was, said he, a *great price*; a *costly sacrifice*, which he would not say was *sufficient* for the *whole world*, (though if he was so to say, it would not be wrong,) but, for *all those who believe*.

He represented God as having made three experiments with men. The first was sending them His Prophets to teach them the way of life; but when He saw that that would not do.—He was *too far off*; He came a *little nearer*; He said, "*I will go and dwell among them*, in human form, in the likeness of sinful flesh;" but this also He saw would not do, He was still *too far off*, and He said, "*I will go and dwell in them*."

He finally wound up by letting us know that, the neglecting this *great salvation*—"the sin of negli-

gence"—was the cause of our condemnation. The notion which some cherished, which was about 1100 years old, that man could do nothing, he said, was about to be exploded! The means were in the sanctuary, which we should use to secure the end &c. Thus the inconsistency, and contradictions of Fullerism, and Arminianism blended, or even alone, if it be possible to separate them.

Monday morning I left Zainsville with my face set homeward. In Pennsylvania I turned aside to unite with Father Spears, and Church of the 1st, Saturday, and Lord's day in May, which was monthly meeting, and appointed for a communion season. Bro. Whitlatch came up also to this meeting. After preaching on Saturday, several brethren and sisters, hitherto in connection with New-School Churches, but becoming dissatisfied with the doctrine and practice of those churches, and having withdrawn from them, were unanimously received by this Church. On Lord's-day after preaching, and before communion, Father Spears read the covenant and articles of faith, after which the brethren and sisters who had fled from the tents of Antichrist, came forward, and were received by the right hand of fellowship, in the following order. From *Peters Creek Church*: Elijah Townsend and wife, David Philips and wife, Thomas Philips and wife, and Lucy Anderson. From *Horse Shoe Church*: Newton Vanvorbis and wife. The Church and brethren, then came together and partook at the Lord's table in love and harmony. The brethren received on this occasion, had heard the voice of the Chief Shepherd in His word, saying, "Come out of her my people," and were led promptly to obey it. May all the Lord's people who are in a like condition, go and do likewise.

Monday morning, May 7th, I bid adieu to brethren Spears and Whitlatch, perhaps no more to meet on earth, but I entertain a hope that we shall dwell together in a better Country, that is, an heavenly. This day at noon preached at Big-Red-Stone, and in the evening at Uniontown. Tuesday morning left brother Brownfield's for home. May 12th, met with the brethren at Salem, and on Lord's-day 13th, at Zion, in Frederick County Va., 16th, at Elk-Run, where the first appointment was going, the 21st, January, and at night reached home in good health. JOHN CLARK.

Fredericksburg, September 13th, 1838.

EDITORIAL.

Alexandria, D. C., September 21, 1838.

The Editor of this paper, being absent (attending the Rappahannock Association,) must serve as our apology, for the lack of our usual quantity of editorial matter in this number, also for the delay of its publication for a few days.

Our present number has been delayed very far beyond our expectation or intention. Our absence to attend the Rappahannock Association we expected would unavoidably put us back a few days, but our principle detention has resulted from a far more serious cause, during our absence a very malignant fever [has been prevailing in our usually healthy City, and among the victims, two valuable members of our Church have been taken from the militant, we trust, to the Church Triumphant. Our workman who has charge of the mechanical part of our publication has been bereaved of his wife and sister-in-law; by this last providence our work has been unavoidably stopped for several days. In regard to the nature of the Fever among us there has been a variety of opinion, little or no doubt now remains that it is properly denominated the *Yellow Fever*. To what extent it may farther rage, can only for the present be known to the disposer of all events, to whose sovereign will, we delight to bow under every variety of circumstance to which we are subject. We hope now to be able to pursue our labor without further hinderance, and we will endeavor to give such further account of the Fever as may be necessary, hereafter. The number who have died of the fever we cannot at this moment state, probably from twenty to thirty persons.

CORRECTION.

Mr. Sands of the Religious Herald, in noticing the correction suggested, by Brother Hughes of Baltimore, of what we stated in our 13th, number concerning the New School Baptist's having dispossessed the Ebenezer Church of that City of their meeting house, denies that we were authorised, by any publication in his paper, to represent that the former had taken away the M. H. of the latter, because that with what he had stated on that subject, he also stated that the M. H. had been purchased by the New School &c., hence he says that what we have said is false &c. We do not feel disposed to enter the lists with Mr. Sands on this subject, we will only say we never represented that the Meeting House had been taken from the Ebenezer Church in any other way than by a purchase. We did not mean to say, or to be understood that the *Cranes* got possession of that property in the way that Mr. Broadus, and his New School colleagues, have attempted to obtain the Northfork, Ebenezer, and many other meeting houses in Va. by *Lynching* the legitimate owners out of their rights.

While on the subject of falsehood, will Mr. Sands explain to us the reason why he reiterated the falsehood, from the Banner, that we had boasted of having received a comfortable supply of cash, for preaching, while on our journey to the North?

Our Receipts in the next number.

APPOINTMENTS.

Indian Town, September 6th, 1838.

DEAR BROTHER BEEBE:—I send you the following appointments, hoping you will give them a place in the Signs of the Times.

The Salisbury, Baptist Association will meet, according to appointment, with the Church in Salisbury, on Saturday, October, the 27th, at 11 o'clock, where we hope to see you, and the brethren from the North and West &c.

And then proceeding, downwards; on Tuesday 30th, at Pitts Creek, at 3 o'clock P. M. Wednesday 31st, at Chincoleague at 10 o'clock A. M. on Thursday, November the 1st, at Mesongoes at 10 o'clock A. M. Friday 2nd, at Metomkin, at 10 o'clock, on Saturday, Sunday, and Monday the 4th, 5th, 6th, Attend an Old School Meeting, at Drummond-Town, Accomac, Va., Commencing on Saturday at 10 o'clock A. M. and continue three days, on Tuesday 6th, at Sleekill Neck, at 10 o'clock A. M. and on Saturday, Sunday, and Monday the 10th, 11th, and 12th. Hold an Old School Meeting in Lower Northampton; near to where old brother Wm. Costen lives. The above appointments, I send you from the request of the few Old School Baptists who greatly desire to have meetings of that kind, and long to see, and hear you preach, and we hope the Old School Brethren, from the North will not fail to come down to the help of the Lord against the mighty, and all the Old School Brethren from every quarter that can come, we hope will come, for we should rejoice to see a goodly number of the faithful servants of the Lord; and we hope and pray for you Brethren, that you may come in the fulness of the blessings of the gospel of our Lord, and Saviour Jesus Christ.

Brother Beebe, please publish the above in two, or three Numbers of your paper.

I am Yours Dear Brethren in the bonds of the Gospel.

JAMES ROWND.

Brother John Clark, of Fredericksburg Va.—Will, with divine permission preach on Monday night, Oct. 15th, at the Baptist Meeting House in Alexandria, at 7 o'clock P. M. on Wednesday 17th, at such place as bro. Plumer Waters may appoint, near the road from Washington to Baltimore. He will try to reach bro. Waters, on Tuesday evening. On Thursday, P. M. at Warren Church, and on Friday at Black Rock. On Sunday 21st, at half past 10 o'clock A. M. at the Mt. Zion Church, and at 3 o'clock P. M. same day, at Ebenezer Church, Baltimore City.

List of Agents.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

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KENTUCKY.—T. P. Dudley, E. W. Earl, William Stanley, A. Cast, D. T. Foster, J. Morehead, N. Carr, L. Roberson, Abishai Van Meter, J. Gonterman,

DIED

On Monday 17th inst., (of the prevailing fever,) our brother Wm. EMERSON, aged 38 years.

On Wednesday 19th, Sister ELIZABETH JOHNSTON, consort of brother Reuben Johnston, (Senior Deacon of the regular Baptist Church of this place) in the 63rd year of her age. Sister Johnston was truly a Mother in Israel, greatly beloved, by all the household of faith. A more extensive notice of this providence may be expected in our next.

On Tuesday 18th inst. Mrs. ELIZA ALLEN, consort of Ignacius Allen, in the 30th year of her age.

On Saturday 22nd inst. Mrs. ELEANOR SITLER, consort of Philip Sitler, (foreman of our office) aged 27.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, OCTOBER 5, 1838.

NO. 20.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

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All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

The transaction recorded in Acts, chapter 15th.
CONSIDERED.

BROTHER BEEBE:—From the frequent reference had to the transaction above referred to, by brethren in support of constituted associations, I am induced to offer some remarks illustrative of the true design of that portion of Scripture record.

I would here remark that I do not design, in this communication to investigate the subject of constituted associations, any farther than this subject has been connected with the transaction to be considered, and to notice a few of brother James West's remarks in his letter, "Signs," Vol. 6th. No. 16, page 125.

The enquiry before us, is, whether the assemblage mentioned in Acts xv. was designed as a pattern for any similar assemblage in after ages, under the idea of councils, advisory-councils, associations &c.

By a *pattern* I understand a perfect sampler of all the essential parts of that which is to be made or done. Thus God says to Moses, "According to all that I show thee, after the pattern of the tabernacle and the pattern of all the instruments thereof, even so shall ye make it." Exod. xxv. 9. And we find in the connexion, God describing every part of the tabernacle and all the vessels thereof &c. Again he commands him, verse 40, to look to the pattern. We also find David giving to Solomon a particular description, of the porch of the house, of all the instruments even to the weight of gold or of silver to each vessel &c. and he said unto him, "All this the Lord made me to understand, in writing by his hand upon me; even all the work of this pattern." 1 Chron. xxviii. 11—19. And can our spiritual David have been any less particular in reference to his spiritual temple? And does not the Apostle's reference to the command of God to Moses, (Heb. viii. 5.) imply that the heavenly or gospel things should be conformed to the pattern shown, equally with the earthly things?

Brother Culp's remark in his letter on this subject, (Signs, vol. 6, No. 8, page 60.) "That

only an outline of that council, (meaning the meeting at Jerusalem) was recorded, that those coming after, should have an example; it is pretty much the case with all Scripture, just enough is written to establish their fact &c.," contains a sentiment that I cannot countenance for a moment. What profess to believe the Scriptures are a *perfect Rule of Faith and Practice*, and yet admit that they only *contain an outline*, to be filled up by us, to suit circumstances? Believe that they are *given by inspiration of God—that the man of God may be perfect thoroughly* furnished unto all good works, and yet believe that the Spirit has barely given an outline of what we are to believe and do? I think brother Culp must have written this *Pedo Baptist New School sentiment* thoughtlessly, and that on reflection, he will not admit what his expressions here imply.

I wish here, before proceeding to the enquiry before us, to notice the inconsistency of brethren in contending for the assemblage described, Acts xv. being a pattern for associations, and yet contending for associations to be constituted bodies &c. I am certain that there is not a brother who can read for himself, that can, with an honest mind, assert that there is any thing in this record to warrant the idea, that the churches at Jerusalem and Antioch, previously, or at this meeting, united together in an associational constitution, binding themselves to hold such stated meetings together as an advisory council, and to send messengers &c. from time to time to attend it; or any thing of the kind. Is it not evident from the whole connexion that these churches in this whole transaction acted freely, without any written, humanly devised, formulas to bind, and govern them, in this procedure? Brethren if you would be consistent and pretend to pattern after this meeting, away with your written constitutions and rules of decorum &c. In pursuing the enquiry whether the *meeting mentioned*, Acts xv. was designed as a *pattern for similar assemblages to be held in after ages as councils, associations or the like*, I shall at once take the negative, and endeavor to show that it was not thus designed.

1. *From the impossibility of similar meetings, composed of such persons, alike capable of giving correct counsel, being held.*

Let us examine carefully who they were, who were principally concerned in this transaction. By looking at verse 2. we find that the messengers were sent from the church at Antioch, to the *apostles and elders* at Jerusalem about this matter; and from verse 6. we learn "That the apostles and elders came together for to consider of this matter." Again in consultation on the case certain of the apostles, alone, were speakers, ex-

cept that Barnabas and Paul declared what miracles and wonders God had wrought by their hands among the Gentiles. The whole church also were together on the occasion and assented to the decision of the apostles, and of the Holy Ghost, as expressed by James. But that it was a case referred to the apostles and elders, and by them decided through the inspiration of the Holy Ghost, is evident not only from what has been quoted, but also from chapter xvi. 4, where it is said of Paul and Silas that "As they went through the cities they delivered them the *decrees* for to keep, that were *ordained of the apostles and elders* that were at Jerusalem." Brethren Culp, West &c. must be aware that the twelve apostles possessed extraordinary gifts, not to be conferred on others after them; that they were specially inspired, and had peculiar authority given them to plant and regulate churches, and to establish gospel doctrine and order &c. hence it was said of the three thousand, that they *continued steadfastly in the apostles' doctrine*. We find the Master saying unto them, after giving them directions concerning the discipline in cases of individual offences, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Again, "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matt. xviii. 18—19. By comparing verse 18 with Matt. xvi. 19 where addressing himself more immediately to Peter, he says, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth; shall be bound in heaven; &c." it appears that this was addressed to him as one of the apostles, and therefore designed to include the others with him. The idea uniformly conveyed by the expression of *giving the keys* to any one, as used, both in the Scriptures, and among men, is that of giving full authority to open and shut at pleasure. Thus of Eliakim it is said, (Isa. xxii. 22.) "And the keys of the house of David will I lay upon his shoulder, so he shall open and none shall shut; and he shall shut and none shall open." Again Rev. iii. 7 "These things saith he that is holy, he that is true, he that hath the keys of David, he that openeth and no man shutteth, and shutteth and no man openeth." So that the expression evidently conveys the idea of authority to open and shut at pleasure, or as the Holy Ghost directed, so far as the power imparted by the *keys*. But hear the Lord again to the apostles. "As my Father hath sent me even so send I you. And when he had said this, he breathed on them, and said, Receive ye the Holy

Ghost, whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained." John xx. 21—23. From this view of the peculiar power and authority given to the apostles, is it not evident that they were specially authorised of the Lord, to give decisions, to *ordain decrees* to be kept by the churches, to loose the gentile churches from such Jewish ceremonies, as seemed to them good, and to bind upon them such things as they esteemed right? Yea, did they not in this case say *without presumption*, "It seemed good to the Holy Ghost and to us, to lay upon you no greater burden &c." (verse 28) thus claiming without hesitancy, *infallibility* to their decision and decrees? Will brethren Culp, West or others, presume to say that any set of men since the apostles' days have been like authorized and qualified to *ordain their decrees* to be kept by the churches, and to decide alike infallibly in any cases of difficulty? If not, they must acknowledge that this apostolic meeting could not have been designed for a pattern, for councils, advisory-councils, associations &c. in after ages; because it is evident there can be no true copy of this meeting.

2. A second reason I shall assign for taking the negative in this enquiry, is, *The abuse, that in every age, has uniformly grown out of men's assuming to pattern after this apostolic transaction.*

I will commence with the early church. About the middle of the second century, and not before, the churches among the Greeks, began to unite together to hold stated *councils*—not associations—to enact rules of faith and practice &c. We are told that they at first appeared unassuming, but that they soon changed the whole face of the church—the bishops, or elders, at first met as the delegates of the churches; but they soon turned their *influence* into *dominion*, and their *counsels* into *laws*; and openly asserted at length that Christ had empowered them to prescribe to his people authoritative rules of faith and practice. Mosheim's Eccl. His. Cent. ii. Part 2. chapter ii. The above was but carrying out their pretensions of imitating the apostles and elders in the transaction recorded Acts xv., and assuming their authority. And the Catholics upon the principle of patterning after the apostles in that transaction are certainly consistent in claiming infallibility for their general councils. But look at the result of those smaller councils first, and after that of the general councils; from the smaller we soon find *sponsors*, *infant-baptism*, *chrism* and a multitude of ceremonies introduced; from the general councils, from the council of Nice to the council of Trent, nothing but corruption, imposition of edicts and creeds, contentions and persecutions have followed.

I might notice the different ecclesiastical establishments among the reformed churches, and show the authority they assume over their churches, as deriving their power from Acts xv., but I pass them by, to come to the baptists. These too, must follow suit since the Reformation, with

the dissenting churches in England, and have their associations, for which they soon claimed the title and dignity of being *advisory councils*, pleading Acts xv., as their pattern. But with all this pretension, they could do but little towards exalting the preachers above the churches, excepting the getting up of their Bristol School in England, and the College in Rhode Island, until within the last thirty years. And why? evidently because the Lord would continue them as his visible church, and therefore so kept them down by oppression, persecutions &c. that the preachers as well as churches, were kept low. But when the time came for the image of the Beast to arise out of the visible church, the materials and machinery were at hand for rearing it. An aspiring college bred ministry, and other formalists, had obtained an ascendancy in the denomination; and the associations generally claimed to be and were acknowledged as advisory councils to the churches; their resolutions therefore were not to be despised. Hence the first step was to get the associations to pass resolutions, recommending certain plans to be adopted by the churches. Three out of four of the churches, had not independency enough to resist these innovations, coming as they did recommended by the associations. These plans it is true appeared less open and dangerous at first, until they began to assume a rapid growth. But in this way it is, that the associations have been the hot-beds and nurseries of all the various religious societies, and schemes of the day, among the baptists.

Luther Rice when he commenced his career, knew well the proper spring to touch, in order to get his machine in motion. Hence, he would ride night and day, and kill horse after horse, to get from one association to another, knowing that, as these were acknowledged as advisory councils, if he could induce them to come into his measures, they would be able to lead the churches along: and he succeeded but too well.—Some few associations stood firm against these things; and several churches revolted and would not obey their advisors.—

Brother West may denominate this, *burlesque*; but it is not, my Brother; it is simply a glance at facts, showing what has, in our day, grown out of associations assuming to be advisory councils, in imitation of Acts, 15th.—

There has been another kind of councils prevalent among the baptists, in some sections of our country. These were occasional councils, sometimes appointed by an association, sometimes called by the churches; and in some instances self-called, the object,—to settle some difficulty which may have gotten into a church, or to try, or ordain a preacher &c. These have assumed all the power and authority which the apostles and elders exercised in the case of the difficulty at Antioch, taking the whole affair into their hands, and requiring the church to submit to their decision. As specimens of the usurpations of these councils, I will give two instances from the Signs,—The first recorded, V.

2nd. page 230—237, relating to Elder Salmon and the church at West-Turin, New York.—The other relating to the Canton Church, New Jersey, and Elder Miller, Signs, V. 5th. page 131 & 2.—These are enough to show what may grow out of such councils. Other instances of their assumed power are fresh in the memories of some.—

But that I may not be understood as confounding these councils, with *Helps*, I will remark that a church which is in difficulty, sending to sister churches to send them *helps*, is a different thing from these councils.—For these helps, when they come, instead of taking the discipline out of the hands of the church and requiring beforehand both parties to promise submission to their decision as these councils have done, take their seats with the church and endeavor to assist the church in her deliberations by reminding her of what is written in the case, telling her *the same things* which the apostles had decided, as did the messengers from the church at Jerusalem to the church at Antioch. Acts xv. 27.—If these should not succeed in being instrumental in uniting the church, and a split takes place, still there is this advantage attends their visit, they will report to their respective churches the state of the case, and thus these churches will be prepared to decide which division to acknowledge as the true church.—

To return,—The last and most unpleasant of the claims set up to the seat of the apostles and elders at Jerusalem, which I shall notice, is that of certain of our Old School brethren, principally, I believe in the South and Southwest, in favour of their associations.—My Brethren, I truly fear for you, in making this assumption. Not that I am afraid, that generally you have, at this time, any intention or inclination to assume *apostolic authority* over the churches; but *you are men of like passions with others*, and your associations will continue to be composed of such men.—It has been said that all men have the principles of tyranny in their natures; and I partly believe it; so that, for myself, I feel afraid of exercising too much personal influence over churches, lest it extend to an assumption of authority, and I do not wish to see power put into the hands of my ministering brethren, or lodged in associations or other humanly constituted bodies, lest being persuaded in our minds that we have Scriptural authority to exercise this power, and the season of temptation suiting, we might attempt to *lord it* over God's heritage, if not to persecute. It is true, God has kept *his church* and ministers, from acting the *wolf*, by the grace he has afforded them, and by keeping them humble under the rod &c., but if he should leave any of us, who now hope that we were called of him to the ministry, to persuade ourselves, or to be persuaded of the *adversary* that we personally, or the association to which we belong, have the right to exercise apostolic authority in imitation of the transaction recorded Acts, xv. there is no knowing how far we may be left to extend the exercise of that authority.

My Brethren we cannot be too well guarded against any thing like an assumption of power over the churches and their discipline. You may be already too well guarded in your own minds against this assumption of power over the churches, to be yourselves swayed by your own arguments in this case. But let those who come in, young, among you, with their early religious expansion of mind; imbibe from your arguments, the idea that the associations set in the apostles' seats, and as they come to have influence in these associations, there is reason to fear that they will be urging these bodies, when occasion suits, up to the exercise of the authority belonging to those seats.

If we look into the history of the church in past ages, we see it teeming with the deleterious effects, of combinations of churches assuming, in imitation of the apostolic transaction recorded Acts, xv. an authority over the faith and discipline of the churches. And we cannot at this day, open our eyes upon the state of the baptist denomination around us, without the same pernicious effects, flowing from the same cause, staring us in the face, brought in, to be sure, in a more insidious way.—And will you, my Brethren, persist in following up the same track, in claiming for your associations, the authority of *advisory councils*?—Much more is on my mind to say by way of persuading you to beware of treading upon this dangerous ground.—But I forbear.—

Yours in the afflictions of the gospel.

S. TROTT.

Fairfax C., H., Va., September 5th, 1838.

(TO BE CONTINUED.)

For the Signs of the Times.

Winchester, September 19th, 1838

DEAR BROTHER BEEBE:—As several brethren have given the result of their reflections on the doctrine of Justification, permit me to add my feeble testimony to "The truth, as I believe it is in Jesus." by giving mine. But while I attempt calmly to state my opinions on this very important subject, I would not provoke the spirit of controversy; for I can neither deem that christian humility, which seeks to gratify a love of contention; nor esteem that obedience to the divine injunction, to "build one another up," which threatens the peace, and union of the church. I think we can express our views freely, and unreservedly; yet without exciting that hostility, which not only embitters the feelings, but misleads the minds.

I have studiously considered all that has been written by the brethren, on what they term, "time justification," and I cannot avoid the conclusion, that while they have laboured to "wring a change" upon one point,—which had long been at rest, with the church,—they have not escaped an absurdity, which follows a view of others; for how is it that the same person can believe in eternal election, and eternal union, (which they do) and yet deny eternal justification?

Here I would propose a few brief questions; having premised, that *no unclean thing can enter HEAVEN*, (which all admit)

1st. Did not all the Old Testament saints go to Heaven.

2nd. If they did; were they not all pardoned, and washed in the blood of Christ; even before that blood was shed on Calvary's mount?

3rd. Had they not the righteousness of Christ imputed to them, before Christ was delivered for our offences, and rose again for our justification? Here, I conceive, is the ground of our justification; and here we seem to be agreed.

But now, I believe, that the virtue of his blood and righteousness reached back as well as forward. God the Father trusted the responsibility of His Son; and as Paul says, "God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them." The spirit of truth, in these wonderful words, refers to those eternal, sovereign, and gracious acts of the divine Will, and Wisdom, by which Christ was constituted the Mediator, for man's redemption; and the surety of the everlasting covenant.—When the mind of God, (if we may be allowed the term,) was employed, reconciling his people, considered as sinners; when their sins were imputed to their great representative, who, in the fulness of time, was to have them meet on him, as the appointed sacrifice for their atonement; I say at the same time, when their sins were imputed to him, his righteousness was imputed to them; therefore, the truth is, God never imputed the sins of his people to them. If their sins had been imputed to them, their's they must have ever remained; for "all his counsels stand, and all his pleasure is performed."

The doctrine of the imputation of our sins to Christ, and his righteousness to us, is a glorious doctrine; it is written that God the Lawgiver, justifies through, or for the righteousness of Christ.

Now, as it was an act of the divine Will, to pardon and justify his people, through the meritorious works of his Son; and as no new thoughts, or purposes, can enter into his divine Mind; we irresistably fall into the conclusion, that justification was not a new purpose of the divine Will, carried into effect, only at the time Christ suffered, but eternal. It was determined upon in the councils of Heaven, before time began, and resting on the surety of the immutable Saviour, it was extended to the Old Testament saints, as well as to their successors.

Eternal Redemption is a scripture doctrine. Paul in his epistle to the Hebrews, ix. 12, writes "Neither by the blood of goats & calves, but by his own blood; he entered in once, into the holy place, having obtained eternal redemption for us." These words not only look forward, but also back; to the time when provision was made for our redemption; and that provision was made before time began; hence we read that Christ—as mediator, was set up from everlasting; and as the Redeemer of his people, help was laid on

him; in the language of scripture, "I have laid help upon one that is mighty?" And Peter says that "Christ, as the Redeemer of his people, was verily foreordained."

Redemption may be said to be eternal, for two reasons. First, because the appointment of Christ, as the Redeemer of his people, was made in the covenant of grace; entered into before the world began. And second, because provision was made by God the Father, in Christ, before time; hence we read of grace being given us, in Christ, before the world began. In short I think, we may safely conclude, and implicitly believe that all God's decrees, and appointments, relating to his people, and himself, are eternal; and rejoice that a saviour was provided, before sin was committed, and the method of man's recovery settled, before his ruin took place. How just the Poet's exclamation,

"Great God of wonders! all thy ways,
Are matchless, Godlike, and divine;
But the fair GLORIES OF THY GRACE,
More Godlike, and unrivall'd shine."

But I have perhaps trespassed too much on your pages—for the present adieu.

And I remain Yours, in the bonds of Gospel love.

W. MARVEN.

For the Signs of the Times.

Mt. Pleasant, Md. Sept. 20th. 1838.

BROTHER BEEBE,—As the doctrine of eternal justification appears to be fairly open for discussion, I will, in my awkward manner, shew you my opinion. This doctrine is very precious to me, as I have learned it from the Word of God, and from my own experience, long before my acquaintance with authors on the subject.

To come immediately to the point,—Do I understand the term eternal? I was taught, when a school boy, that it meant that which is without beginning or ending, that God is Eternal, being without beginning of days or end of time. But some of my dear brethren, whom I highly esteem, in order to prove that justification was a *time act*, have said that according to our own views, that could not be eternal which required the assembling of a council, previously to which the church could not be justified; and some other worthy brother, if I mistake not, for I write from memory, have stated that agreeably to our views God must have first loved his people, and then elected them and afterwards justified them, and so, of course, justification could not be eternal.

My very dear brethren, when the scriptures speak of the Counsel of Peace, which shall be between them both, we conceive it to be an eternal council, when we read that the secret of the Lord is with them that fear him, and that he will shew them his Covenant, we believe it to be an eternal covenant, ordered in all things and sure, and that in which the church are blessed with all spiritual blessings, with justification as a spiritual blessing of course!! When we speak of Election, and of the Love of God, we consider them eternal. I should consider it very erroneous to place one eternal blessing before another,

Justification, Election, the Love of God to his chosen and Union to Christ, are all like so many spokes in a wheel, when the wheel moves they all move together:—I consider them all eternal.

As some of the brethren want scriptural testimony on this point,—I do not contend that it is to be found, in just so many words; but I think there are many scriptures that go to prove it. Take the following, which just occurs to my mind: "Blessed is the man to whom the Lord will not impute sin." I believe sin never was or ever will be imputed to the church of Christ. The Lord beholds no iniquity in Jacob nor perverseness in Israel; he stands eternally complete in the Beloved, just and completely justified, God having eternally imputed their sins to his dear Son. [Which includes eternal ages before they had any sin to be imputed any where:—O Consistency, thou art a jewel!!—Editor.]

The Lord has declared in his word, and pronounced, as I conceive, them justified long before Christ died and arose again. "Thou art all fair my love I will behold no spot in thee." No sin, consequently in a justified state—And beside this, if there was no justification before the resurrection of Christ, how did the Old Testament saints go to heaven? Could they go there unless they were completely justified from all their sins, or can God, or does He love any in an unjustified state? I think not. I cheerfully acknowledge that the scriptures, in many places, speak of *Manifestative Justification*, that every christian enjoys when called by grace; the Lord having granted them repentance and the remission of sins, he also gives them faith to believe in Christ for salvation, then 'being justified by faith manifestatively in their own consciences, they have peace with God, through Christ; but this, I conceive, by no means destroys the idea of God's eternal act: and I would hear, in my simple manner, answer Brother Goldsmith's questions,—First, I conceive there is an act by which the saints are justified, and Second, That act was God's eternal covenant, in which he imputed or transferred all the sins of the elect to his dear Son and actually justified them from them all. Should any enquire how this could be actually done before they existed or any sin had been committed? I answer, in the same light as Christ bore the sins of thousands that had no actual existence in the flesh at the time he suffered nor any actual sin, by them committed; this I presume we all believe. Third, bro. G. inquires By whom was this done, and when? This I have already answered in part, by Jehovah, for 'It is God that justifieth.' When? In Eternity. Fourth.—There can be no difference between the children of God that lived before, and those who live after that transaction in respect to their justification, as the reader will discover according to my views, for all the elect were justified in that eternal act of Jehovah.

Now Bro. Beebe, as I do not wish to intrude on your columns, remembering what you have said to your correspondents, I have endeavored to be

as concise as I knew how to be. I hope I have not said any thing to hurt the feelings of any of my dear brethren; I think I have been particular in that respect, and we ought to be very particular to keep the unity of the spirit in the bonds of peace. I wish, by no means, to condemn my brethren for differing with me, on this subject. I am aware of my liability to err, and I think when we come to understand each other correctly we will not be very far apart.

Yours in the afflictions of the Gospel.

THOMAS POTEET.

For the Signs of the Times.

A Mite for the Old Baptist, by John M. Watson, M. D. Pastor of the Baptist Church at Murfreesboro' Tenn., "Feed my lambs—Feed my sheep." John xxi. 15, 16.

I feel very thankful that the Old Baptists are a people with whom I can rejoice—with whom I can weep, and for whom I am always bound to give thanks unto the Lord. Their joy I hope is mine; their grief I feel to be mine—yea, I find myself so fully identified with them, that I am almost daily encouraged to hope I am one of the poor, and afflicted people, that the Lord said should trust in Him.

I often wish to say, or write something that might, under the blessing of the Lord, prove a blessing, or source of comfort to this afflicted and poor people, in the present trying crisis.—

DEAR BRETHREN IN THE LORD:—While we have much to deplore, we rejoice that matters and things are no worse with us here; for in some sections of the country we hear, that in many churches and associations, but few approved ones have been left, under the desolating influences of the money-heresy—with us it is not so bad, yet we have to confess it has taken away many from us here. The water-heresy, and the money-heresy, have both been good tests to try professors with, and have, in many respects, had about the same effect. Both have successively brought down upon us the vindictive bearings of an enraged faction or party—have taken off many in whom, we had great confidence; and whom we never could probably have, otherwise known. 1 Cor. xi. 19.

As the young converts, "babes in Christ" are not so well prepared to understand these things. (Heb. v. 13, 14.) I have long felt a wish to address them particularly on this, and similar subjects: not with round assertions of my own, nor with unfounded remarks of any kind; but I wish to call their attention to some particular portions of Holy Scripture, which under the Lord's blessing, I hope may be of advantage to them, at this important crisis, when so many *fleshly influences* are gotten up to prevent them from joining the Old Baptists.

While we rejoice that many who are termed young converts, manifest no wish at all to join us, yet we have good cause to fear, that others, whom we might approve, have by a misrepresentation of our doctrine, practices &c. been prevented from doing so. Moreover, we fear the

"babes in Christ" are too much neglected in the present day. In consequence of "the strong meat" of the Gospel, being more directly connected with our difficulties, than the "Sincere milk of the word," we fear the lambs do not get their portion in due season. 2 Tim. ii. 15; Isa. x. 4, 11; Jer. iii. 15; Ezk. xxiv. 10; Acts, xx. 28; 2 Pet. v. 2, 4. I now wish to meet some of those *fleshly influences*, which eat as doth a canker, on the minds of young converts, with a right spirit, with scriptural truths, and with such illustrations that none can deny.

1st. Make it plain to the "babe in Christ," that our doctrine and practices founded thereon are right, from his own experience.

2nd. Show the opposition which has, and ever will be made to our doctrine, practices &c. by the world and carnal professors, as long as the present constitution of things continue.

3rd. Show the cause why the "babe in Christ" should not remain with, or join any other people than the Old Baptists.

4th. Offer a few comfortable considerations to the people of God, generally, in view, and feeling of the many distressing events of the times.

1st. Subject: That of the christian's experience corroborating the great doctrine of the Gospel as taught and believed by the Old Baptists. I will begin with the effectual calling of the christian, and show first that this was not, according to the will of the creature: second, that it was not according to creature works or merit: third, that it was according to the will, purpose and grace of God. First, the will of the creature. I shall not here enter into metaphysical subtleties, nor into a labored doctrinal exposition of things; but merely appeal to the christian's experience, and the Lord's word.

The carnal human will is like every thing else connected with a fallen creature, in a state of unregeneracy of course "is enmity against God, is not subject to the law of God, neither indeed can be." If Paul thus spake of the carnal mind, why not of the carnal will, also?

Thus we discover the carnal mind, will, desires, affections &c. are all in principle the same. The carnal will is but the determination of a carnal mind, at enmity with God, and will never act on His side, until the mind by a change experienced alone in the new birth—no other influences, however great will effect this. John.

iii. 3. Now the babe in Christ must know, if the Lord had left him to his own carnal will, he would have continued either in open rebellion to the Lord; or have gone into some of those false systems, which admit of the carnal will doing so much; and would as a professor have opposed the very things, which his experience now sanctions [viz.] That his effectual calling was not in consequence of any meritorious action of his will, either in toto, or in part. If so, how is it, that we can find such a meritorious action of the will, as to determine the eternal salvation of the soul? Or such a faulty, or defective action, or operation as to loose eternal salvation by it.

This being the case, the salvation of the sinner is dependent on this uncertain, contingency—On the operation of the will of the creature, all of which would be in direct opposition to Rom. ix. 16. But says one, do not sinners resist the Holy Ghost? We answer never, no never! in the day of God's power on the hearts of his people—But says a second one, there is Scripture, to prove persons resist the Holy Spirit. Acts, vii. 51. As this text is frequently quoted to prove what we term effectual calling may be resisted, I will in a few words, show how very wrong all such expositions are.

Stephen did not mean that his persecutors resisted the Holy Ghost, in a work of grace on their hearts, in convincing "of sin, and of righteousness, and of judgement;" but that they resisted the Holy Spirit in resisting him, just as their fathers resisted the Prophets of old, and thereby resisted the Holy Ghost. For "holy men of God, spake as they were moved by the Holy Ghost." And to resist any thing they said or done, under the influence of the Divine Spirit, would be *resisting* the Holy Ghost of course.

Neither the text, nor christian experience, authorize a belief that Stephen alluded to the quickening, life giving, light shedding power of the Divine Spirit—no it is plain before us, he could not have referred to a "circumcision of heart without hands," for he lets us know, those who opposed, or *resisted* the Holy Ghost were, "uncircumcised in heart, and ears"—Just such as we find *resisting* in the present day. The Lord speaks of a people that shall be willing in the day of His power—that it is not of him that willeth, but of God that sheweth mercy—that the gifts, and calling of God, are without repentance. Psa. cx. 3. Rom. ix. 16; xi. 29.

A soul quickened, "convinced of sin, and of righteousness, and of judgement," will necessarily repent—Repentance will then be an unconditional consequence, resulting as a *certain effect* of the light shed abroad in the soul, by the Holy Spirit; not to be in any way frustrated by the actings of a carnal will, for that is now changed. The mind which was just before "enmity against God," is now 'slain;' and the creature having a new mind, *cannot will* to offend God; but has, on the other hand, a will to avoid, if it were possible all further offence, sin and transgression. Instead of *resisting* the Lord's ministers, and stoning them to death, the *quickened soul* is often found on the contrary seeking information and help from them; and to say that such would persecute, and stone to death the Lord's ministers, would be to make the fruits of the Spirit on the heart of the creature, murder, and persecution! Instead of quickening, life, repentance, newness of life and godly fear, as all saints have in their experience found them to be. Thus we discover christian experience *will not* admit the false application of Stephen's words, so often made by arminians.

The carnal will is surely changed by a work of the Spirit on the heart, just in the same way,

the thoughts, desires, affections, views, opinions, and actions are—all a consequence of a change of soul—a good fountain sends forth good water. In short, we had just as well make the salvation of the creature depend upon the favourable action of a carnal heart, a carnal mind, or carnal hands—as on the carnal will; there can be no difference in principle.

Then if our calling is not made effectual by the operation of the carnal will, it cannot depend on creature merit, from any other quarter. The young convert knows very well, that their was no merit in himself, of any kind, or degree: it is impossible for the soul to be "born again," without experiencing this truth, borne witness to by all saints. The fact is the arminians are ashamed to say that the salvation is in any way dependent on creature merit, only as they think they can conceal it, by connecting it with the operation of the creature's will; and they quote this passage of scripture, and similar ones to make out a *condition* to be performed by the creature. John v. 40. We admit that *conditions* of this kind are often to be met with in the scriptures; but with that evangelical writer Elisha Cole's, we would say that these very *conditions* so far as the people of God, the chosen, the elect are concerned, are promised *without a condition*. Acts, v. 31; Rom. xi. 29; 2 Pet. i. 3; Ezk. xi. 19.

The second item, [i. e.] that our effectual calling is not owing to creature merit, is already proven, and it would be useless to dwell on this subject at present; for the 'babe in Christ' knows that not only his will was in sinful rebellion to the Lord, previously to this being made alive by the Spirit of God, but that every action, or motion of his heart was likewise sinful; and that the Lord did not 'call' him on account of any thing good, or meritorious in him—experience thus speaks and the scriptures of truth and comfort, confirm the same. He that is 'born of the spirit,' not only experiences that of being unworthy of the least of all the Lord's mercies, but that the Lord is holy, is just is displeased with sin, that 'indignation and wrath' rest upon it—that he has nothing to offer unto the Lord as an acceptable offering for his sins—is *justly* condemned, an offending sinner, a poor rebel, destitute of all means of satisfying the demands of Divine Justice, as required in the Holy Law of God.—He could see no way of escape until Christ is "of God, made unto" him the *way, the truth and the life*, or as Paul has said, made unto him wisdom, Righteousness, sanctification, and Redemption—consequently every soul that experiences the new birth, must know that Christ "is made of God," all this unto them—complete salvation irrespective of those conditions, contingences, creature-works &c. so much harped on by arminians as procuring causes.—Then all our good works are as much the effects of grace on the heart, as conversion itself; consequently their works can have nothing meritorious in them; besides the word of God is plain on this

subject. The child of Grace knows the above to be true, from his own experience—Whosoever the Lord ordains unto eternal life, he also ordains unto good works; and let no person presume on being ordained unto eternal life, unless they find themselves walking in that way which the Lord ordained for his people, when called, and sanctified to walk in. John xv. 16; Acts xiii. 48; Eph. ii. 10.

Thirdly, that our effectual calling is according to the will and purpose of God—If the 'babe in Christ,' will just admit here, as his experience has taught him; that his effectual calling was not owing to the wise, or meritorious actings of his carnal will, nor to any thing of merit in himself; I think I can in the light of Divine Truth, direct him to the true cause or causes. His calling was owing to the *will and purpose* of God, which he purposed in Himself before the world began. This will and purpose must have a predicate of some kind, and what is it? The lamb of the fold knows from his own experience, that it could not have been as just shown creature merit of *any kind*; then we will have to look elsewhere for it. Jeremiah will tell us: "I have loved them with an *everlasting love*, therefore with loving kindness, have I drawn, [called] thee."

Thus we see that the *will* of the Lord to save sinners is predicated on his everlasting love, his *own purpose*, his grace, his mercy.

The young convert will readily admit, he is saved according to the *mercy* of God—according to the *grace and goodness* of God; and why not go one, or two steps further, and admit as the scriptures constantly affirm; and say also, that he is saved according to the *election of Grace*, according to the *purpose of God*, according to the *foreknowledge of God*—according to the *predestination of God*—according to the *justification of God*—according to the *calling of God*—according to the *keeping of God*—according to the *glorification of God*.—For if according to those things admitted by christian experience, it must also be according to the great things just mentioned.

But by keeping christian experience *out of view*, it may be made to appear, that these things are all dependent on certain, human, contingences; but both christian experience, and the scriptures testify that these things are of the Lord, and are connected with things which cannot be deranged, or frustrated by human events.

The young convert knows, if the same work of Grace, which was in *mercy* wrought on his soul, had been wrought on the heart of any other person, he would like himself have been "a new creature in Christ Jesus." Then wherefore he, and not another? Election alone will solve this question, mysterious as it may be. Election hath obtained it; not according to works, but according to the *love*, the *will*, the *purpose*, the *mercy*, the *grace* of God—according to the *suffering's, death, and resurrection of Christ*. Then whom the Lord foreknew (elected) he calls, and whom he calls he justifies—Does not ever call without justifying, and never calls, without previous election—So we plainly see, this work of grace is always completed when began—To say what the Lord does for some, is not improved, while it is by others, that the work may succeed with some, and not with others, would be to say that the Lord *does not* justify whom he calls, in direct contradiction of Paul; or that the work of the spirit will in one instance produce a 'new creation' but fail in another, when resisted! It is just as absurd as to suppose that Adam could have resisted the power of God, in becoming 'a living soul,' as that a soul dead in trespasses and sins, would resist the spirit of God in quickening, and making it alive—And when made

alive, repentance, prayers, conviction, fear of the wrath of God, and a desire to be holy, and a deep and settled dread of eternal damnation, are so many consequences of life in the soul—a life that has no enjoyments until Christ is met with, (which is always sure to be the case) then there are *love, joy, and peace*—But these are no more the fruits of the spirit, than the former, which shows that all are of God.

(TO BE CONTINUED.)

For the Signs of the Times.

Groveton, Prince Wm. Co., Va. Sept. 29th, 1838.

DEAR BROTHER BEEBE:—Having read in your valuable paper a relation of the experience of many of my dear brethren, unknown to me in the flesh, I have thought perhaps something of the same kind from me, would not be altogether uninteresting, particularly to those who once knew me as an enemy to God, by wicked works. I as all others, was conceived in sin, and brought forth in iniquity and suffered to live in a course of rebellion against God; (not however without considering myself as good as other people,) until it pleased God the Holy Ghost, in his own good time, to quicken my dead soul, and show me the depravity of my nature, and to cause me to see for the first time, that I was the chief of sinners this appointed time, was in September 1828, while I was in the woods, with some of my companions gunning; thus showing me that it is "Not by might, nor by power, but by my spirit, saith the Lord;" I immediately left my companions, and ran to the Meeting House, about a mile distant; but instead of finding any thing there to alleviate my distress, all that the preacher said, seemed to condemn me, and drive me to despair. I returned home with a full determination of making amends for my past life, by devoting myself to the service of God. I excluded myself, as much as possible, from society, read my Bible, prayed often, attended meeting regularly; and notwithstanding all this, found myself growing worse, and worse every day, until finally I went far beyond where I had ever been before in sin; but O! the heart-rending reflections, that would tear my soul on retiring from scenes of vice, in which I had been participating! I would sometimes try to pray, but every word seemed but pronouncing my own condemnation; sometimes I would appoint a period, when I would become religious; but God's way is not as our way, he in his time revealed himself to me, and showed me where I was, and what I was; this took place in August, '37. And then again I set out with all the zeal of a Pharisee, to work out just such a righteousness as I thought my soul needed.

Not to attempt a description of my performances, such as reading, and praying, whenever an opportunity offered, and retiring in the deadness of night, into the open field to pray, I will pass to the day, when I humbly trust the Lord removed my burden of guilt, it was on a Sunday Morning in October, I started, and walked to a piece of woods, about a mile and a half distant, and when in the midst, where I thought no eye could see me, nor ear could hear but that of God, I there fell upon my knees, determined to resign myself into his hands, and sue for mercy; but alas, no mercy came; I was startled by a puff of wind among the rustling leaves, and arose sorrowfully to wend my way home again, concluding there was no mercy for such a vile sinner as I felt myself to be. But while walking the road, there came a feeling over me which may be felt but can never be described, I saw the justice of God in damning me, and was ready, and willing to submit to it, all my good works seemed as so many sins, and I did not think the execution of the sentence of con-

demnation could be delayed one moment, consequently all my prospects, both for time, and eternity, were blasted, and I was completely stripped of every thing on which I had before depended, at this moment it occurred to me, that I had that morning read the account given of the death of Jesus; by one of the evangelists, and it was applied with such force and power to my mind, that I took hold of it, as belonging to just such a creature, as I was—My load of sin was gone, and the words of the Psalmist involuntarily burst forth from my lips. What shall I render unto the Lord, for all his benefits toward me. Psa. cxvi. I was brought low, and he helped me. Tell me, christian reader, was it so with you? Would it have afforded me any consolation in this extremity to have been assured that Jesus died to save his people, his chosen and that they would all surely be saved, without having an evidence that I was one of that favoured number, or without having a personal application of his atoning blood, to cleanse my poor polluted soul? 'Twas this that will cheer my rejoiced in on that day, and this that will cheer my gloomy mind, 'midst all the corruptions of my nature, to have a good hope through sovereign and unmerited grace, that Jesus died for me. In December following, I tried to tell the People of God, what I have in substance here written, whereupon I was received, and baptized by our beloved brother Trott, on the day following, and added to the Church at Bethlehem. A brother remarked to me, "You may conclude that all your troubles are at an end, but the warfare has but just began," and so I have found it; but I can sometimes say in the language of the Poet,

Dear Lord, though bitter is the cup,
Thy gracious hand deals out to me,
I cheerfully would drink it up;
That cannot hurt, which comes from thee.

Thus my brother, I have attempted to give you a history of my christian experience, (with your request in view that all communications should be short.) If you think it is in any way calculated to subserve the cause of truth, you are at liberty to publish it, but not at the exclusion of more profitable matter.

Yours in the bonds of the Gospel.

R. C. LEACHMAN.

P. S. What has become of Elder Henry Louthan? Has he nothing, with which he can occupy a place in the Signs?

R. C. L.

EDITORIAL.

Alexandria, D. C., October 5, 1838.

THE CONTROVERCY ON JUSTIFICATION.

While we wish for a free discussion of every subject of general importance to the household of faith, we regret that our brethren differ so widely on a subject on which they are so well agreed. Unfortunately some of our correspondents either do not understand themselves or they do not understand each other. Some of our brethren have labored, in this discussion, to establish the doctrine of the eternity of the counsel or purpose of Jehovah, the doctrine of predestination the eternity of the love of God, and of the election of grace. All this is quite irrelevant, inasmuch as these sentiments have not been assailed, but are alike dear and sacred with all parties concerned in the discussion.

Apprehensive that we have not yet been fully understood on the subject of Justification, we will here give a brief statement of our views on

this subject in language so plain, if possible, as to prevent any, who are not wilfully blind, from accusing us of *arminianism*, or *unitarianism*.

And First,—We hold and believe that the people of God are the church of God and mystical body of Christ, and in this relation to Him, they had a vital existence in Christ, as their divine and spiritual Head, and their legal Representative, from the ancients of eternity.

2nd. Existing, as they did in Christ, they were recognised as the bone of his bone and the flesh of his flesh, a part of himself, one with Christ as Christ is ONE with the Father; in this complete identity with their glorious Head, the body, which comprised all the election of grace, [not as being elected into, but created in him,] were loved with the same love, precisely the same in quality, quantity, date and duration. Also, as thus identified with Christ, were interested in and participants of his inherent and eternal perfections, which needed no law righteousness, of obedience or sacrifice, nor any *Act* whatever, for justification.

3rd. That the term, *justification*, as used in the scriptures, in no case his refferance to that perfection described in the foregoing paragraph, but is invariably used in a forensic, or law sense, and in every instance on record, where the word is used at all, it refers directly and exclusively to that justification which, legally, honorably, effectually and eternally acquits and clears the people of God from actual sin, guilt and transgression. Now seeing that justification is that by which we are delivered from the demands and penalty of the Law which had cursed us as guilty sinners, can any suppose that we were delivered before we were involved, washed in his blood before we were defiled, or his blood was shed? Is it not far more becoming and consistent for us to believe what God has revealed on this subject? He has informed us that, 'by his stripes we are healed,' and that 'by one offering he has perfected forever them that are sanctified,' that he was delivered for our offences and raised for our justification; and lest we should still mistake the doctrine, Paul has given us a very lucid illustration of the doctrine in Romans 4th. and 5th. chapters,—Hear him! 'As by the offence of one [Adam] judgement came upon all men to condemnation, even so by the righteousness of one, [Christ] the free gift came upon all men unto justification of life; for as by *one man's disobedience*, many were made sinners, so BY THE OBEDIENCE OF ONE [Christ] SHALL MANY BE MADE RIGHTEOUS. To be made righteous, in the sense of the above scripture, could not possibly mean what had already been done eternally, but a work requiring that actual obedience, and that *even unto death*, should be rendered to the same law that condemned us, in the first Adam, by Christ as the second Adam, which is the Lord from heaven. How Adam could prefigure Christ, as declared in the above texts, and how all the sacrificial offerings under the law, could be typical of a work actually performed eternal ages before the former was created or the latter were presented, we are not able to conceive.

4th. Every thing is, and eternally was naked and open to the eye of God. He saw from everlasting the whole history of his people, and in his all-wise decree, provided, prepared and ordained every link of the adorable chain of salvation, not leaving the smallest particle in the work of Redemption, Calling, Justification, or of the ultimate Glorification of his people to be determined by the will or works, of angels, men or devils. All was ordained, and God has even declared the end from the beginning, and from ancient times the things that are not yet done, saying, My Counsel shall stand, and I will do all my pleasure. But the execution of what he had purposed, in regard to the deliverance of lost sinners, from guilt condemnation and death—their final and everlasting justification through his blood, from all things, from which they could not be justified by the law of Moses, was securely ordained in the hands of a Mediator, to be duly executed in due time.

If to believe the above doctrine, constitutes us unsound in the faith of the gospel in the estimation of brethren whose opinions we highly regard we deeply regret that such should be the case.

In this number will be found the communications of our esteemed brethren; Marven and Poteet, in defence of Eternal Justification. It was not our intention to attempt a review of them at this time; but we will however venture a few remarks:

It is, to us at least, somewhat remarkable, that no two who have written against our views appear to be agreed among themselves. Brother Marven objects to what he denominates a 'time justification'—and so do we. That purpose of grace which was established in eternity and executed, through the obedience and death of Christ in the flesh, by the which he has cancelled the demands of the law, put away our sins and blotted out the hand-writing of ordinances, in our estimation, deserves a much better name; for by it 'He has perfected forever all them that are sanctified, it being provided for and secured before all time, and being in duration eternal, although based on what our Lord performed and suffered in time, is intitled to all that consideration given to it in the scriptures of truth.

In reply to Bro. Marven's queries,—We say,—

1. All the Old Testament saints are gone to heaven.

2. On Brother Marven's position, that they are eternally just and pure, they could need no washing, and they who were never imperfect could need no pardon; why wash that which is already whiter than snow? And why pardon those who were never guilty, seeing our Lord has informed us that *just men need no repentance*? But according to our view, we can with propriety answer that all the elect of God, from Abel to the end of time, were washed and made clean in that blood which Christ shed on Calvary; for we see no more difficulty in its application, to the removing of the guilt of God's people before, than to those after the death of Christ. Our Bro. M. will understand us to say, we believe that all the old-testa-

tament saints went home to glory, being washed, pardoned and freely justified, through the blood of our Lord Jesus Christ; even before that blood was actually shed. As to Bro. Marven's view of the atonement looking back as well as forward, we have published the same idea on that point.

3. To his third question we answer affirmatively,—They had that righteousness by faith, and in that faith, and on that righteousness, they all went home to glory.

Brother Poteet takes different ground, Bro. M. if we understand him, makes eternal justification proceed from eternal love; but Bro. Poteet makes eternal love proceed from eternal justification; for he cannot conceive how God could love his people unless they were justified. According to Bro. P. the saints never were concluded in sin, sin never was charged on, or imputed to them, every mouth has not been stopped, nor the whole world guilty before God. As he explains eternity, very justly, to be without beginning or end, the saints had no sin prior to eternity, nor can they have any after eternity expires, as it cannot expire, and throughout its duration he has them completely Justified. Hence, if the position can be established, Christ did not die for the elect, for he came not to call the righteous, but sinners to repentance. If Bro. Poteet is one of those happy beings who was never sinful, polluted, vile, and justly condemned by the holy Law, he has decidedly the advantage of us. We were conceived in sin, and our only hope is that, while we were yet sinners, in due time, Christ died for the ungodly, and that He for the great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, &c.

We agree with Bro. Poteet, that all spiritual blessings were embraced in the grace given, is in Christ before the world was, including Election, Calling, Regeneration, Justification, Perseverance, and final Glory—but shall we therefore say that our Brother Thomas Poteet, whom we love, dearly love in the Lord, was eternally regenerated, because we believe that blessing was secured to him in the purpose and grace of God, before the world began? Surely not.

"Mr. Beebe complains that we have misrepresented him in saying that he boasted of receiving a comfortable supply of cash for preaching during his northern tour. We have not his paper giving a narrative of that tour before us. It has been mislaid. But if he will be so good as to forward it to us, we promise to acquit ourselves by *proving* that we did not misrepresent him. He did *boast* that, notwithstanding he was not supported by a missionary society, *he lacked nothing, yea, that he abounded in good things*. Let him send us the paper, if he durst, and he will find us ready to acquit ourselves of the charge preferred. We will nail his charge to the counter."

Waller's Banner.

We have dared to send Mr. Waller another copy of our 13th. number, containing the account of our visit to the north and we hold him bound to acquit himself of the base misrepresentation and wilful falsehood we challenge him with, by showing in *our own words* that we *boasted of having received a comfortable supply of cash for preaching*; or that we boasted of receiving one cent in

cash, or any thing else, save the presence and providence of that blessed Savior who directed his ministers to provide neither gold nor silver. We will admit of no shuffling in the case—We either did, or we did not say what Mess'rs. Waller and Sands have imputed to us; if the former, let it appear in our own words and it shall be promptly acknowledged, but if not, then it may pass for *New School truth*, but the old school will call it a *lie*.

For the information of such as cannot refer to our statement in the 13th. number, we copy below, so much of the article referred to as can have any bearing on the subject now in hand.

[Copied from the 'Signs' Vol. VI. No. 13 p. 101.]

Thus we have recorded a brief history of a very pleasant journey of more than 600 miles travel, in which we have had the pleasure of attending four decidedly Old School Associations, and found them abounding in every good work, AND SHOULD OUR LORD DEMAND OF US, AS HE DID OF HIS ANCIENT DISCIPLES, "*Lacked ye any thing?*" To the praise of His great name, [and not to any mission board] *we should be constrained to adopt the disciple's answer, AND CONFESS THAT WE LACKED NOTHING—WE WERE FULL, YEA, WE ABOUNDED, FOR LO! HE WAS WITH US!*

The aggregate distance travelled by the ministers who attended these several meetings, would amount probably to no less than 15 or 20,000 miles, and yet these *anti-effort* creatures, as they are frequently called, could trust in their Blessed Lord for a support, without calling on any humanly devised institution to indorse His promise. Nor is this by any means an extraordinary instance of the travels of the Old School, for notwithstanding all the base calumny and reproach heaped on them by the new school, we assert without the fear of successful contradiction, that excepting the zeal of new-school agents for the purpose of begging funds &c. the Old School Preachers are in labors and in the preaching of the gospel of Christ, far more abundant than those who boast so much of their efforts to save the heathen and convert the World."

THE SICKNESS—By a squib published in the Alexandria Gazette, by "A Citizen" we are very unfairly represented as contradicting official reports made through that paper, with an apparent design of exaggeration. We consider the insinuation as unprovoked and unmerited by us, as it was uncalled for and unmanly in 'a citizen'.

In our article, from which 'a citizen' made his extract, the word *deaths* was, by mistake, substituted for *cases*; and in the hurry of getting our paper to press, which had already been unavoidably delayed from its nominal date, Sept. 21st. until Oct. 1st., the mistake escaped our notice. Being called on by some friends in town on the subject, who assured us that there had not been so many deaths by the prevailing fever as we had thus accidentally represented, we promised them that the above explanation should appear in this number. To redeem that pledge, and for that purpose only, we have thus explained; for by subsequent developments we are but too well convinced that our first statement, however casually made, was altogether within the bounds of truth. We stated from 20 to 30 deaths; official reports published in the Gazette, state, for the same period, up to the actual date of our article, *Nineteen* deaths more than our lowest, and *Nine* more than our highest number! The only remaining discrepancy is involved in the question—What proportion of the 39 officially reported died of malignant, or yellow fever? We have supposed there might have been, 20 to 30; the report through the Gazette says only Nine. On this question our citizens who have had the best opportunity to judge differ widely, and even our physicians, as we are told, do not perfectly agree. There have been several deaths since we have seen any official report and there are a few cases of sickness now in town; but not enough, in our opinion, to cause alarm, or to deter those who have business from visiting us.

APPOINTMENTS.

Indian Town, September 6th, 1838.

DEAR BROTHER BEEBE:—I send you the following appointments, hoping you will give them a place in the Signs of the Times.

The Salisbury Baptist Association will meet, according to appointment, with the Church in Salisbury, on Saturday, October, the 27th, at 11 o'clock, where we hope to see you, and the brethren from the North and West &c.,

And then proceeding, downwards; on Tuesday 30th, at Pitts Creek, at 3 o'clock P. M. Wednesday 31st, at Chincoleague at 10 o'clock A. M. on Thursday, November the 1st, at Mesongoes at 10 o'clock A. M. Friday 2nd, at Metomkin, at 10 o'clock, on Saturday, Sunday, and Monday the 3rd, 4th, 5th, Attend an Old School Meeting, at Drummond-Town, Accomac, Va., Commencing on Saturday at 10 o'clock A. M. and continue three days, on Tuesday 6th, at Sleekill Neck, at 10 o'clock A. M. and on Saturday, Sunday, and Monday the 10th, 11th, and 12th. Hold an Old School Meeting in Lower Northampton; near to where old brother Wm. Costen lives. The above appointments, I send you from the request of the few Old School Baptists who greatly desire to have meetings of that kind, and long to see, and hear you preach, and we hope the Old School Brethren, from the North will not fail to come down to the help of the Lord against the mighty, and all the Old School Brethren from every quarter that can come, we hope will come, for we should rejoice to see a goodly number of the faithful servants of the Lord; and we hope and pray for you Brethren, that you may come in the fulness of the blessings of the gospel of our Lord, and Saviour Jesus Christ.

Brother Beebe, please publish the above in two, or three Numbers of your paper.

I am Yours Dear Brethren in the bonds of the Gospel.
JAMES ROWND.

Receipts.

Bucknor Townley, Va.	\$1 00
Elder Wm. Marven, do.	1 00
Alfred Florence, do.	1 00
Samuel Florence, do.	1 00
Obed Saffell, do.	3 00
Mason Priest, (to end of present Vol.)	2 00
John Grant, do.	2 00
Jacob Razer, do.	1 00
Arch'd Robertson, do.	3 00
Clement T. Coote Esq. D. C.	1 50
Asa Grant Esq. N. Y.	6 00
Thomas M. Bowen Esq. do.	2 00
Samuel Peck Jun. do.	1 00
L. B. Bennett, N. C.	1 00
Samuel Clark, do.	1 00
Wm. Tighpen, do.	1 00
Elder Barnet Whitlatch, Pa.	10 00
Jas. M. Clarkson Esq. Ky.	10 00
Elder P. Meredith, for Joseph Harris, Md.	1 00
Peter C. Back, Ten.	5 00
Elder Allen Cleveland, Ga.	5 00
Total,	\$59, 50

NEW AGENTS:—Elder Consider Ellis, Ellicottsville, Cattaraugus Co., N. Y.
W. B. Daniell, Pochitta, Early Co. Ga.

OBITUARY.

Died on Sunday Oct. 7th. MRS. CATHERINE TENNISON, widow of the late Samuel Tennison of this City, in the 53rd. year of her age.

Sister Tennison was a very worthy member of the Regular Baptist Church of this place, and was highly esteemed as a devoted, follower of the Lamb of God. She had been much engaged in the laudible work of administering aid to the sick and dying, especially during the prevalence of the fever within the last few weeks. She was taken sick on, or about the 29th, ult. and was confined to her bed, but one week, during which time we saw and conversed with her twice. She seemed perfectly aware of the near approach of death, but, through faith in her great Redeemer, she was enabled to triumph over all its terrors, and in the sweet and blessed prospect of a happy immortality she launched forth in peace to meet her loving Saviour.

Thus have the "little flock" of Christ, in the course of a few brief days been called to part with three valuable members.

Brother Wm. D. Emerson, and our dear Sister Elizabeth Johnston, whose deaths we mentioned in our last number, were members of long standing, and greatly beloved among us. May the Lord sanctify this bereaving providence to his church, and to the afflicted families whose loss can never be made up to them here on earth.

"Happy souls, your days are ended,
All your mourning days below;
Go, by angel-guards attender
To the sight of Jesus go.

He is waiting to receive you,
Lo! the Saviour stands above;
Go, he calls, he'll not deceive you,
See him reach the crown of love.

Struggle thro' your latest passion,
To your dear Redeemer's breast;
Go, and take a full possession,
Of this everlasting rest.

For the joy he sets before you,
Bear a momentary pain;
Die, to live the life of glory,
Go, and with your Jesus reign.

Happy souls, your days are ended,
All your mourning days below;
Go, by angel-guards attended,
To the sight of Jesus go."

Poetry.

(From the Christian Doctrinal Advocate.)

Meditation after some Conversation with a Methodist Preacher.

O foolish Galatians, bewitch'd and entangled,
Inclining to Sinai for help!
You sure must be ignorant of what you are doing;
You're nursing the old lion's whelp.

See Hagar and Ishmael, Sarah and Isaac,
Th' two covenants fitly express'd;
Mount Sinai is Hagar, her children in bondage,
But Sarah's the covenant of grace.

The law and the gospel, in this elegory,
Are plainly before us displayed;
And are you so foolish to think the ten precepts
Can ever give life from the dead?

If e'er you are saved, free grace will be crown'd,
From Mount Zion your soul must be born;
For thunder, and darkness, and sound of a trumpet,
From Sinai the sinner do warn.

Let Wesley and Fletcher present to their followers
Nutrition from Hagar's dark breast,
The children of promise rejoice in the gospel,
Which causes the n safely to rest.

We know that young Ishmaels are used to mocking,
When Sarah prepares the rich feast;
But th' mandate from Heaven 'cast out th' bondwoman'
Forbid Hagars and Ishmaels to taste.

WILLIAM HERRICK.

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All orders for JOB WORK, or BUSINESS in reference to the Signs of the Times, may be left at the Store of Capt. THOMAS MONROE, Royal street, directly opposite the Market, or at our Office on Franklin street near the Hunting-Creek Bridge. march 9—1f

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, OCTOBER 19, 1838.

NO. 21.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor.

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All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

The transaction recorded in Acts, Chap. 15th, CONCLUDED.

BROTHER BEEBE: I will now assign a third reason for assuming the negative in the enquiry before us, viz: *That the plain example set in the transaction, is very different from that of leading our churches to look to uninspired men, for counsel, and to settle their difficulties for them.*

How stood the case? A difficulty was introduced into the church at Antioch, relative to circumcision, by certain Judaizing teachers, those disturbers of the peace of the churches in every age. There arose a discussion on the subject. Although Barnabas and Paul both appear to have had Apostolic gifts, and Paul evidently Apostolic authority, yet they were not so acknowledged by those Judaizing teachers, because they were not of the original twelve, hence their decisions were disregarded. What was to be done? The Scriptures of the Old Testament did not clearly decide the case; the New Testament was not then written, at least not the greater part of it. This was an important circumstance attending the difficulty, which cannot occur in our day. An infallible decision it seems they wanted, and such, and such only ought our churches to seek for, in any difficulties which may arise. Where was the church at Antioch to look for this? Where they did look! to the twelve Apostles at Jerusalem, whom the Lord having qualified with special gifts and inspiration for the office, had appointed and enthroned as Judges, with this seal already set to their decisions, that "Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven." For in addition to what I have already quoted relative to the special appointment of the Twelve, we find the Lord saying unto them, "Ye that have followed me in the regeneration, when the Son of Man shall sit in the throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Again, "Ye are they which have continued with me in my temptations: And I appoint unto you a kingdom

as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom," (i. e. be acknowledged as specially associated with me in the government of the kingdom,) "and sit on thrones judging the twelve tribes of Israel." Luke xxii. 28—30. And so it had been foretold, Isa. xxxii. 1. "A king shall reign in righteousness and princes shall rule in Judgement." The Apostles being here denominated *princes*, both to foreshow their being enthroned as Judges, and in reference to the heads of the twelve tribes of Israel being called princes. Num. vii. 2. The enquiry here arises, when is the period of the Son of Man's "being seated in the throne of his glory"? The scriptures answer, from the time that he "ascended up far above all heavens" until the "last enemy shall be destroyed," which is death. Eph. iv. 9, 10. 1 Cor. xv. 25, 26. During that period the twelve Apostles, then, shall sit on twelve thrones as the Lord's Judges, for when the Son of Man shall sit, &c. ye also shall sit, &c. They are as much enthroned now, according to this, as the judges appointed of the Lord, to decide all cases relating to his kingdom, as they were when the church at Antioch sent her messengers to them; with this difference, that instead of now having to send up to Jerusalem to consult them in any case of difficulty, we have their decisions already written out, at hand in the New Testament; and we have in the New Testament, in addition to the instructions of the Old Testament, all that the Holy Ghost has seen necessary for the churches to have as a *perfect rule of faith and practice*, to which he has affixed this broad seal at the conclusion of the last book, "If any man shall add unto these things, God shall add unto him the plagues written in this book. And if any man shall take away," &c. Rev. xxii. 18, 19. When the pattern here set is so plain, for appealing to the Lord's princes and judges for counsel; will Old School brethren advocate the idea of churches appealing to humanly devised self-constituted advisory-councils, to settle their difficulties for them, to the neglect of the Lord's appointed judges, in the face of the example set by Paul and Barnabas and the church at Antioch, and all this under the notion that they are copying after the pattern set in that transaction.

Perhaps some one may say that difficulties may arise in our churches on subjects about which the New Testament is silent. I have only to say on this head, that the fact that the New Testament is silent concerning any subject of doctrine or practice, is conclusive testimony to a Church of Christ, that such subject ought not to be discussed by her; and members persisting in bringing such subjects into the church, after she by a careful examination, has satisfied herself that the New Testament is silent concerning it, is good ground

for those members, "after the first and second admonition," being rejected as heretics.

Others may say that the appeal by the church at Antioch was to the apostles and elders at Jerusalem. True: and it is equally true, that we have in the New Testament, the writings of elders, other than the original twelve apostles, viz: Mark, Luke and Paul.

I have brought to view the testimony of Scripture, concerning the special authority vested in the twelve apostles as judges to the twelve tribes of Israel, that is spiritually, to the visible Church of Christ in all ages. Why the Holy Ghost did not influence the church at Antioch to make thier appeal alone to the apostles, or why the Lord did not direct the New Testament wholly to be written out by apostles, and that we should have something therein from each apostle, is not for me to say: sufficient for us, is it, that apostles were associated in both cases, and therefore that apostolic authority rests upon both; that the decision concerning circumcision at Jerusalem, and the whole New Testament bear the stamp both of apostolic authority, and of the inspiration of God.

1. The whole church-coming together, and the subject being examined and decided in general church-meeting, is worthy of notice.

Some of the circumstances connected with this transaction, it may not be amiss here to notice; and all are undoubtedly recorded for our instruction.

The apostles and elders might have come together to consider this matter without troubling the whole church to assemble. But that might in after ages, have been plead as an example for the elders of the churches, to take the discipline into their own hands, and decide independently of the churches, as we see in the discipline of the Presbyterian Church, and in principle in the government of the Methodist, Episcopalian, and other churches. But that the dignity of the Church, the Bride of Christ, might in this case, be set forth and acknowledged, the church came together on the occasion, and her voice was heard as approving the decision, in the sending a letter and messengers to the church at Antioch. v. 22.

2. As the church at Jerusalem was the mother church, and therefore properly the pattern of all gospel churches, it was proper that she in the absence, by reason of distance, from the apostles of the Antioch Church, should represent the church requiring an apostolic decision. In this view of the subject, what does the pattern teach? Evidently this: that when a church is diffculted upon any point, instead of the members contenting themselves with looking into the Scriptures at home, and as is too often the case, merely to furnish themselves with arguments to defend their

points in the debate before the church, when the church comes together, let the appeal be made direct to the apostles and elders, and let the New Testament be read and examined before the whole, or so much of it as to satisfy them what the apostles' decision is in the case. And when this decision is found, let them acquiesce in it as that which is *bound in heaven*. And I verily believe that if churches, when difficulties arise in them, would promptly pursue this course in dependence on God for wisdom to direct, they would find much fewer occasions for going to advisory-councils to decide, and therefore to exercise their government, for them.

Neither would this course altogether preclude the aid of *helps* when convenient to be had, of which I have already spoken. Barnabas, and Paul the messengers from the church at Antioch, were undoubtedly *HELPS* in this case. The relation they gave "of the miracles and wonders that God had wrought by their hands among the Gentiles," to which all the multitude gave audience, had I presume a salutary effect on the minds of those Jewish disciples of which this church was composed, to reconcile them to the decision of the apostles in the case. And it is equally evident that Judas and Silas, the messengers sent from Jerusalem to Antioch on this occasion, to "tell the same things by mouth" which the apostles had decreed—were also helpful to the church at Antioch to calm their minds; for it is said *they confirmed them*. verse 32. So brethren from other churches coming in and sitting with a church, now, may be *HELPS* to her in her difficulties. But let them after being informed as to the difficulty confine themselves to relating the experience they have had, like Barnabas and Paul, of God's dealings in similar cases, and to stating the *same things* which the apostles have decreed in the case, as recorded in the New Testament, with exhortations to a steadfast and united adherence to the apostles' doctrine and order &c. like Jude and Silas.

3. The messengers from the church at Antioch being received by the church at Jerusalem; and they in turn sending messengers to the church at Antioch, and these being received by them, is an example of a correspondence being conducted between churches, through the instrumentality of messengers, and by the churches themselves, without the intervention of any other body like an association being constituted out of the churches to govern and manage the correspondence.

I will now pass to notice some parts of brother James West's letter already referred to.

1. The sentiment which brother West's remarks seem to convey, that where there is no constitutional compact entered into, to bind; no rules of decorum drawn up to govern, messengers from other churches meeting with a church, as in the Corresponding meeting described by Bro. Chrisman, must constitute a lawless assembly, having *no rule, no government*.

Let us notice this point. Those who unite in

these meetings for Correspondence, meet as messengers of churches of Christ, or as brethren of the same faith and order, and with a church assembled as a church of Christ. Hence the same provisions which the New Testament contain for the orderly conducting of a church in her meetings they consider as binding upon them. If their love to the brethren, a respect for their fellowship and feelings, a regard for the honor of the cause of Christ, and a reverence for that God, as a God of order, whom they have met together to worship, and of whose dealings they would talk, will not constrain Old School Baptists to an orderly deportment in their meeting together, and to a strict regard to the exhortations of the New Testament in the transactions of their meeting, I apprehend that the cords and bands of humanly written constitutions, and rules of decorum will be of but little avail to do it. And if they are not drawn to meet together by brotherly love and fellowship, I think they might as well stay separate.

I will now mention a little of my experience in the case, for if Bro. West should see nothing better in it, than he did in Bro. Chrisman's representation of the brotherly love, and sense of the presence of God which pervaded the Corresponding Meeting with the Bethlehem Church, yet others may.

I will notice foremost, our Old School Meetings. We have now held several of them in succession, in which brethren, not only of different churches, but from distant sections of our Country have congregated together. And I appeal to those brethren who have attended these meetings, the most favorable to constituted associations, to say whether they have ever attended the same number of successive meetings of any kind, where more order, more harmony, more regular attendance to the objects of the meeting, more brotherly love and more of the spirit of the gospel was manifested, than in these meetings. And yet these meetings have never been *constituted into a standing body*, nor any written human formulas whether adopted to control their meeting, or govern them when met. Again I have been with churches which have thought it necessary to maintain order in their church-meetings, to have a standing set of rules of decorum of their own devising to govern them. I have been with other churches that would esteem the introduction of any such human rules among them for the government of their meetings, to be like Uzzah's unhallowed touch of the Ark; and my experience in the case, compels me to say that this latter class of churches have greatly the preference to the other in reference to a real respect to the feelings and fellowship of brethren, and a strict regard to the order marked out in the New Testament. This is what we might expect, for the introduction of those human rules, is a virtual declaration of a want of confidence, in the New Testament as being a suitable rule of government to a church, and in

the members, as being capable of being restrained by brotherly love, the fear of God, &c.—Hence it is no wonder that the members of such churches should in their church-meetings, have respect to no other principles of restraint in their debates, &c. than what their *rules of decorum* prescribe. There is to be sure a great difference in members and churches in this respect, many while they have their *rules of decorum*, are governed by a higher principle in their church transactions. Of our Corresponding Meetings I will not further speak, after what Brother Chrisman has said, and Bro. West's conclusions drawn therefrom; but will return to the fifteenth of Acts for examples in the case. We have in that Chapt. two assemblages mentioned, one with the church at Jerusalem, the other with the church at Antioch, in each of which meetings there were messengers from the other church. We read of no human constitution or rules being provided to govern either of these meetings, and yet I can find nothing in the description given of them, that would lead me to consider them lawless assemblages, having *no rule, no government*.

To conclude, I have said that the idea, that the signing of a temperance pledge, is necessary or proper to keep Christians from drunkenness, is a libel upon the religion of Christ. And were I to speak unreservedly my views of the sentiment, in itself considered, that human constitutions, rules, &c. are necessary to constrain brethren to conduct orderly, when met together from fellowship and love, and for mutual correspondence and the worship of God, &c. I should pronounce it equally as bad as the other. But I will not say it, for my *brethren and companions'* sake, whom I esteem, who from long custom, have become so attached to constituted associations, that they cannot think of giving them up. I rather say to such,—My brethren, so long as the Lord is pleased to leave you to go on without seeing the inconsistency of keeping up these human guards and bands, and you associate together only to keep up a correspondence among the churches, I wish to bear with that thing, and still to mingle in your meetings.—But if you undertake to claim for your associations, authority from the fifteenth of Acts, to assume the apostolic throne, and to sit as judges to decide the difficulties and exercise the discipline of churches for them, I must drop intercourse with you, as I would with a New School State convention or the like.

I do desire that our Southern, and all other brethren who still hold up their associations as *advisory Councils*, would seriously reflect on this subject, and examine it in the light of the New Testament, before they go further in the steps of—I will not say what; for I wish not to offend.

Yours in the bonds of the
Gospel of Christ.

S. TROTT.

Fairfax C. H. Va., September 7th, 1838.

For the Signs of the Times.

Grandview, Edgar Co., Ill., May 18, 1838.

BROTHER BEEBE: When I last wrote you, I intimated that I should write to you again shortly, and as I have failed to do so, an apology is due. My apology is, first: after an absence of more than 4 months, (last summer and autumn,) I had a great many domestic concerns which claimed my attention, as well as visiting the principal part of the churches in our Association, and many churches in the surrounding Associations. I have also taken tolerably extensive tours in the State of Indiana, so that I have had but little time for either study or writing. Second. It has been the pleasure of the Lord, in a very wonderful manner, to visit a number of the churches in these regions with his Spirit and grace, in reviving his work among them. Since I returned from Kentucky last fall, I have baptized upwards of seventy persons, a goodly part of whom have been in the Concord Church, where I live and have my membership.

On the second-Lord's-day of December last, I had the pleasure of seeing Elder S. B. Walker lead six of my daughters together down into the water; these together with a number of others whom I led down at the same time, made it one of the most soul-reviving and interesting meetings I have ever witnessed.

Brother Beebe, don't you nor any of my Old School brethren, mistake this for a mere New-light (or rather new-darkness) excitement, and conclude that it is the effect of some protracted, or more properly *distracted* meeting effort. No, for we have no such trumpery. We have none other than plain old fashioned preaching, and the Lord has given us a plain old fashioned revival. We have had no camp-meetings, anxious-seats, stool-pigeons, nor any thing of the kind; neither do our young converts ascribe their conversion and salvation to the wonderful efficacy of Tracts and Sunday Schools, for they know nothing about such bubbles, but to the Sovereign Grace of God alone, and they wish Him to have all the glory.

As a third item of apology for not writing, (if another is necessary,) I would observe that ten weeks ago, in working with my horses and waggon, I got my right arm dislocated, since which time I have been unable to write, until within a very short time; I have still travelled and preached, but have been unable to baptize until the last Sunday in April. I have administered the ordinance at Paris, Bethlehem and Concord, three of the churches which I attend.

The preceding, I wish also, to be received as an apology to many of my friends and brethren, whose kind and affectionate letters are yet unanswered. So much for apologies.

In two recent numbers of the "Signs," I discover that you have taken hold of some desperate lampoonery, which I suppose J. L. Waller is trying to inflict on me through his filthy vehicle of slander and defamation, called the "Baptist Banner." I know not what he has written, having seen none of his papers, nor

does it matter, provided he does not call me a clever fellow, and of that I apprehend there is little danger. It is true that I had rather my name should not appear in his filthy mud-puddle at all; but if it must appear there, I would rather it should always be accompanied by his animadversions, so long as he continues to be the man in principle he now is; for were he to speak commendably of me, it would cause me to commence a strict scrutiny of my ministerial course and doctrine, under a serious apprehension that there was something wrong.

As I have just remarked, I know not what Mr. W. has written, but I have received sundry letters from brethren and friends in Kentucky, about what they term "Waller's low, billingsgate abuse," &c. but they all appear to have written under the impression that I was receiving his paper, and consequently have said nothing more about his writing than to call it, as above, "billingsgate abuse," "ungentlemanly attack," "lampoonery," &c. &c. Mr. W. may, for any thing I know, plead as an excuse for failing to send me his papers in which he has taken notice of me, that he was ignorant of my address, but this I am hard to believe; at least, if he is, he has no excuse for his ignorance, for you know, brother Beebe, that immediately after my removal to this place, I had my address published in the "Signs," a paper which has, by no means escaped Mr. W's. notice; and besides this, as I have for many years had a very extensive correspondence, I had my address published in two political papers, which exchange with the office where his "Banner" is printed. But if all this escaped his notice, he very well knew, if he wished to act the open and honorable man, in his opposition, instead of the secret and underhanded, he had only to inquire of my friends and acquaintances in, and near Louisville, in order to have obtained the necessary information. I suppose the letter I wrote to you on my return from Kentucky, is what has so desperately exasperated Mr. W. On examining the extract of my letter as published by you, I discover that either through my inadvertency in writing, or yours in printing, there is one idea held forth which I did not intend, viz: where I say the Licking and Tates-creek Associations are the only ones who collectively maintain the original principles of the Baptists," &c.: this sentence when taken in connection with some others preceding it, would convey the idea that I intended to say that those were the only two associations in the State, who collectively, &c. This was not my meaning. I intended the expression to apply to those parts of Kentucky in which I travelled, for I was aware that there were several other associations in the state who had taken a similar and praiseworthy stand with the above-named. With the exception just made I have nothing to take back. I have written what I conscientiously before the Lord believe to be the truth, in regard to the situation of the Baptists in Kentucky; for as I have elsewhere written, (which has also been

printed,) while the citizens of Kentucky are conspicuous for industry, for gentility, and especially for their hospitality, they are equally conspicuous for religious intrigue, turmoil and confusion. Such, my own observation, which is tolerably extensive, with files of associational minutes from almost every part of the state, together with scores of letters which I have on file, declare to be the truth: and there are hundreds, yea, thousands of highly respectable Baptists in Kentucky, who, with tears in their eyes, will say, alas! it is true.

My soul has in remembrance the many Israelites indeed, and especially the gray-headed fathers and mothers, who would crowd around, and grasp our hands, as myself and the old fashioned brethren with me, would descend from the stand, and say, *ah! brethren, this is the old fashioned gospel we used to have, before we had any of this union,—no union business among us: before we had any of this CONVENTION, tract and missionary legerdemain, to distract our pulpit and churches.* It was to search out and try to encourage these, that I visited Kentucky, and not to court the smiles, nor to regard the frowns of Mr. W., or his party.

I do not wonder at Mr. W's. getting angry with me, and with every other old fashioned Baptist, who may presume to visit Kentucky, as all such *intruders* will, of course, militate very much against the interest of those who can make their boast that they will starve out the anti-missionary churches, either by buying up, or running down all the preachers, &c.

There are two things noticed by you, in your notice of Mr. W's. attack upon me, which to me are riddles: you mention something about silver spurs, and high blooded calves, &c. I believe I wore spurs when in Kentucky; but they were for my horse, not for the purpose of jogging Mr. W. I have an old Jerusalem sword-blade; that is the only weapon necessary to be employed against him, for I apprehend there is none he dreads more. Whether he has been writing about my spurs, I know not; but if not, the spur business is a riddle, that I am unable to solve: so also, is that about the calves, unless it be some jocular conversation that took place among some of us in the neighborhood of the Long Run Association. The circumstance was this, brother T. P. Dudley had provided himself with a good stock of the imported breed of English cattle, which are in great demand in this western country. Mr. W., it seems, for the want of something more fulsome, with which to fill out his columns, and probably for the purpose of raising himself to some consequence by inducing a man of Elder Dudley's standing, to condescend to notice him, had advertised in a sarcastical manner, some sales which brother D. had made of some of his calves, at least this was the talk and I heard a good many remarks about the low servile disposition manifested by Mr. W. on this occasion, brother D. was frequently joked a little by the

brethren on the subject. I observed that as he had sold some pretty well, he might afford to let me have one to take to Illinois at a reduced price, &c. So it was agreed among the brethren, that if I would come to Kentucky, at a season when the steam-boats were running, I should have some of the stock on living terms, at any rate.— Unless Mr. Waller has got hold of this, and has been writing about it, I know nothing about the calf business.

But what I ask is, Is it Mr. Waller's business if brother Dudley, at great expense, has reared valuable stock and sells it; and if I am disposed to give him 500 or \$1000 for one of them? I am sure it should be a matter of indifference to him. On the other hand, if brother Dudley, or any of the brethren were disposed to give me one or a dozen of their calves, it should be a matter of equal indifference to him; and I am persuaded that were he not a busy-body in other men's matters, he would treat it as a matter of indifference, and pass it by in silence.

I can assure Mr. Waller that I want none of his cattle, nor of the breed of them: they are too much like Aaron's breed at Sinai, and Jeroboam's stock about Dan and Bethel, to please me and I believe from what I can learn, that he gets fully as angry when the Lord sends a prophet to testify against his stock, as Jeroboam did when the Prophet of the Lord went down from Judah. So much for the *spur and calf* business. I acknowledge that to be noticing such things is humiliating, and so it is to notice such a thing as John L. Wallar.

I have said that there were many sound brethren and churches, who were borne down by disgraceful and high-handed measures of majorities in their associations: perhaps that is the offence. If so, they ought to have got mad sooner, and before I left, for I told them so in several instances, and in several places verbally, before I wrote it, and I found many on both sides (for I conversed freely with all parties) who agreed with me, that a friendly separation would be for the honor of the Baptist cause, and for the peace and happiness of both parties. By *high-minded* measures, I meant unauthorised measures, in which the actors overreach the proper bounds of their authority; and all such measures I call disgraceful. As an instance of those unauthorised measures I refer the reader to the strange unnatural marriage that took place when the regular and separate Baptists amalgamated. The word of God by which the Baptists profess to be governed, gives no authority for such an unnatural union, for if the regular or predestinarian Baptists, were believers in the truth, the separate, or Arminians, were believers in error; and God has not authorised his truth to be joined in affinity with the devil's lies. God commanded the Israelites of old, not to intermarry nor to make affinity with the surrounding nations: and when they did so, in violation of that command, the result was a batch of illegitimate children, who spoke a mongrel dialect, which was a matter of

much grief to the prophets of the Lord, and trouble to Israel.

There are many in Kentucky, who think they have the anti-type of those scenes now among them. Be that as it may, one thing is certain, that while the associations and churches generally, hold sound Constitutions, or Articles of Faith, they have thousands in their ranks who abhor and detest the doctrine contained in those Articles, and they tolerate and encourage preachers, who do not hesitate to declare that they never did believe the Confessions of Faith held by the churches and associations of which they are members. Let Mr. W. inform his distant readers, (for those who are near have no need of information on the subject,) of that heterogeneous mass of Baptists in Kentucky, who contend, some of them for infant purity, some for open communion, (and they practice it too,) some contending for the doctrine of falling from grace, some for the spirituality of Adam when created, and some for Eternal Justification, and Eternal Adoption, and yet all jumbled up together in the same churches and associations, and called general union, when it is evident, there is no more general union among them, than there is between light and darkness, nor concord than there is between Christ and Belial. Let him tell all about the letter that was written by one of his colleagues to a few malcontents, or disaffected members of the Elk Creek Church, when that church had resolved to throw off the yoke, and no longer submit to modern missionary dictation and usurpation, without a scriptural warrant. Let him inform his readers by what authority it is, that those disaffected members are instructed not to take letters of dismission, but to hold on to their *fine brick Meeting-house*, and that the Long Run Association will recognise them as the church, and exclude the majority, when they dare not, and will not deny but that church has steadfastly adhered to the principles of her constitution, which she received upwards of 40 years ago, before the missionary, new-fangled institutions of men, had distracted and divided the Baptists, when it is known that that large and respectable church, had in the most respectful manner asked the association to shew a scriptural precept or example for the institutions patronized as religious; and the association had failed to show such precepts and examples, because they were not to be found in the bible, by what authority, I ask, is the Long Run Association to exclude them, and who gave that association the headship over the churches? I am sure her authority is not to be found in the bible, nor in her constitution, but perhaps the Kentucky Baptist State Convention or some other of their new-fangled institutions gave the authority. However I rejoice to know that the Elk Creek Church has no disposition to acknowledge any such lawgivers. Let Mr. W. explain this matter, and try for once to let the simple, plain, unvarnished truth relative to that association's conduct, in reference to the Licking correspondence, and the Middle Dis-

trict Association, and also in relation to E. S. Tabor, who, after every effort had failed to buy him off to the missionary interest, they have tried to dragoon down, and destroy his influence and usefulness forever if possible; and all for the enormous crime of asserting that he believed the quickening of the soul, was an immediate and direct work of the Spirit of God, independant of the agency of *means* or instrumentality. Let Mr. Wallar tell the truth about these matters, and there will be no need of my saying any thing more on the subject of the short letter which I addressed to you.

With Mr. Wallar, as a man. I have nothing to do, but with the system of *manism*, advocated by him, I have. I have never reciprocated fellowship with that system, nor with its supporters, nor do I ever expect to; but to the end of my life, or so long as health and strength continues, I expect to do just as I have done for the last fourteen years; and that is, to itinerate continually in every direction, throughout this great valley, and be always found among those in the front of the battle, to sound an alarm in God's holy mountain, and to call, in the name of the Lord, to God's people, to come out from among them and be separate; and all Mr. W's. frowning and scolding, will not deter me from this duty; neither do I fear that the newspaper lampoonery of such an upstart as he, will in the least possible degree injure nor prevent me.

Should you give this scribble a place in the "Signs," it will meet the eye of a brother G—s, in Kentucky, who will recognise some allusions to things noticed in his truly christian letter to me. Brother G. who is an entire stranger to me, otherwise than by character, will please to accept my thanks for his truly christian advice, in which so many of his friends participated: to him and them, I would say, it is duly appreciated, and will be religiously adhered to by me. Brother G. may rest assured that I shall take no *formal* notice of Mr. W., for, as he very justly remarks, such a course would be equivalent to saying that he is worthy of notice. I am truly sorry that so great a portion of the "Signs," has already been prostituted to the notice of J. L. Wallar. With me at least, he is a privileged character; he may continue to write and print, for if, after having devoted more than three fourths of my whole time, for the last fourteen years, to the ministry; and having itinerated again, again, and again, over the greater portion of Illinois and Indiana, in various parts of Kentucky, and other sections of the Western Valley, I did really believe it necessary to ward off the attacks of such an upstart as J. L. Waller, I should conclude I had labored in vain.

Brother Beebe I will now bring this protracted letter to a close, and leave you to judge whether it shall be printed or not. It has been a long time on hand, for my arm is still so sore that I can only write a few lines at a time. Since I commenced, I have preached a good many times, and baptized fifteen persons. There appears to

be quite a general excitement on the subject of religion: the Pædo-baptists and Campbellites, seem disposed to handle me as roughly as I suppose Mr. W. is. But if the Lord be for me, (and I verily believe he is,) I care not who is against me.

R. M. NEWPORT.

For the Signs of the Times.

DEAR BROTHER BEEBE:—The Old School Baptist conference, was held with the Baptist Church in North Berwick, the 7th and 8th of this month: it was an interesting meeting; the time was principally spent in worship; the preaching was truly of the right kind; Christ was exalted, and the creature abased, and of course the sheep and lambs of Christ had a rich feast. I think it was evident, to all of the children of God present, that the Lord was in our midst, and that to bless, for it seemed like *old times*. There was nothing like discord, all was harmony and union, and yet there was contention, not about words which tend to strife, but for the *faith* once delivered to the saints, even for the *good old way*, for the *ancient paths*, that the Lord has commanded his children to walk in; such contention you know is not unpleasant: but when we hear the doctrines and commandments of men and devils, contended for, this distresses the children of God, and they sigh and cry for the abominations of the land; but the Lord hears their cries, and is come down to deliver them.

The meeting, all through, was interesting, and we could say, we sat down under his shadow with great delight, and his fruit was sweet to our taste.

Our meeting will commence next year, if the Lord will, on Friday preceding the first Monday in September, at the same place. All Old School brethren are invited to attend.

The next week after our meeting, I went to Whitefield, about 100 miles east of our place, to attend another meeting of the Old School. Elder Bailey preaches there; he is an old man, but a faithful minister of the gospel, not in the oldness of the letter, but in the newness of the Spirit. There are other preachers of the gospel in that region, who remain on Old School ground, and preach Christ and him crucified. The meeting was pleasant, and the word was sweet; the doctrine preached was the same as at our meeting; the crown was placed on the head of Christ, the doctrine of Divine Sovereignty was brought to view, which was calculated to comfort God's people, but those who trust in themselves that they are righteous, cannot bear it, because it ascribes all the glory to the Lord, and not to men and money: this was evinced there, not by the brethren, but by one of those we think, that creep into widow's houses. When the way of life was brought to view, as revealed in the Bible, and as revealed also in the hearts of all God's people, he was ready to give his assent to it, but at the same time accuse the servants of Christ of not speaking enough against the works

of darkness, and then could go on and misapply and wrest the scriptures of truth. When he stopped his *machine* or mouth, the brethren acknowledged that in one particular the works of darkness had not been sufficiently spoken against, that is, to say concerning false teachers, and those who pervert the scriptures of truth and so tried by the word of the Lord, to put things right. The next day he came again to disturb the worship, and spoke several times, but as the Lord would have it, one happened to think of a letter we had in possession, written some time ago, by an Old School Baptist, (named Jude,) wherein we think we found him advertised, and so the letter was read to the assembly, which seemed rather too hard for him. He left us at noon, I have not seen him since, but I hope the Lord will have mercy on him, if it can be for his glory.

As soon as I returned from Whitefield, I had to come into the State of Massachusetts, I am now at Woburn, Mass., within 10 miles of the City of Boston. The Lord has been at work here, bringing out his people. Forty Five members have left the N. S. Church in this place, and banded themselves together, to maintain the worship of God, and the order of his house; they are on Old School ground, they left a new and elegant Meeting-house built some few years ago, for the accommodation of the Baptist Church; every thing about the house looked noble; but that was not sufficient to feed the souls of the established part of the church: it appeared to them that almost every thing but *pure gospel* was preached; the doctrines and societies of men were contended for, but the office work of the *Holy Spirit* but little thought of. When they found that things were growing worse, instead of better, the yokes were increasing, and growing heavier, instead of lighter, they thought it duty, to come out from among them, and be separate, choosing rather to suffer affliction with the people of God, than to have the praises of men for a season. They are destitute of a minister to preach to them the gospel steadily, and feel anxious to obtain one that will preach Christ, and him crucified. I am supplying them a few Sundays, but do not expect to be able to stop long with them. May the Lord send them one to go in and out before them.

Yours in the Bonds of the Gospel.

PHILANDER HARTWELL.

Woburn, Mass., September 28th, 1838.

For the Signs of the Times.

BROTHER BEEBE:—As it becomes my duty as your agent, to communicate to you something in the line of your business in my hands; among other articles. I thought I would notify the brethren at large through your columns, that agreeable to a precious appointment, on my way home from Hardeston, I met with a number of brethren in Bridgewater, Susquehannah Co., Pa.—Among which was Elder Daniel Robinson, and Jirech Bryon, where we, with united voice, gave

fellowship to a band of brethren, and sisters, as an Old School Baptist Church of Jesus Christ. I could give more particulars of the meeting, and the exercises thereof; but I abhor the pharisaic display common, on such occasions.

I learned from Elder Robinson, that the New School folks at Binghamton, (formerly called Chenango Point) had been acting something in the manner the Master said they *would do to the disciples*,—Matt. x 17,—Mark xiii. 9.

Elder Stores (if I have the name right) was brought before a council, and condemned by it, though esteemed by the public, and our brethren, to be as innocent as is common for frail man to be found, and a valuable preacher of the doctrine of the apostles; not of the New School. The particulars probably you have heard before this time, or will soon hear; and I am so far from pitying brother Stores, on account of the ill treatment which he has received from them, that I rejoice on the account of it, and really wish and hope that I do heartily pray that the time may soon come, if the will of the Lord be so, that they may drive every gospel minister, that is among them, out from their ranks, if he will not leave them without.

O! that I could speak so as to be heard by all the honest *Middle-grounders*, whom I think are deceived by their glittering, golden cup, that I might tell them, that it is full of abominations and filthiness of their fornications which they have committed with the kings, or great men of the earth.

And that the inhabitants of the earth have been made drunk with the wine of their fornication. What dreadful consternation will fill the minds of such as are now boasting of the mighty works they are doing, and telling what they would do to help the Lord forward with the work of man's salvation; (if they could only get money enough, to qualify, and pay, men enough, to drive business to their liking,) when they hear the Lord say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. I have read with trembling, the following in the prophecy of Isaiah, believing that it would apply in the spirit of it, to some if not all the leaders among the new measure men of the day in which we live.

"Hear the word of the Lord, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts?"

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting." "Your new moons, and your appointed feasts, my soul hateth: they are a trouble unto me; I am weary to bear them; and when ye spread

forth your hands, I will hide mine eyes from you, yea, when you make many prayers, I will not hear." That the God of the Bible has never required the work of evangelizing the world at their hands; that he has never called for, and takes no delight in what they call the great sacrifices of silver and gold, which they are calling on the people to make, and that the multitude of converts they boast of, are not the children of God by grace, I am as well assured of, as I am that the Lord was not in the strong wind that rent the mountains; and after the wind, an earthquake, and after the earthquake, a fire; and the Lord was in neither of them. See 1 Kings, xix. 11, 12. Their doctrine is evidently the same as that which was taught by the Judaizing teachers, and condemned by the council at Jerusalem, the preachers of which were cursed by the Holy Ghost, from the pen of Paul. See Gal. i. 8, 9. Their sacrifices are no better than that of Balaam's seven bullocks, and seven rams, smoking on an heathen altar, while Balaam was gone to seek for enchantments against Israel, under pretence of inquiring of the Lord. Some of the means they use to swell their numbers, are no better (in the spirit of them) than the instruction that Balaam gave Balak, when he taught him to cast a stumbling block before the children of Israel; to tempt them to eat things sacrificed to idols, and commit fornication. Nor is the truth from their lips (though they tell it) of any better use than Balaam's parable. That Balaam told some truth, that he prophesied concerning the prosperity of Israel, and of the coming of Christ, is readily granted; but this does not prove that he was a good man, or that God would, or did approve of his doctrine. No more does their using the name of Christ, and mixing the truth with their error, and perverting it for the purpose of blinding the eyes of the unwary, prove that their system is according to the gospel of Christ. Nor does their great success prove that they are owned and blessed of God, any more than the success of the Midianitish ladies, following the counsel of Balaam, proves that it was right for the children of Israel to commit a trespass against the Lord, in the matter of Peor.

In great haste, Yours, as ever,
South-hill, Pa., July 27th, 1838.

HEZEKIAH WEST.

For the Signs of the Times.

Utica, Oneida Co., N. Y., Aug. 6, 1838.

BROTHER BEEBE: Finding from the "Signs" that you have a number of communications on hand, I will endeavour to be as short as possible with mine. One favor, however, permit me to ask, and that is, that you will give it immediate insertion.

TO THE PUBLIC WHO MAY FEEL INTERESTED.

Whereas, it being understood and known abroad, that there is a manifest division in the Baptist denomination, which is summed up in what is called OLD and NEW SCHOOL; and Where-

as a number of Ministers and Brethren of the ancient order of Baptists, from the following churches, viz: Westmoreland, Granby, Vienna, West Turin and Utica, being convened with the Ebenezer Baptist Church in Utica, June 13 & 14th, 1838, said brethren being in fellowship, wish to make known to the Church of God in general, but particularly to those afflicted brethren and sisters, who come under the characteristics of David's men, who resorted to him in the cave Addullam, viz: "every one that is in distress, and every one that is in debt, and every one that is discontented," that in the name of Jesus they have set up their banner, with this inscription, SALVATION IS OF THE LORD! and by the strength of his grace, hope to keep the unity of his Spirit, in the bonds of peace; and to meet frequently for the mutual edification of the Body in love. And in the language of the Apostle, we rejoice, *Blessed be the God and Father of our Lord Jesus Christ, the father of mercies, and God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, with the comfort wherewith we ourselves are comforted of God.*

THOMAS HILL.

NOTICE.—An Old School Meeting will be held with the First Baptist Church in Vienna, on the third Wednesday and Thursday, the 19th, and 20th, of September next, (last,) at which time all our Old School Ministers and Brethren who can possibly attend, are most cordially invited.

Done by request of the abovenamed churches.
T. H.

EDITORIAL.

Alexandria, D. C., October 19, 1838.

APOLOGY.—The communication of brother Hill, has been mislaid and entirely forgotten, which we the more regret, as it contained the appointment of an Old School meeting, which was to have met last month, as will be seen by his communication, as inserted at this late hour. Our apology to brother Hill, and others concerned, is that we have been absent from home a great deal, and when at home greatly hurried.

Also, Brethren R. M. Newport, H. West, and others, are entitled to an apology for the long delay of their communications. It has not been convenient to get them out sooner. We have also several other communications, which we expect to be able to publish before long.

THE "EASTERN BAPTIST,"—A paper of the size of a large cabbage leaf, bearing the above title, published in Maine, and devoted to the cause of Abolition and New Schoolism, has lent itself to bear false testimony, for Mr. Waller of the "Banner," and against us. The following article is what Mr. Waller, claims to have copied from the "Eastern Baptist," with his own introductory remarks. We make this explanation because we have not seen the article in the "E. Baptist" and Mr. Waller's word is but doubtful authority in our estimation for any thing.

"The Eastern Baptist confirms our statement relative to Mr. Beebe. That paper remarks on the subject:

"The editor of the Signs of the Times, a paper printed at Alexandria, D. C., which opposes missionary societies, Sabbath Schools, an educated ministry, &c.,

made a trip to the 'north' a few months since—when he returned, he reported through his paper the kind attentions which he received, how his wants were remembered, and divers other things he said, which led brother Waller, editor of the Kentucky Baptist Banner, to say of him, 'Mr. Beebe boasts that, during his late trip to the north, he received quite a comfortable supply of cash for his preaching.' Now it happens that this editor of the Signs is a violent opponent of those who are for supporting ministers in a regular way, and hence he feels no pleasure in having it sounded abroad that he receives a 'comfortable supply of cash' for his services. He therefore comes out in his paper of August 24th, and calls brother Waller many hard names for exposing him. But, Mr. Beebe, it is of no use to attempt to deceive the public. Why is it better to receive pay for preaching against paying ministers for their services, than it is to receive a support for preaching, when no part of that preaching is bitter denunciation against every thing in the church that is honest, honorable and Christ-like?"

REMARKS.—Will the Editors of the E. Baptist state, in our own words what report we made of attentions by us received during our visit to the North? Also what we said about our wants being supplied, and what other things we said on that subject which led his brother Waller to belch forth his falsehood upon us? Will he also inform us what he means by a regular way of supporting ministers, whether it be by tything, by legislative enactments, as formerly practiced near his section of the country, or whether they would not prefer the modern system of missionary trickery? If any or all of the above methods are what they call Regular Ways, our opposition may be called violent; but if they mean to represent that we are opposed to that way which is provided by the Great Head of the Gospel Church and left on record in the New Testament for our divine and infallible rule, their bold assertion is without the least foundation in truth. We challenge the whole phalanx of new school editors with all their patrons and readers to produce an instance of our opposing, or saying aught against supporting the Ministers of the Gospel in a scriptural way.—Who will attempt the task?

The editors of the E. Baptist, (for there are no less than four of them,) say that we have called their Brother Waller many hard names for exposing us. Those who have read our article need not be told that this is also a palpable falsehood! Should we allow the falsehood of the Banner to pass for truth, that paper professes to have only reported what we had previously boasted of; how then could that be an expose of us, by them, which they say we had ourselves already published boastingly?

We have charged the Banner with misrepresentation and falsehood and demanded of its editor to prove what he has asserted by giving our own words for it; this he intimated he would do, if we would send him another copy of our 13th. number, that number we immediately sent him and lest it might miscarry, we copied so much of our original article, into a subsequent number, as had any bearing on the subject in dispute; but instead of producing that testimony which he had promised, he has now brought forward this squad of down east editors, who having no more regard for truth, are consequently no more to be believed than himself.

What an example of depravity is displayed in this triad of anti-christian journals, to wit., the "Banner," the "Herald" and last of all, and least of all the little "Eastern Baptist"! If the four editors of the last named paper really believe, as they affirm to us, that it is of no use to attempt to deceive the publick, why do they attempt it? Can they intend any thing other than to deceive when they publish falsehoods on us? Let them answer.

There is evidently, at this day, a lying spirit in the mouths of all of Ahab's prophets.

A NEW SCHOOL PROBLEM.—We copy the following tough question from the Baptist Record, published by the Agent of the American Baptist Tract Society, in Philadelphia; and in sympathy for the New School "Querist," we call on Mr. Waddy, George, Wigg. Ludlow, Rice and Sedgwick, as they are somewhat learned, to answer. Or perhaps the Ecclesiastical Council in Virginia, who examined and ordained Mr. Waddy, can tell how the New School do up such matters. But,—don't all speak at once!

"Reports are in circulation which we think call for the attention of the churches of the Baptist denomination, some of which no doubt can be substantiated, respecting the conduct of some of our young Licentiates, who undertake to win the affections of virtuous females, and after having obtained them, instead of performing the vows solemnly made on their knees before God, protesting that nothing but death should separate them, leave them with some frivolous excuse, after telling a number of contradictory stories, some of which cannot be true.

"The question is, what course the churches should pursue in reference to such cases? Should such conduct be silently acquiesced in and passed by; or should such persons be allowed to retain their license, and hold themselves up before society as patterns of morality and religion? We all know what the law will say to such conduct; but we wish the question first to be answered by the churches; or at any rate your opinion on the subject. Yours in the bonds of the Gospel, QUERIST."

From Mr. Waller's Banner.

"The General Association is rapidly finding its way to the affections and confidence of the Baptists in Ky. Few, indeed, none who understand its objects are opposed to it. From all directions an approving voice is heard in its behalf. Only the uninformed, the captious and the errorist are to be found fighting against it; and even their efforts are weakening before the march of truth and the spread of liberal principles. In the next generation, anti-missionaries will only be known in history. Every one must see that they are fast tending to annihilation. Activity and concert on the part of the friends of the General Association will, in a few years, put it beyond the cavil of opposers.

REMARKS.—The General Association is just finding its way to the affections and confidence of the Baptists in Kentucky, and yet Mr. Waller has repeatedly contended that the institutions which this concentration of New School effort is designed to push forward, is the ancient faith and practice of the Regular or Old School Baptists! Surely the legs of the lame are not equal. If the Baptists have always supported the institutions of the day, why should they be at this late period, only gaining the confidence of the Kentucky Baptists? But he says they are rapidly gaining; within one generation of the complete triumph over all the Baptists of Ky.! What a flattering prospect is presented to the New School Baptist,—One generation, and the Old School are to be no more,—the anti missionaries are to be annihilated!!! Mr. W. has not, with all his affrontery, the audacity to attempt to sustain his predictions, by the scriptures of truth; they will neither sustain him, nor his anti-christian cause, but he calls on the activity and concert of the friends of the Association. These he says will in a few years, put it beyond the cavil of opposers!!!

The plain english of all is, the New School are now rallying for the concentration of their power, and influence to exterminate the Old School Baptists from the earth, yea, even to annihilate them entirely, so that if they succeed, there will no more be found of the people of God in heaven or on earth:—

"With flames they threaten to destroy,
Thy people in their nest:

Come let us burn, at once, they cry,
The temple and the priest."

But there is another point beside the threat, to de-

prive us of our existence in the brief space of one generation, on which we wish to remark. Mr. Waller says, "Few, indeed none who understand its (association's) objects, are opposed to it; only the uninformed, the captious and the errorists, are found fighting against it." Does not Mr. Waller know that in the single State of Kentucky, there are many whole churches, several large and highly respectable associations, and thousands of individual Baptists, comprising as intelligent and well informed a portion of the citizens of Kentucky, as any that state can produce, who are decidedly opposed to all the New School plans and contrivances of the day, and that these will by no means countenance the association in question? Why then does he thus trifle with facts. He pretends to have some regard for truth, yea, (we blush to say it) he calls himself a Baptist, yet he writes in the very face of what he knows to be truth, and makes assertions that cannot be sustained! Alas! for poor depraved human nature.

New Subscribers who wish to be furnished with the back numbers of the present volume, will be particular to signify the same when they send us their orders, as we have now on hand about three or four hundred copies.

We copy the following from the "Baptist Record," (so called).

AN OLD SCHOOL EDITOR.—The Ed. of the Signs of the Times, who opposes Education, Sabbath Schools, Missionary Societies, &c. &c., gives notice to his correspondents, that they must wait patiently for the appearance of their articles, till he can find time to rewrite them!! The fact is, his correspondents make such miserable work at writing, that the composers will not touch their articles till put in a better shape. Would education hurt Mr. Beebe's correspondents, provided all the rest of the world should be kept in Cimerian darkness.—*Eastern Bap.*

This article is not quite so destitute of truth as that which Mr. Waller professes to have taken from the same "Eastern Baptist," for this contains one or two items of truth, and the balance only is false. We are opposed to Sunday Schools, as contended for by these New School Baptist Editors, and also to Missionary Societies; but to assert that we are opposed to education, is as false as the other is true. We would have these learned novices know there is a wide difference between opposing their Theological machinery, and opposing the general principle of education,—against the former we protest; but for the latter we are, and ever have been a warm and decided advocate.

We also file our exception to the fact asserted in the above squib,—Facts, would look as singular we think, in either of the above-named papers, as a jewel of gold, in a swine's snout. It is true we have some correspondents who are not conversant with mathematics, and the church of Christ generally is composed of unlearned men; unlearned, we mean, in the wisdom of this world; for it has been the pleasure of God to hide the things of his kingdom from the wise and prudent, and the learned of this world, and reveal them unto babes, and unlearned men—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, &c., see 1 Cor. i. 26—28. But while we say this, we also say that we have men, not a few, among our correspondents, whose literary talents would suffer nothing by a comparison with the Editors of the "Eastern Baptist," and "Baptist Record."

PREACHING TO SINNERS.—There is a general murmuring among the New School tribes, that the Ministers of the Old School, or regular order, do not preach to sinners. Let us examine this charge a moment. If they do not preach to sinners, to whom do they preach? If we be answered that they preach to the saints, we reply, they only preach and apply the promises and encouragements of the gospel to that description of saints who know and acknowledge that they are sinners, and hope that they are sinners saved by grace. And is it not right to preach to saints,—the direction is, "Feed my sheep, and feed my lambs." Feed the flock of God, which he hath purchased with his own blood." These they endeavor to feed and comfort. But do they not also preach to another description of sinners, viz: to sinners in Zion? Do they not warn the unruly of the evil consequences of abandoning the divine rule given in the scriptures for our faith and practice, and of running with the multitude into the New School operations of the day? Certainly they do.

Again. Do not the Old School Baptist Ministers preach to, and warn the New School Baptists, and labor incessantly to convince the unconvinced among them, of the abomination of their way, while they, professing to be disciples of our Lord Jesus Christ, are laying in wait to deceive the people of God, and are teaching for doctrine the commandments of men? Do they not warn them of the awful judgments, and fearful threatenings of wrath which will soon overtake them? They certainly do. But why, says one, do they not preach to that class of sinners who make no pretension to religion? We answer, they do preach to all who come within the sound of their voice, and leave all who have an ear, to hear what the Spirit saith to the churches; but where they have no ear to hear the sayings of the "Spirit of Truth," they do not attempt presumptuously to furnish them; nor do they feel themselves at liberty to preach what their Lord has not authorised them to preach, for the sake of accomodating their discourses to the condition of any class of sinners. But why should it be thought more important to preach to, and warn the class last described, than those who pervert the word of God, and bear a false testimony in the name of the Lord Jesus Christ. Are these less dangerous to the simple, less troublesome to the Church of God, or less sinful in the sight of a Holy God, or less exposed to that judgment which now of a long time lingereth not, and that damnation which slumbereth not? To what description of sinners did our Lord apply these expressive words, "Ye serpents, ye generation of vipers, &c. how can ye escape the damnation of hell? Was it to professors or to non-professors? It was to those whom he addressed as Scribes, Pharisees, and hypocrites. And let it not be forgotten that all the prophets of the Lord in old time, were stoned by zealous professors of religion, our Lord was crucified by the most popular class of professors of religion then upon earth, the apostles and primitive saints, with all the children of God in subsequent ages, down to the present, from those who profess the most ardent zeal for the Lord.

If therefore, we have in the ranks of the Old School Baptists, those who do not preach to such sinners as these on all suitable occasions, we shall feel constrained to preach to them as sinners, for the wicked neglect of their bounden duty.

We therefore wish to be understood as calling on the New School sinners, (these being the worst sort) and we warn them in the language of the scriptures, saying, "Ho ye dispirers, wonder and perish; for behold I work a work in your days which ye shall in no wise believe, though one shall declare it unto you."

Poetry.

From the Gospel Standard, (Eng.)
INIQUITY LAID UPON CHRIST.

"The Lord hath laid upon him the iniquity of us all."

All we like wandering sheep have stray'd;
And yet on him the Lord hath laid
The iniquity of all;
O most amazing act of grace;
Lord, that we may its meaning trace,
On thee for help we call.

What sense is by the word convey'd,
On him, the Lord our sins HATH LAID!
We such a LAYING show;
That his believing people ne'er
Can possibly the burden bear,
Or condemnation know.

For laid on him, and yet on them,
The weakest judgment must condemn;
No substitution here;
In his own body on the tree,
The sins of all his people see,
He actually did bear.

The Lord hath done it, then 'tis true:
It can be in no other view,
Than that we have survey'd;
For act conditional is none;
The thought shows it may be undone,
This act be frustrate made.

Making provision—bringing man,
But unto such a state he can,
Or only may be saved;
Nothing vicarious appears,
Not thus our sins, our Jesus bears,
Such notions vain be wav'd.

INIQUITY most vile, tho' sin
Defined him not, without, within,
Holy and harmless ne!
Yet that accursed deadly thing,
On him did imputation bring,
That his redeem'd might be.

The iniquity, and of US ALL,
Of those who perished in the fall?
O no, but ALL OF US;
Of us, thro' God to whom of Him,
He saves his people from their sin;
The word reveals it thus.

ON HIM, Immanuel, God with us,
Truly divine and human thus
The mighty Lord we name!
For Godhead merely could not die,
Nor could mere mortal satisfy
The law's tremendous claim.

The iniquity ON HIM was laid,
He a sin-offering was made;
O what stupendous grace!
Made sin for us (what love) that we,
The righteousness of God might be,
In him, and see his face.

ON HIM iniquity, and see,
Able to bear it all till he
Had justice satisfied;
Till he had made an end of sin,
And righteousness had usher'd in,
And "it is finished" cried.

Our sins on Jesus still? Oh no!
The bond is cancell'd now, and so
He sits upon his throne!
As surely as their debt's discharged
Shall the poor prisoners be enlarged,
Salvation by them known.

Our sins laid on our Jesus, he
The travail of his soul shall see,
And satisfied remain;
Salvation to our God we sing,
And to the Spirit glory bring,
And to the Lamb once slain.

Receipts.

V. D. Whitley,	Ga.	\$4 00
Elder P. Hartwell,	Me.	5 00
J. T. Reardon,	D. C.	1 00
Isaac Sperry,	Ohio,	10 00
Total,		\$20 00

NEW AGENT:—A. Ranson, Union, Franklin Co.
Mo.

APPOINTMENTS.

Indian Town, September 6th, 1838.

DEAR BROTHER BEEBE:—I send you the following appointments, hoping you will give them a place in the Signs of the Times.

The Salisbury, Baptist Association will meet, according to appointment, with the Church in Salisbury, on Saturday, October, the 27th, at 11 o'clock, where we hope to see you, and the brethren from the North and West &c.

And then proceeding, downwards; on Tuesday 30th, at Pitts Creek, at 3 o'clock P. M. Wednesday 31st, at Chincoteague at 10 o'clock A. M. on Thursday, November the 1st, at Mesongoes at 10 o'clock A. M. Friday 2nd, at Metomkin, at 10 o'clock, on Saturday, Sunday, and Monday the 3rd, 4th, 5th, Attend an Old School Meeting, at Drummond-Town, Accomac, Va., Commencing on Saturday at 10 o'clock A. M. and continue three days, on Tuesday 6th, at Sleekill Neck, at 10 o'clock A. M. and on Saturday, Sunday, and Monday the 10th, 11th, and 12th, hold an Old School Meeting in Lower Northampton; near to where old brother Wm. Costen lives. The above appointments, I send you from the request of the few Old School Baptists who greatly desire to have meetings of that kind, and long to see, and hear you preach, and we hope the Old School Brethren, from the North will not fail to come down to the help of the Lord against the mighty, and all the Old School Brethren from every quarter that can come, we hope will come, for we should rejoice to see a goodly number of the faithful servants of the Lord; and we hope and pray for you Brethren, that you may come in the fulness of the blessings of the gospel of our Lord, and Saviour Jesus Christ.

Brother Beebe, please publish the above in two, or three Numbers of your paper.

I am Yours Dear Brethren in the bonds of the Gospel.
JAMES ROWND.

THE HEALTH OF ALEXANDRIA:—We are happy to assure our friends in the country, that the fever with which, our City has been afflicted, has at length, (as far as our information extends) entirely subsided.

MARRIED.

In this City, on the 30th ult. by Elder G. Beebe MR. WILLIAM JOHNSON to MRS. ELLEN PENDRED. All of Alexandria.

On Thursday the 4th inst. by the same, MR. AUSTIN DOLEMAN, to MRS. ELIZABETH MARMADUKE. All of the same place.

On Thursday the 11th inst. by the same, MR. THOMAS PARSONS, to MRS. MARIA MURPHE. All of the same place.

DIED.

In the City of New York, on Wednesday the 3rd inst. MR. CALVEN C. BEEBE, (brother to the editor of this paper,) aged 27 years.

At Brentsville, Va. on the 30th, ult. MARGARET M. Daughter of Henry and Susanna B. TARTON, aged 3 years, 2 months and 8 days. This is the second child, which has been called from this bereaved family in the short space of one year.

JOB PRINTING,

IN ITS VARIOUS BRANCHES,

PAMPHLETS, HAND BILLS,
CIRCULARS, CHECKS, HORSE BILLS,
PLAIN & VISITING CARDS, SHOW BILLS,
CUSTOM HOUSE BLANKS, LABELS,
BILLS OF LADING, HAT TIPS,
MAGISTRATES BLANKS, &c. &c. &c.

Will be neatly executed at the Office of the "SIGNS OF THE TIMES," on the most reasonable terms, and at the shortest notice.

All orders for JOB WORK, or BUSINESS in reference to the Signs of the Times, may be left at the Store of Capt. THOMAS MONROE, Royal street, directly opposite the Market, or at our Office on Franklin street near the Hunting-Creek Bridge. march 9—tf

List of Agents.

The following list of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

MAINE.—P. Hartwell, P. C. Mason, W. Eustace, J. Bailey.

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CONNECTICUT.—A. B. Goldsmith, W. D. Stanton, W. N. Beebe.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

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GILBERT BEEBE, Editor.

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Communications.

For the Signs of the Times.

Mr. Waller, again.

BROTHER BEEBE:—You and your readers will please to excuse me for again noticing Mr. Waller. He seems determined to drive me to make a statement of the transactions of the Kentucky Mission Society, and my connection with it:—Here it comes, with its exposure of Missionists and their principles!

Mr. W. in his Banner of August 30th., says, (addressing me,) "True we have the Minutes of the Kentucky Mission Society. They show how much money you as agent collected, but there is not one word stated about how much the Society received of it, nor how much you retained as salary, for services. You must then perceive that it was not without cause we asked an explanation at your hands. We will make our question still more simple,—*did you keep all you collected?*" He thus throws out the dark insinuation that I kept the money I collected. Such is the baseness of missionism.

When I first joined a Baptist Church, it was from a thorough conviction, having been led closely to examine the scriptures on the subject of baptism, church orders, &c., that the Baptists were nearest to the scriptural order; hence several practices and sentiments which I found generally approved by the Baptists in whom I had confidence, and which I had not been led particularly to examine by the scriptures. I, in common with others, then received as good, though I have since been led to discard them as not bearing the test. Of this class was a certain unostentatious kind of missionary operations, which I took on trust to be good: but shortly after this, when the Triennial Convention and its General Board came into operation, there was so much ostentation displayed, such an assumption of power in claiming to represent the whole Baptist denomination, and to have the exclusive right to control all missionary operations, and so much of a union of the church and the world manifested, that from the first, I could not approve of the thing; and the more I saw of the movements of the Board,

the more I viewed it as a hierarchy, dangerous to the liberties of the Baptist Churches, and of our country.

When I moved into Kentucky, I found the Kentucky Mission Society just newly organized, a board having been chosen, which declared itself exclusively in favor of extending its operations toward the American Indians, and which had taken a stand independent of the general board, on the ground of Indian reform. The proposed system of the operations of this board, appeared rational, unostentatious, and tending to be useful both to the native and white population of our country, compared with the pompous parade of the general board. The stand of the Kentucky Board also appeared, if persisted in, well calculated to curtail the growing power and ambitious plans of that dangerous hierarchy. Hence I readily united with the Kentucky Society, and entered heartily into the plans of the board. I was soon appointed corresponding secretary. After maturing the plans of operation, by a correspondence with the Indian agents generally on the subject, it was thought advisable to send out an agent, to make known among the Baptists in different sections of the United States, the plans and objects of the society, the prospect of success, &c. and to invite co-operation. I was induced to offer my services as agent, and was appointed by the board.

The credentials given me by the board, authorized me "to travel throughout the United States, or any section thereof that might appear to me advisable." I was directed to "make known the plans and views of the society in regard to the Indian reform, to make collections, receive donations," &c.; and farther, "to consult with Societies, churches and individuals on the most efficient measures for combining the resources intended to be applied to carry into effect the object contemplated by the society. Thus it will be seen that making collections comprised but a small share of the design of my agency. After taking my family to Cincinnati, to stay during my absence, I started from that place, on my tour, December 2d, 1818, uncertain whether I was to receive any compensation for my services, as nothing on the subject had been specified by the Board.

I went *via* Pittsburg, Harrisburg, &c. to the City of New York; thence I took a southerly course, stopping at Philadelphia, Washington, &c., and many intervening places, until I came to Charleston, S. C. From this place, for reasons which I shall shortly notice, instead of pursuing my tour as I intended, into Georgia, I turned directly for Kentucky, where I arrived on the 2nd day of April, 1819, having been four months travelling, travelled 2331 miles, received in collec-

tions and donations, \$746 67, and expended \$125 00, or near that, which I charged to the board, leaving \$624 67, with the addition of ten dollars, which I received from the board when I started, to be accounted for to the board. Of this money, when in Philadelphia I deposited, January 25th, 1819, with Levi Garret, Esq. \$225, subject to the daught of the Kentucky Board, signed by the proper officers. Of this transaction I notified Mr. Henderson the secretary, by letter. The draught was directly drawn and sold to a gentleman going to Philadelphia, the proceeds of course went into the hands of the Board. Again in Washington I handed over, Feb. 1st, to Col R. M. Johnson, a member of the Kentucky Board, and then in Congress, \$60, to be by him transmitted to the Board. Here I will go back and bring forward certain incidents in my tour.

1st. Agreeable to the authority vested in me by the Board, I consulted with many Baptists whom I found favorable to the stand of the Kentucky Board, in favor of Indian reform, and independent of the General Board, on the subject of co-operation, &c., made partial arrangements with some, and received liberal contributions from them in favor of the object, &c.

2d. When I was in Philadelphia, it began to be whispered that Luther Rice had gone to Kentucky, with the prospect of bringing that Board over to the interests of the General Board. Certain persons who were opposed to the General Board, and in favor of the independent stand of the Ky. Board, hearing this whisper, spoke to me about it. I at once assured them that the Kentucky Board had manifested a determination to be distinct in their plans and operations from the Gen. Board that I had such confidence in the integrity and high sense of honor of the members of that board that I could not harbor the idea for a moment, that after vesting me with the authority and discretion they had, they could in my absence, be induced by Rice or any other, to counteract the whole, by giving themselves up to be subject to the General Board. This satisfied these friends for the time, and I pursued my tour fully satisfied in my confidence in the honor of the Board, receiving no information of any change until I arrived at Charleston, where I learned from Dr. Furman, upon the authority of a letter he had received from L. Rice, that the Kentucky Society had truly given themselves up to be subject to the General Board as one of its auxiliaries. Mr. W. if his mind had not become callous by his familiarity with the low intrigue common to missionism, might judge something of the mortification and disgust I felt at having been duped to become an agent to impose on the Baptists friendly to the proposed plans of the Kentucky Board, in this case.

I therefore as before observed turned my course for Kentucky with the purpose of resigning my agency, and all connexion with the Board and Society. When I arrived in Kentucky, I learned that immediately after I had started on my tour, S. M. Noel the President, of the Society, had corresponded with L. Rice, inviting him on to Ky. to arrange a connexion of the Society with the Gen. Board. Mr. Noel, receiving from Rice, information when he would be at Frankfort, by his authority as President, called a general meeting of the Society at the same time and place.—Rice met the Society; proposed to them, to allow them to pursue the plan they had adopted relative to educating the Indians; to allow them to expend in this object, all the money they themselves could raise for it, and also to pay them Five Hundred Dollars out of the funds of the Gen. Board; on condition that they would acknowledge themselves auxiliary to the Gen. Board and subject to its government; to which the Society assented. Thus for Five Hundred Dollars, Rice purchased for the Gen. Board, the influence of this Society, and its Indian school, towards the accomplishment of its ambitious schemes; and for himself, another theme to dwell upon to extort money, ultimately to be swallowed up, in part under his and Q. B. Brown's management, in the building, &c. of the Columbian College. But further an appointment was made for Rice to preach at night and take up a collection in behalf of the Indian school. He did so, but not satisfied with the amount of the collection, he proposed for individuals to come forward and put down what they would give to that object, he set the example by putting down a certain sum, nominally in his own name, the example was followed by others; and thus a sum in the whole amounting to upwards of a hundred dollars, was extracted, mostly from the pockets of the Society, and handed over to the Board, in part payment of the five hundred dollars.

This S. M. Noel, who shone so conspicuous in this transaction, by which every principle of *good faith* toward me as agent, and toward those to whom I was sent with my message, was trampled under foot, is he, Mr. Waller, who figures so largely in your Banner, as the *Rev. S. M. Noel, D. D.* Yes he is your Kentucky Doctor of Divinity. From what college he received this honor, or rather this *burlesque* upon all such literary honors, I know not. A short biographical sketch of this Kentucky, *great* one in divinity, would not be amiss, if I had room and time; I have the materials in my recollection, but I must reserve them for another occasion.

I labored under another very serious difficulty, owing to the above base transaction of the Ky. Society. All the money I had collected, excepting what I received from Dr. Furman's Society in Charleston, was in behalf of the independent operations of the Ky. Society; and much of it, I received from persons who would not have given one cent to the society as being connected with the Gen. Board. To pay this money over to the

Ky. Board in its present subjugation to the Gen. Board appeared far from right. To keep the money in my own hands without properly accounting for it, was a thing which I would not then have been hired to do, notwithstanding Mr. Waller's suggestion at this late day about my keeping it. There was but one other alternative presented itself; that was to return the money to those from whom I had received it. To this there were insuperable obstacles. First: a part of the money had been remitted to the Board, and by them expended, it was not likely they would return this to me, were I to demand it. Second: some of the money had been expended in my travels; this I had not, the ability to refund.—Third: had I all that I had collected, in hand, I could not have distributed it generally among those from whom I had collected it, without taking the same tour over again, at my own expense, this I was not able to do. I had therefore of two evils to choose what appeared the least, viz: to give it to this new Board the same as though it had been the Board which sent me.—It was composed mostly of the same persons; and the money would go to the more immediate object for which it was collected; the support of the Indian school. Hence arriving at Georgetown on the 2nd of April, I made arrangements as speedily as I could, for having a called meeting of the Board. This if I mistake not, took place on the 5th, at Col. James Johnson's Counting-house, Great-Crossings. The following members of the Board, I recollect being present. Col. R. M. Johnson, (having returned from Washington,) Col. James Johnson, Benj. S. Chambers, Esq. and elders James Suggett, John Ficklin, and Thos. Henderson. I presented to them a full account of the monies I had collected, and of the expenses with which I charged them. After examining the same, Col. R. M. Johnson moved to allow me a certain sum to cover additional expense I had necessarily been at, and as a compensation for my time and services. This was seconded and unanimously carried. What this sum was, I do not distinctly recollect. I took no receipts at the time, nor made any entries on my Journal. My anxiety was to settle up for my agency, and clear myself of all connexion with a society, by whom I had been so grossly deceived. I recollect, I considered the allowance sufficiently liberal; perhaps it was more than I anticipated their allowing me. But as it was an expression of their satisfaction at the manner in which I had discharged my agency, (although the main advantage of that agency had been nullified by their connexion with the Gen. Board,) I received it thankfully; and the balance remaining in my hands, I paid over to them. And as my name had been included in the list of the new Board, I ordered them, and L. Rice who came in at the time, to take it off, as I could not serve in that connexion. This done: I started immediately for Cincinnati.

It may be but an act of justice, to notice here, that as Col. R. M. Johnson was in Washington

at the time the connexion was formed with the Gen. Board, he of course had no part in the original transaction, however much he may afterwards have sanctioned it, by continuing his connexion with them.

In reference to what Mr. Waller says about a deficiency in the statement contained in the Minutes; whatever may be the case with the printed Report, I do not believe there is such deficiency in the original record. Mr. Henderson was Secretary, and if I mistake not acted as Treasurer, as Col. James Johnson's Clerk, of this I am not certain, but I know that at the time of the settlement, he had his book before him, and his pen in hand, and made entries, I presume correct ones, as he was a punctual business man, although I saw not what he wrote. He further know; produced correct credits for the monies which I had remitted. If Mr. Waller had the original record, and found it deficient, Mr. Henderson was at hand to have explained to him, if he was so anxious to come at the truth; for the last account I had of Mr. Henderson, he was still living, and Principal of the Indian school at Blue Spring, Scott County Ky. Col. R. M. Johnson is still living or was recently, and although filling the high station, of Vice President of the United States, he spends a part of his time in Ky. and is, I presume, as easy of access, as ever. How many of the others named as composing that Board, are still living, I know not. Col. James Johnson I know is dead.

In addition to these sources of positive information on the subject, of which Mr. Waller undoubtedly knew, (the Minutes he speaks of, would have showed him,) and to which he could have ready access; there are other considerations which I will notice. First: as Mr. Waller admits that the Minutes of the Board show how much money I collected, they of course show that I reported my collections to the Board. Now admitting that the members of the Board present, would have allowed me, after stating how much money I had received, to have pocketed the whole, without entering their protest, is it not morally certain that other members of the Board, as for instance Mr. W's. friend Noel, the President, and others I could name, when they came to learn from the proceedings the iniquity of this transaction, would have filed their objections, and spoken publicly of it? Yea would it not still be fresh on the memory of Noel—and Mr. Waller, have been enabled, instead of throwing out his *contemptible insinuation*, to have come forward with a well authenticated charge of my having thus kept all the money?

Second: had I from that time gone to a distance to reside, there might have been some plea, that the circumstances of this case, had it taken place, might have been forgotten by the public at large, in this lapse of time. But Mr. Waller knows enough of that period, to know that I continued my residence in Kentucky, and confined my connexion alone to churches of the Licking Association; that being convinced of the

unscriptural nature and tendency of the mission system in all its forms, I took an open stand, both in my preaching, and otherwise, against *missionism*, Theological Schoolism, &c. against Vardemanism, and Sandemanianism, as it began to be disseminated by Fishback, and swallowed by many of the united baptists; consequently that I drew upon me the ire of the advocates of these systems. It is true, that as I was a poor man, and had to be employed as a school teacher to support my family, some of these great ones affected to look upon me with contempt. But Mr. Waller knows, and his father (if I am not mistaken in his parentage) and his uncle George Waller, both of whom occasionally met and preached with me at special meetings, know and could testify if they would, that those leaders were so irritated at my preaching against their favorite gods, could they have brought such a charge as is implied, Mr. Waller, in your insinuation against me, they would certainly have done it, and it would have been rung in peals, from Dan to Beersheba, until I was put down. And your above named relations, Mr. W. know whether any such charge was substantiated, or even named against me, at that time, and you might, and probably do know from them the truth of the case.

From the whole of these circumstances, Mr. Waller, which I have named to show that you could not be ignorant in the case, am I not justified in the conclusion, that you wickedly and maliciously threw out that base insinuation through your paper with a design thereby to slander me, knowing at the same time that there was no ground for such insinuation to stand on?

In reference to Mr. Waller's reply to what I said about Giddings, I have only to say that he is welcome to enjoy the opinion he entertains of his own superior talents. It would be a pity, with all the pomposity he assumes as the editor of a popular paper, that nobody should think him talented. I will add, that it is no new thing for an appeal to plain scriptural proofs and arguments, to be esteemed foolishness by the wise men of this world. Farewell.

S. TROTT.

P. S. I will suggest, as I had intended to do it above, that it is probably what Mr. W. says his Minutes show to be the amount of money collected by me, was designed to show the amount the Board received from me; perhaps the last balance I paid them. As he has not named the amount, I cannot certainly judge. S. T.

Fairfax C. H. Va., October 12, 1838.

For the Signs of the Times.

A mite for the Old Baptist, by John M. Watson, M. D., Pastor of the Baptist Church at Murfreesboro', Tenn. Continued from page 158.

Second subject proposed: To show that our doctrines have and will ever be opposed by the world and all pseudo-religionists.

"And many shall follow their pernicious ways, by reason of whom the way of truth shall be

evil spoken of." 2 Peter iii. 2. And many shall follow their pernicious ways, false ways new ways, not a few. Oh! says the young professor, so many have gone into such things surely they must be right; besides they have such apparent zeal for the cause of Christ, and so much character as religionists of the day, it seems wrong to oppose them. We would have the spiritual babes here to recollect there is "a zeal not according to knowledge," which very often makes a great *fleshy* show in the world, that should be distinguished from true zeal. The best way to distinguish or try it, is to ascertain whether it be a zeal for *human institutions, fleshy notions and carnal expedients*, or a zeal for *Christ, His ways, truths and ordinances*; if of the former kind, we may know it is "a zeal not according to knowledge," however fair the *show in the flesh*, or however great the number concerned therein. If the Apostle had said *few* only would "follow their pernicious ways," the argument predicated of number, would be good; but according to the scriptures, we may expect to see many oppose a few. Many will raise their voices, employ their pens, and exert their influence in behalf of *pernicious ways*. The young convert should not be discouraged at this, for many will always prefer *pernicious ways*, while but few enquire for the *old paths*, and walk therein, or the scriptural account which we have of these things, would not be true.

When any one begins to follow *pernicious ways*, ways which seem right unto men, he is sure to speak evil of the way of truth, or those who contend for it. Were only a few to oppose the truth, their influence would be but trifling, but when many of all denominations do so, the child of grace suffers from the *perplexing influence*, while believing in, and contending for the great doctrine of grace. When the young and untried believer sees many following the way of error, and hears many speaking evil of the way of truth, he will be more or less perplexed, especially as some of these many are often relatives, friends and acquaintances, for whom sentiments of high personal regard may long have been entertained. The young believer should in view and feeling of such things, recollect the words of the blessed Saviour, Luke xii. 51.

Inasmuch as Peter assures us that many would speak evil of the way of truth, let the babe in Christ beware, lest those who may attempt to bias their minds against the Old Baptists be some of that many. For if there be any denomination that enquires for the *old paths*, and will not go into new ways, it follows of course, that many will speak evil of them, and their ways. We would further say to the young convert, not to give heed to all he may hear said against the Old Baptist, even when said by particular relatives or friends, or those respected as christians, for they may be of the many who delight to speak evil of the way of truth. For great zeal "not according to knowledge," moral righteousness, not the fruit of the Spirit, a law-gospel, not

the gospel of Christ, human opinions, not the truth in Christ, and fleshy expedients, not the appointments of God, are all, by human ingenuity and skill, sometimes so confounded as greatly to perplex the untried convert, until he is well taught in word and doctrine, until his senses are exercised to discern both good and evil. Peter did not mean that many would speak evil of the way of truth, only in that age, for the Saviour has assured us that this would continue the case, and likewise Paul. Matt. xviii. 7. Rom. xvi. 17. 1 Cor. xi. 19. We have no right to expect the opposition of the many ever to cease, during the present order of things; or that we should be exempt from it in our time. We might say much more under this head, but our limits will not permit.

Third proposition: To show the cause why the babes in Christ should not remain with, or join any other people but the Old Baptists.

The convert may say why not join or remain with Arminians? Because all Arminian teachers have need of being taught themselves; for they corrupt even the sincere milk of the word itself; and the child of grace must have proper diet, or he will become *sickly, weak, &c.* Further, after they have remained with such teachers even a long time, when for the time they ought to be teachers, they "have need that one teach them again which be the first principles of the oracles of God." "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." When will we find any among the Arminians, who use or teach the *strong meats* of the gospel, or even the *sincere milk of the word*, in its pure doctrinal state? Even admitting the Arminians sometimes "feed" with milk, (which is very rare if ever) we are exhorted not to remain too long at the "breasts," not to remain "children tossed to and fro by every wind of doctrine;" then of course it is our duty to go where both the lambs and sheep are fed with *wholesome food*: for this wholesome food is not only withheld by the Arminian teachers, but is fouled and trodden under foot, and if there be any lambs or sheep among them, they have to eat that which the Arminian pastors have trodden with their feet, and to "drink that which they have fouled with their feet." Ezek. xxxiv. 18, 19. Thus we discover all such foul the sincere milk of the word, and tread under foot the strong meat of the gospel; and if the lambs and sheep get any thing of the kind among such, it is after it has been fouled by misrepresentation and fleshy interpretation; for instance, a *holy calling* is said to be according to creature-obedience, creature-compliance, or creature improvement of grace, instead of its being "according to His purpose and grace given to us in Christ before the world began."

A work of grace on the heart instead of always resulting as it does, in "repentance towards God and faith in the Lord Jesus Christ," is represented by them as being of uncertain issue,

dependant, even after begun on creature-improvement for its completion, contrary to the plain words of Christ and his servant Paul.

Perseverance of the saints, that soul-staying, soul-refreshing and God-honoring doctrine, is so fouled by them with creature power and obedience and meritorious works, that the lambs and sheep scarcely dare use it; they become so blinded by such things, as to almost lose sight of the *great things* which the perseverance of the saints is connected with, viz: the *love of God*, the *will of God*, the *purpose of God*, the *election of God*, the *foreknowledge of God*, the *predestination of God*, the *holy-calling of God*, the *justification of God*, the *Gift of God*, (Christ,) the *work of Christ*, the *work of the Holy Spirit*, the *keeping of God*, the *power of God*, the *grace of God*, the *mercy of God*. All these *great things* must fail before the saint can.

Election must not once be named; the true doctrines of which are represented as coming from Satan or his abode; to stand in the way of sinners! to be a reproach to the bible, and should never be taught! After having fouled and trodden under foot the doctrine of election in this way, they get up a number of false glosses and carnal notions, which contain neither milk nor meat, but deadly poison, *poison of dragons*, and *venom of asps*. Deut. xxxiii. 32. If election be treated on at all, it is said to be according to foreseen creature-merit, obedience or compliance, instead of its being according to the love, will and purpose of God, entirely apart from any "works of righteousness" which we have done.

Justification before God is made to depend upon a law-gospel righteousness to a great degree, which nauseates and eats as doth a canker, on the minds of the weak.

The way of truth is so much spoken against, that many converts are afraid to walk in it.

The Lord Jesus Christ is so mutilated and misrepresented by those, that the *babe*, instead of being taught to regard him, as being *made of God* unto his soul wisdom, righteousness, sanctification and redemption; the way, the truth and the life, as well as the end of the law for righteousness, and as having redeemed from all iniquity, is held forth on the contrary as having brought about certain gospel laws or conditions, which if complied with and persevered in, with creature power and wisdom, will secure the soul's salvation. With such things the babe in Christ is often perplexed, and the great things which God before time had given him in Christ, are concealed from his view. The babe in Christ has no opportunity of learning here. The clear refreshing waters of life, are so much fouled with Arminian notions, that even the *thirsty* among such can hardly use them. The strong meats of the gospel are so much trodden under foot, that even the *hungry* have but little relish for them; and the *garment of praise*, of *fine needle work*, of wrought gold, has so many *filthy rags* sewed on it that the child of grace among them, hardly dare use it as a *covering*.

New wine is put into old bottles, and new cloth is sewed on old. This Arminian patch-work greatly perplexes the child of grace, and keeps the "righteousness which is of the faith of the Son of God," out of view; without which imputed as a blessing secured by Christ, the soul "born of the Spirit," feels there can be no justification before God, without it, not even while enjoying the greatest fulness of creature righteousness. Hence we would say to the *hungry* and to the *thirsty*, *Come out from among them*; come out of the boggy fens of law-christianity, where grow the hemlock and deadly nightshade; come away from the muddy pools of Campbellism, and their miasmatic blight, for there you must feed on poisonous herbage, and drink of waters that fail. But to those who are content to feed on wind, on ashes, and to ask counsel of stocks, we would say, remain where you are; for the *plant of renown*, the *living water*, and the *good pasture*, would only be trodden under foot by all such: these are only appreciated by those who are *athirst*, who "desire the sincere milk of the word," who by reason of use, want the *strong meat of the gospel*, who *hunger*, who are *poor*, yea, who are ready to perish amidst all the dainties and fulness of Babylon. To all such we again say, *come out of her*; enquire for the "old paths, and walk therein, and ye shall find rest to your souls." Isa. xlv. 20. Hosea iv. 12, & xii. 1. Ezek. xxxiv. 29. Jer. vi. 16, & xv. 18, 19. 2 Cor. vi. 17. Col. ii. 21.

TO BE CONTINUED.

For the Signs of the Times.

Slate-hill, Or. Co., N. Y., Sept. 12, 1838.

BROTHER BEEBE:—I am this day forty years of age; about twenty-two years since, I was born again, (if ever); fourteen years the 17th of next month, (October,) I was baptized by Elder T. B. Montonyea, son of Elder Benjamin Montonyea, then the pastor of the New Vernon (formerly Deerpark) Church, of which I became a member at my baptism. Eight years ago, or thereabouts, I began to try to preach Jesus, with an expression of the fellowship of the church, in relation to a preaching gift; and by the same church, in company with brethren from sister churches, was subsequently set apart by ordination, to the work of the ministry, of which, the two last named circumstances you had a personal knowledge.

When I take a retrospect of the past, I find my race, as a professed christian and minister of the gospel, has been short and swift; short, because it is but a few years since I commenced running, or rather I should say, trying to run in this race; and swift because the moments, hours, days and months, yea years, pass away in such rapid succession; and this is not all, I oftentimes fear I have run in vain, run without being sent. When I am led to distrust my call to the ministry, my hope as a christian generally goes with it. Again, when I doubt the genuineness of my hope as a christian, of course my call to the ministry is nothing. Last winter and

spring I labored more than usual for me, under bodily infirmities; my strength failed, and my spirits frequently fell, and sometimes I was led to distrust God in the promises of his word,—no *Spirit of Truth or Comforter*, to take of the things of Jesus, and apply them unto me, no living faith in exercise in my soul, laying hold of the things, the promises of the gospel;—full of unbelief, and yet desiring to believe; and constrained to cry out, "Lord I believe, help thou mine unbelief." I think I have found by experience the necessity of a present help, in time of trouble. If the Spirit condescends to take of the things of Jesus, even one of the promises, such as *My grace is sufficient for thee*, and shew it or them, unto me, then and there I rest.

In my recent tour to the south, I was very much refreshed, both in body and mind. The frequent interviews with brethren, with which I was indulged from time to time, on my journey to and from, were very agreeable without a single exception. I am quite confident there never was in this country, a stronger attachment to, and fellowship for one another, among the real followers of the Lamb than at the present time. From Orange Co., N. Y., to the Blue Ridge, Loudon Co., Va. on the route I took, I met with a very warm reception from the brethren; so that I can say in truth, I was at home wherever, in providence my lot was cast among them. And I will observe here, for their information generally, that I filled my appointments, and preached at home on the fourth of August, according to my arrangements as before published in the Signs; and found my family and friends in health. I have some reason to hope the journey has been an advantage or benefit to my health. I feel myself under strong obligations to the brethren and friends, one and all, for their kindness and hospitality to me, which, together with the interest they seem to take in the restoration of my health, evinced by their prescriptions, preparation of medicines, &c. though in many cases entire strangers to me personally. Add to this their apparent reception of the truth in the love of it, which has greatly endeared them to me; and I think on my part, the acquaintance thus formed, and the friendship and fellowship thus given, will not easily be forgotten. I feel strongly inclined, if my life and health be spared, to take another tour southward, visit the brethren and churches, and see how they do, probably some time between this and next June.

I have just returned from the Lexington Association, about 100 miles north from this place. The meeting was very harmonious from first to last,—not a discordant note! The trumpet gave a certain sound. The interest of the meeting seemed to be considerably enhanced by the attendance of a blind woman, sister Phebe Wright, from Delaware Co., I think: at the close of the forenoon meeting the first day, before the congregation dispersed, her name was mentioned publicly by some brother acquainted with her, who requested that she would sing a hymn of her own

composition, on the incarnation, sufferings, &c. of Christ, before the people retired for refreshments, which she did, and I presume to the astonishment of all who heard her. Her voice was indifferent, but the matter, and the manner, or in other words, the sentiment of the hymn, and its arrangement in rhyme, metre, &c. coming from the source it did, I confess was a matter of astonishment to me: I was dumb with silence, and I think there were few if any of the children of God present, who could refrain from dropping a tear. I must say of the hymn, it is a masterpiece, come from whom it might. I engaged a brother to send me a copy, which I intend forwarding to the Signs for publication.

I hope the peace, harmony, good feeling, strong attachment and gospel fellowship of the brethren, may not be marred or disturbed for the want of judgement and prudence in the discussion of subjects, where we cannot exactly see eye to eye as yet. We should have in mind the injunction, "See thou that thou hurt not the oil or the wine."

Yours in Gospel Fellowship.

GABRIEL CONKLIN.

For the Signs of the Times.

Versailles, Ripley Co., Ia., Oct. 12, 1838.

DEAR BROTHER BEEBE:—I have been a constant reader of the Signs nearly from its first publication, and once in a while I have found a piece that I have not liked quite so well: yet I can truly say, I have often found them like cool water to my fainting spirits. My lot for several years has perhaps been different from many: I have been situated where I have heard a great deal of Baptist preaching,—some preaching salvation alone by grace; others by grace and works together, therefore your paper, being filled up or put together, by workmen who have been taught by the same Master Workman, and have the same chart or directory, to guide them; influenced by the same spirit, having the same motive in view, it comes out generally a whole piece. It has often been a comfort to me, in reading over the little messenger, breathing the feelings of brethren from different quarters of our country, all sweetly harmonizing in sentiment, although hundreds of miles apart, and many of them total strangers to each other in the flesh, yet when expressing their views about the love of Christ, they appear to be perfectly acquainted, and speak the same language, or the same things to the honor and glory of God.

Sometimes when I have been to hear preaching, and see the preachers try to mix oil and water together, or in other words, place the works of the creature on a level with the merits of Christ's atoning blood, my heart feels pained; for if I know any thing about the way of life and salvation, I have not so learned Christ. No, my brother: when I hear those in the pulpit, who are called teachers in Israel, declare, in the face of the Bible, and unblushingly before the children of grace, that men and money are the means of saving sinners, I say I cannot witness

the truth of what they preach; they are to me as heathen men; I am a stranger to what they say. My Bible says, "By grace are ye saved, through faith, and that not of yourselves, for it is the gift of God;" this I can subscribe to, and sometimes with a heart overflowing with gratitude and love.

Blessed be the name of Jesus, there are a few here who delight to preach the truth as delivered by their Divine Master. O how delightful to the believer in Christ, to hear him preached as a whole Saviour, a full Saviour, an all sufficient Saviour; one in whom all their wants find a rich supply in every time of need; one that sticketh closer than a brother; who has promised never to leave nor forsake them; and sooner may we look for heaven and earth to pass away than for his word to fail. It is Christ, and not men and money that will save sinners from their sins, and from the wrath to come.

I must close this hasty scroll, praying that the Great Head of the Church, will guide you into all truth, and make you a lasting blessing to his dear sheep and lambs, for Christ's sake.

JOHN D. PRIDMORE.

For the Signs of the Times.

Morgantown, Ia., Oct. 18, 1838.

BROTHER BEEBE:—Enclosed you will find \$10 00 on the State Bank of Indiana, which is at present, a specie paying institution, and you will please to give credit for the same as directed below.

Your Signs are read with delight by those who have received them through my agency, and I have the pleasure of adding to your list of subscribers, three more persons or names, who are anxiously waiting to receive the first number of a paper advocating the only scriptural doctrine of salvation, in opposition to all the man-made schemes and inventions of modern theology. The first seventeen numbers of the current volume, have been duly received, and the nineteenth also, but the eighteenth is wanting, and we would be happy if Brother Beebe could without injury to himself, send us the eighteenth, forasmuch as we are not willing to lose the connection of your correspondence, and the most of us intend, at the close of the volume, to bind and preserve it complete.

Though some of your readers, I discover have objected to the propriety of admitting brother Trott's views on justification into the Signs, I must confess, though my opinion has been different from his, the investigation of the subject has led my mind to a closer examination of the scriptures for the truth: not only so, but a general inquiry has been excited among the brethren, and numbers have fallen into Brother Trott's views, and really if they are erroneous, they had better never have been admitted, for they are certainly gaining ground in the Far West. Brother Trott's views on the idea of Christ's purchasing heaven for his people, are first rate, Brother Janeway's last letter to the contrary, notwithstanding.

That Christ redeemed his people from under the curse of the law, is evident; but that the right of redemption belonged to him by inheritance, I think is equally clear; hence all the blessings consequent on that redemption are, strictly speaking, by inheritance. I must confess however, that brother Trott's objections to the term *eternal*, being prefixed to justification, have not entirely satisfied my mind as to the impropriety of the expression. Brother Trott will perhaps agree with me that the prepositions to and unto are not entirely synonymous; and yet it would be a difficult matter to attach to either of them an invariable signification, as they are used in the scripture: for instance, *sickness unto death*, *repentance unto life*, *fruit unto holiness*, imply that *death*, *life* and *holiness*, are causes producing their effects, viz: *sickness*, *repentance* and *fruit*; So as by the offence of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men, unto justification of life. Now mark, in the first place, judgement came to (or producing) condemnation, so the free gift came unto (or pursuant to) justification, i. e. in the first case judgement was the cause, and condemnation the effect; in the second, justification to life, was the cause, and the coming of the free gift, the effect; the first was in consequence of an offence committed; the second was through a righteousness performed. Now it is evident that condemnation was not eternal, but took place in time, and followed after an offence committed; but justification as an eternal principle, was manifested in time, so that when Christ the Head of Zion, was cut off for sins, the body was dead because of sin, but the spirit was alive because of righteousness, (i. e.) God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, (keeping in view the union of Christ and his church) who walk not after the flesh but after the Spirit. Now the same God who was manifested in the flesh, in union with the church, was justified in the Spirit in the same union; so that my view is, that in the relationship of the church to Adam the offender, she was condemned; but in the relationship to Christ, the Quickening Spirit, she was justified; for the righteousness of the law that had to be fulfilled in us, through the medium of condemning sin in the flesh, was of that law that was written upon tables of stone, and laid in the ark of the covenant, showing by the figure of the ark, which was made according to the pattern in the mount, that the law existed eternally in Christ, the righteousness of which was the principle of their justification, which was consequently eternal.

Now it seems to me that some brethren have two eternities in their mind, one past and the other future, being cut in two by a little intervening space called time, which, in their estimation, occupies so important a place, as to be absolutely necessary to regulate the concerns of eternity; so that the eternity to come will be a place of

greater happiness than the eternity past, owing to the regulations effected in time.

I must leave the subject thus abruptly, my sheet being full. Brother Beebe may publish part or all, or none of this scroll, as may best suit his sense of propriety. Meanwhile,

I remain your brother in Christ,

HIRAM T. CRAIG.

EDITORIAL.

Alexandria, D. C., November 2, 1838.

THE PROGRESS OF MODERN REFORM, As endorsed by the "Cross and Baptist Journal," of Ohio:

"We copy the following from a late Macon Ga. Telegraph. It is too nearly true."—*Cross & Bap. Jour.* "A New Era." We have heard of an 'iron age,' and a 'golden age,' a 'dark age,' and an 'enlightened age,' but ours is the *age of catastrophes*. To name, shipwrecks, steamboat explosions, railroad accidents, mobs, incendiarism, murders, robberies, duelling, seductions, abductions, forgeries and executions seem to be the order of the day. If there are any other general characteristics of the age, they consist in the puerilities of members of Congress, and the puffing of quack medicines."—*Demo. Mirror*.

We, the Editor of the "Signs of the Times," hope we do not intrude, by adding as characteristic of the present age, *religious mendicancy; theological quackery; a profligate and licentious New School Ministry; violent opposition to the truth; lynching the Old School Baptists out of their Meeting-houses; Baptist Camp Meetings; Front Benches and stool pigeons; together with a prodigious increase of Ishmaels and Ashdods.*

Is not the New School Millennium near at hand?

Mr. Waller's defence, together with a New School version of the scriptures of truth:

"THE SIGNS OF THE TIMES.—The effrontery of the editor of the Signs of the Times is truly astonishing! He persists in denying that he boasted of receiving a comfortable supply of cash for preaching, during his northern tour, as stated in the Banner some time since; and yet, in compliance with our request, has sent us the number of his paper containing his own account of the matter. We make a quotation from it, that our readers may see with what ease Mr. Beebe can eat his own words. In the Signs of the Times of June 29th, concluding the account of his 'Visit to the North,' &c., he says—'Thus we have recorded a brief history of a very pleasant journey of more than 600 miles travel, in which we had the pleasure of attending four decidedly Old School Associations, and found them abounding in every good work; and should our Lord demand of us, as he did of his ancient disciples, LACKED YE ANY THING?—to the praise of his great name, (and not to any mission board,) we should be constrained to adopt the disciples' answer, and confess that we LACKED NOTHING.' [Not even cash.]* 'We were FULL, yea, we ABOUNDED, for, Lo! He was with us.' Is not this boasting that he received a comfortable supply of cash for preaching? What else does he mean? What else can he mean? We did not pretend to give his language, but only the substance of his remarks. He had spoken of the many sermons he had preached—the number of miles he had travelled—and then, in a boasting manner, declared that, *maugre any 'mission board,' those money establishments, he 'lacked nothing'—he was 'full,' yea, that he 'abounded'!* His

*The words included in these brackets were inserted by Mr. Waller, we doubt not with a design to deceive his readers, by leading them to believe that we used the words [Not even cash.].—Ed. Signs.

readers may be simple enough to believe that, in the use of such language, he did not intend to boast of the cash he received; but *ours*, we are persuaded, possess too much sagacity to be deceived by his reckless disavowal of the plain import of his own words. We leave the matter here, hoping that Mr. Beebe in future will either speak in plainer language, *if he did not mean what we ascribed to him*, (of which by the way, we entertain no doubts,) or else that he will be more scrupulous in making meals of his own words."—*Bap. Ban.*

REMARKS.—How true are the words of inspiration, "The way of transgressors is hard"! It is abundantly exemplified in this instance of Mr. Waller's attempting to kick against the pricks. It appears as hard and unnatural for those who are accustomed to misrepresenting, slandering and dealing in dark insinuations, to speak truth, and maintain an honorable and christian like course, as for the leopard to change his spots, or the Ethiopian to change his skin. To disguise one falsehood so as to make it pass off for the truth, how many more must be invented!

Mr. W. acknowledges the receipt of the copy of the Signs which we sent him, and has made a short extract therefrom, in order, as he says, that his readers may see with what ease Mr. Beebe can eat his own words. Now as Mr. W's. professed object is to lay the matter before the public, he must excuse us in pointing out some of his false insinuations.

First. He calls it *effrontery* in us to deny that we had boasted of having received a comfortable supply of cash for preaching, while on our visit to the North, and demanding of him to produce such boasting in our own words.

Second. He insinuates that we have eaten our own words, which is palpably false. Is it eating our own words, to send him a duplicate of them at his request?

Third. On the questions, "What else does he mean? What else can he mean?" Mr. W. says he did not pretend to give our language, &c. But is this true? Did he not say that we *had boasted of receiving a comfortable supply of cash for preaching?* Was not that *pretending* to give our language? Should any man on earth read that assertion, if he were ignorant of the character of Mr. W., would he not conclude that we had used such language, or that we were wickedly belied?

Fourth. Mr W. says we had spoken of the many sermons we had preached!! In what part of our article, we demand, did we mention the number of sermons we had preached, or what did we say about the number of sermons we had preached? Astonishing as it may appear, there is not a word of truth in this assertion!

Fifth. "And then in a boasting manner, declared that, *maugre any 'Mission Board,' those money establishments, we 'lacked nothing.'*" Did we write in a boasting manner? By no means. Did we say, "*maugre any Mission Board,*" &c.? We did not: nor did we use any word implying what that expression implies, but we expressed our gratitude to God and not to any mission board; this appears to be what has exasperated Mr. W., that we should ascribe to

God, what the New School ascribes to Mission Boards.

But last of all we shall notice that all he can find in our article, which can imply that we received any aid, in any way whatever, is in the declaration that if interrogated by our Divine Lord, as were the disciples, we would be constrained to adopt their language and confess, to the glory of his great name, "We lacked nothing, for lo! He was with us." Now who, but the New School Baptists, would ever have dreamed that either we or the ancient disciples by whom these words were used, intended by their use, to boast that *in despite of, or notwithstanding Mission Boards*, we had received a comfortable supply of cash for preaching. According to this, the New School version of the text, given by Mr. Waller, and subscribed by the Editors of the "Religious Herald," and "Eastern Baptist," the scriptures are made to read thus, "When I sent you without purse and scrip and shoes, lacked ye anything?" And they *BOASTED that they had received a comfortable supply of cash for preaching.* See Luke. And "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo! ye shall receive a comfortable supply of cash for preaching. If such be the plain import of these words, as used by us, then such must have been the sense, as used in the scriptures. And who, among the New School clergy, would not aid in carrying forward a translation of the Bible, giving a version so favorable to the religious trickery of missionism.

For the special instruction of the poor, blind, deluded, ignorant, self-conceited advocates of the modern mission systems of the day, we have the happiness to assure them, that the saints *can be full, and abound, and lack nothing*, when Jesus is with them:

"Jewels to him are gaudy toys,
And gold is sordid dust:
All their capacious souls can want,
To him doth richly meet,
Nor to their eyes is light so dear
Nor friendship half so sweet."

Hence they are not at liberty to measure our corn in their bushel, or conclude that cash is with us, as with them, the grand *sine qua non*. It is to be presumed that they will never be prepared to say they lack nothing, while they profess to lack thousands of men, and millions of money to carry on their projects of missionism, or while the prophet of the Lord declares, "*They are greedy dogs that can never have enough.*"

Roulet, Potter Co., Pa., Sept. 8, 1838.

BROTHER BEEBE:—You will notice in the following Minutes, the resolution of our Association to have them published in your truly interesting paper. You will discover by our numbers, that our means must be small: we are not only few in number, but very poor, which accounts in few words, for the course we have taken,

Your brother in the Lord,

SAMUEL PALMER.

P. S. Dear Brother, I have for two or three years been in the habit of reading your paper, and while contemplating upon the present appearance of the Old School Baptists, as they now are, a persecuted few, and dispised by other denominations, it has truly been consoling to my mind. I do most sincerely esteem the talents and abilities of many of our beloved brethren, who are contributors to its columns,—not unto them, but unto God be all the praise.

S. P.

Minutes of the Alleghany Association, convened with the Baptist Church at Roulet, Potter Co., Pa., on the first Wednesday and Thursday in September, 1838.

Opened by singing and prayer.

Preaching by Elder Joseph Beman, from Rev. xxii. 17.

Recess half an hour.

Organized by choosing Elder John Sawyer, Moderator, and Samuel Palmer, Clerk.

Received letters from the following churches, viz:

Independence, Alleghany Co., N. Y., No intelligence.

Roulet, Potter Co., Pa., Messengers, John Lyman, Licentiate, Isaac Lyman, Nathaniel West, Samuel Palmer. No addition since our last association. Present number, 22.

Genesee, Potter Co., Pa., No intelligence.

Scio, Alleghany Co., N. Y., Messengers, Elder J. Sawyer, Zenas H. Jones, John Graves. No alteration since our last Association. Present number, 10.

Resolved, That we invite visiting brethren, in good standing with us, viz: Elders Z. D. Pasco, and Consider Ellis, to seats with us.

2d. Received and read Circular and Corresponding Letters, from the several associations with whom we correspond.

3d. Appointed Elders Hezekiah West, Joseph Beman and Eli Gitchel, to prepare Circular and Corresponding Letters.

4th. That we change the time of holding our Association to the fourth Friday and Saturday in September.

5th. Adjourned till 9 o'clock to-morrow morning. Preaching at 2 o'clock by Elder Pasco, from Luke iv. 18 & 19. Followed by Elder West, from Psalms lx. 9 & 10.

Thursday morning met agreeable to adjournment.

6th. After singing and prayer, Elder Gitchel read and adopted the letters prepared by the committee appointed for that purpose.

7th. That Elder John Sawyer be our messenger to the Chemung Association, for this year.

That Elder Sawyer, with brethren John and Burrel Lyman, be our Messengers to the Association at Darien next year.

9th. That we adjourn our association, to sit with the First Church of Darien, Genesee Co., N. Y., at the above mentioned time in September, 1838.

10th. That our Minutes this year, together with our Circular and Corresponding Letters, be published in the "Signs of the Times."

Preaching at 12 o'clock by Elder Gitchel, from Heb. ix. 15. Prayer by Elder West.

At 2 o'clock preaching by Elder Sawyer, from Eph. i. 1. Followed by Elder West, from Ezek. xlvii. first 12 verses.

JOHN SAWYER, Moderator.

SAMUEL PALMER, Clerk.

Circular Letter.

The Messengers of the Churches composing the Alleghany Baptist Association, assembled in Roulet, Potter Co., Pa., September 5th. and 6th., 1838, to the churches of which they are members, send Christian Salutation.

BELOVED IN THE LORD:—

Since custom has taught you to expect an epistle from us, and we rejoice in the privilege of addressing you, as those who are bound with us in the same bleeding cause,

under the government of the same king, led by the same Captain, to fight under the same banner of love.

We wish you, brethren, to be careful not to use any carnal weapon, for such are not the weapons of our warfare; for we do not war after the flesh. We entreat you to be skilful, (not negligent,) and may the Lord teach your hands to war, and your fingers to fight with such as are mighty, through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought, to the obedience of Christ; that thou by them mightest war a good warfare, holding faith and a good conscience, which some having put away, concerning faith, have made shipwreck, of whom, of old time, was Hymenius and Alexander, whom Paul delivered to Satan, that they might learn not to blaspheme; and doubtless there be many such now a-days, since the time has come that men will not endure sound doctrine, but after their own lusts, are heaping to themselves teachers, having itching ears, and have turned away their ears from the truth, and are turned unto fables.

Surely brethren we find the present to be perilous times, and the description given by the Apostle, very correct; "For men are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; Without natural affections, truce-breakers, false accusers, incontinent, fierce, dispisers of them that are good; Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof." What other than the characters above described, can we make of such as make a great parade and noise about what they have done, and would do, to evangelize the world and save souls, if they could only engage suitable men, and money plenty for the work; while they deny the sufficiency of the Spirit's teaching, to qualify men to preach the gospel of Christ; and believe that the inhabitants of heaven may be increased in proportion to the money spent in their cause; who proclaim that the Lord is calling for our money, that he may have it to expend as he did his heart's blood, for the salvation of perishing souls. We would caution you brethren, against fostering such characters in your bosoms, and nursing them at your sides; "But remember their deeds which they do, prating against us with malicious words," and not content therewith, neither do they receive the brethren, and forbid them that would, and cast them out of their church; though they pretend to as much love, and as much religion, and use as much flattery, as the strange woman spoken of by Solomon. See Prov. vii. Or carry as glittering a golden cup, as the Mother of Harlots.

We would say unto you, beware of men, for they will deliver you up to councils, and they will scourge you, &c. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." "Beware of the leaven of the Pharisees, and of the Sadducees, which is their doctrine, which is hypocrisy." "Beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Beware of dogs, beware of evil-workers, beware of the concision." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;" for in him dwelleth all the fullness of the Godhead bodily, and he is before all things, and by him all things consist; but be ye followers of God, as dear children; arm yourselves with the same mind that was in Christ. Wherefore brethren, put on the whole armour of light; take unto you the whole

armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace,—above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the Sword of the Spirit, which is the Word of God, praying always with all prayer and supplication in the Spirit; pray and never faint; pray that God may be your strength, your high tower, your strong tower, your strong rock, your strong refuge, your strong confidence, your strong city, where God appoints salvation for walls and bulwarks; and may the arms of your hands be made strong by the hands of the Mighty God of Jacob. A wise man is strong; yea, a man of knowledge increaseth strength. Be ye therefore strong in the Lord, and in the power of his might; and may it be your happy lot, in answer to your prayer, to rejoice and say, "O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation." May your souls greatly rejoice in the Lord, and be joyful in your God, because he hath clothed you with the garments of salvation, and covered you with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Rejoice in that system of unchanging love, and distinguishing grace, which by the gospel is revealed unto you. Rejoice that it hath pleased God to distinguish you from others, by the revelation of his Son in your hearts, by the power of the Holy Ghost sent down from heaven. Rejoice that without any regard to either faith or good works foreseen in you, as a condition thereof, God hath from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth. Though many revile and persecute you, and speak all manner of evil against you falsely, for His name's sake, rejoice and be exceedingly glad, for so persecuted they the prophets which were before you. Rejoice that God hath taught you, by his word and Spirit, not to dispise his name, as those do that follow after a strange god; nor to offer polluted bread upon the altar of the Lord, like those that offer the works of their own hands, or the fruit of their ground, like Cain; for the best of our performances, or even our money, is too polluted for our souls to feed upon before the Lord, or to offer upon his table.

Our poor, lame, impotent, imperfect works, even when we are endeavoring wholly to follow the rule which God hath given, without embracing any of the modern idolatrous inventions of men, are too polluted to present before God, as any part of the ground of our acceptance with him. Nothing short of the God-man, Christ Jesus, will answer as an offering for such feeble degraded miscreants as we are. In nothing short of the Lord our righteousness, can we be accepted in the presence of the Most High: nothing short of his flesh and blood, can give or sustain a life answerable to his holy law, or our absolute necessities.

Finally brethren, rejoice and be exceedingly glad, and praise the name of the Lord, that he hath shewed you the difference which exists between such as would regard the name and authority of Christ, in all that they do, and such as dispise his name by disregarding his authority, saying by their conduct in following the devices of men, and marrying the daughter of a strange god, that the table of the Lord is contemptible, while

they offer polluted bread upon his altar; that will not shut the doors for naught, nor kindle a fire on the altar, without having the Lord's promise endorsed by some society of men.

Corresponding Letter.

The Alleghany Association, to her sister Associations with which she Corresponds.—Greeting:—

BELOVED IN THE LORD:—Through the tender mercy of our Covenant God, we are yet alive, and have been indulged with another anniversary, and so far as we have been favoured with your correspondence, we rejoice to learn that God has reserved a few who have not bowed the knee to the image of Baal, or have not gone a whoring after the strange god modernly called benevolence. And we are glad to learn from you, that you are not worshipping the image of the beast, that so many that we once called brethren, are now paying their homage before. Surely at present the daughter of Zion appears to be left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.—Well may it be said, "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." In relation to those that have left us, and have married the daughters of that strange god, professed benevolence, we think the following language appropriate, "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, (jewelry and trinkets,) and the fat of fed beasts, (scholastic preachers.) I delight not in the blood of bullocks, of lambs, or of he goats, (silver and gold.) When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons, and the sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood."

In reference to the body of people called baptists we lament and say, "How is the faithful city become an harlot! it was full of judgement; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards." But in the midst of our sorrow, we rejoice that God hath promised to purge away all the dross, and take away all the tin; and restore the judges as at the first; and her counselors as at the beginning; and that Zion shall be redeemed; (though it be) with judgement, and her converts with righteousness. That she again shall be called the city of righteousness? The faithful city. Yea, brethren we rejoice that Jesus lives, and has said because I live, ye shall live also. We rejoice to learn that Zion's king is mustering the host to the battle; and is gathering his people from those corrupt masses called churches, and reclaiming them from their false practices into which they had been incautiously decoyed by the cunning craftiness, and slight of men that lie in wait to deceive.

Our present session has been peculiarly harmonious, having been refreshed by your letters. We hope that such Correspondence will be continued.

Our next session will be held with the first Church of Darien, in Genesee County New York.

Burrel Lyman, Postmaster, Roulet, Potter Co. Pa. is our Corresponding Secretary.

Poetry.

From the Gospel Standard, (Eng.)

BREATHINGS OF AN OUTCAST.

"How long wilt thou forget me O Lord?"—Psalms xiii. 1.

How long, O Lord, shall I
This gloomy valley tread?
No seeming outlet nigh;
Faith, love, and comfort fled.
Sweet staff of hope! must thou too bend?
The pilgrim's faithful, constant friend.
My guilty fears are great;
My heart-wounds deep and sore;
I would, but cannot wait,
As once, at mercy's door.
In vain I strive to sweeten prayer;
Alas! my Saviour shines not there.

Out of the depths I call
To thee, my God, above;
How long shall earth enthral
An object of thy love?
The ruthless prince of darkness reigns,
And thou alone canst break his chains.

My little bark is tossed,
By tempests, to and fro;
My chart and compass lost;
Ah, whither shall I go?
Starless the night, how shall I trace
The bearings of the port of grace?

But why art thou cast down,
My poor, distracted soul?
The heavens above may frown,
The waves beneath may roll;
And yet thy anchor, once secure,
Within the veil abideth sure.

The Lord his path pursues
In darkness as in light;
He raises and subdues
The dangers of the night:
Be this my lot, content to wait
And daily watch at wisdom's gate.

DIED

At Brentsville, October 21st, HENRY C., eldest son of Henry and Susanna B. Tarleton, after a lingering illness of six weeks and five days, aged 8 years and 5 days.

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James Myers, Esq., }	"	
Hiram T. Craig,	"	10 00
Wm. Beaks,	N. Y.	1 00
Roberts Canfield,	"	1 00
Capt. Thomas Monroe,	D. C.	1 00
Dea. George White,	"	1 00
Samuel Clark,	N. C.	3 00
Wm. Eustis,	Me.	5 00
Total,		\$27 00

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, NOVEMBER 16, 1838.

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GILBERT BEEBE, Editor,

To whom all Communications must be addressed (POST PAID.) Terms, \$1, 50 per annum: or if paid in advance, \$1, 00. Five dollars, paid in advance, in current money, and free from postage, will secure six copies for one year.

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Communications.

For the Signs of the Times.

New Market, Highland Co., O., Oct. 24, 1838.

BROTHER BEEBE:—I remember that some time back I promised to give you some account of our troubles, when we should get through with them,—it is only a hint that I can now give; but believing you to have a good knowledge of the course that the New School party has always pursued, I shall be the more brief.

That we have had many severe trials cannot be denied, I think, by any persons that are acquainted with our state. Our church was small; our deacon whom we all felt attached to, was the greatest disturber of the peace of the church: his little underhanded schemes, carried on by himself and others as colleagues, brought the church almost under bondage to the whole line of Societies that are now (falsely) called benevolent. It always looked strange to me that they should be always begging and yet always insolvent, but when I came properly to understand, it was not they that were insolvent, but Zion's God. But from my frequent hints, the church began to notice those things, and to talk plainly; then he could beg to be borne with, and said he would bear with the church; but finding this scheme would not do, he came out bolder, and threw out a number of heavy charges against the church and myself: they were repulsed. I then delivered my views of these new things; he moved that they should be sent to you to print, and denied fellowship with the church: his son then arose and said the church was pulling down the Kingdom of Christ, and building up the bulwarks of Satan, and worshipping the devil, and the curse of God would fall on them! What an inconsistent creature is poor man laboring with all his power and skill to retain a nominal fellowship, but failing to do so, he then denies having any fellowship for the church! There were some like-minded with themselves, who had moved from Pennsylvania, whom they tried to get into the church, but we saw their drift, and kept them out, the fineness and soundness of their letters to the contrary notwithstanding, believing that their eye was on our

Meeting-house. There were five members that went with them and formed a church, and had a great stir, since which, I am told, they have near forty in number. They have a Mr. Fry to their Minister.

You may be surprised that Harris should vote that my address should be sent to you to be printed, after saying that he would rather read Tom Payne's writings than yours, they were not so wicked and blasphemous!

Notwithstanding all opposition, we, that is, the New Market, Rock Lick and Beach-flat Churches, formed ourselves into an Association last Saturday. Elders George Reaves, Frazer, Jacob Layman and Wm. Kirkpatrick, being present, approved the conduct of the churches. Brother Beebe, we had good preaching, and it appeared that the Lord God of Zion was present; and I feel to pray and hope that the Lord will bless his word, as food, drink, joy and comfort, yea, make it the word of his power to saint and sinner. I hope, brother, you will join with your unworthy brother in bonds, having us at least in your thoughts.

I send you the enclosed which I wish you to correct and publish; and I hope that you with your valuable paper may be upheld by Zion's God, and the friends of the same, through all the difficulties that yet await you, which is the sincere prayer of

Your unworthy brother in tribulation,

CHARLES B. SMITH.

At a special meeting appointed by the Church called New Market, (at the regular church meeting on the 20th. of January, 1838,) to meet at Brother Oliver Harris', on Wednesday the 24th, to labor together to settle existing difficulties growing out of the practice of some of her members encouraging some of the popular institutions of the day, by them called benevolent.

The church met according to appointment, and after considerable discussion, it was discovered that this same difficulty had existed for some ten years past; for we find on record, May 19. 1827, that the church took up the missionary subject, and finally agreed that each member might act as he or she pleased, pay their money or withhold it. This decision being objected to by some of the members, as not being in accordance with the scriptures or christian duties, upon the broad scale on which the above article is written, a motion was made to rescind the above article, which motion was withdrawn by the mover, on the proposition of Charles B. Smith, which was to draw up an article according to his views of missions, christian benevolence, and how much brethren ought to tolerate each other in using their money for these purposes, which proposition was agreed to by the church, and Brother Smith recorded the

same in the church book as the act of the church.

The following views reported to, and adopted by the church.

I have for a long time, with a deep heartfelt regret, lamented the division that this all perplexing and peace-breaking subject has created in our churches throughout the United States. As I have said to the church at New-market, that my call was a long, loud and broad one, for some person to show me one solitary passage of scripture that authorised christians to have any thing to do with human contrivances under the pretext of promoting the gospel. Elder Starnes being present, undertook to answer my call by showing a combination of churches in the apostolic day, to send Ministers, means, &c. That information I have long been in possession of, and I am well persuaded that it is the indispensable duty of the churches; but I am very far from esteeming them as a Board of Foreign and Domestic Missions with all its kindred spirits, which should be kept out of the church of Christ. We have sufficient evidence that it is nothing better than an amalgamation of the church and world,—with high sounding worldly titles, such as President, Vice President, Director, Secretary, &c. Now it is evident that all this worldly pomp and show is calculated to render the clergy very popular in these institutions, and the world becomes more and more in love with it, on account of their preaching a system of works. To me it seems that no other evidence is necessary to prove that all these things are of the world, because the world loveth its own; and on the other hand, that all those ministers and churches that adhere strictly to the doctrine and practice of the Apostles, are hated of the world, and what is more lamentable, there are so many ministers of modern mission memory, that are letting their winged arrows fly at us with such force as to wound many of the dear sheep and lambs of Christ.

Now as it respects christian benevolence it would seem that none could be at a loss, for the scriptures are so plain on the subject, to support preachers of the gospel, that I think none but such as will not see will object; but it ought to be such as we have satisfactory evidence are called and qualified of God, is most certainly christian duty. I do not here mean those preachers called of Missionary Boards and qualified in the schools, for I do contend most earnestly that the church alone, or in joint effort with the world, in undertaking by scholastic qualifications to put a polish on those earthen vessels to whom the Lord has committed a dispensation of his word, that they do it in unbelief, as though they thought the Lord could not, or would not qualify those whom

he calls to fill the station to which he has appointed them. It cannot be any thing more or less than pride and unbelief that causes the brethren to act so fully the part of Uzzah of old, when he put his hand upon the ark of the covenant to keep it from jostling out of the cart on which it sat, and breaking the tables of stone. Was it not unbelief in Uzzah that caused him to act so unwise a part? Most certainly it was. Now it seems to me that when the Lord commits a dispensation of his word to unlearned men, that they may be fitly compared to a jostling, tumbling cart, which is among the most unsteady, rude and uncouth vehicles that are used among men: they seem to be often jostling, tumbling, and threatening to upset and break every thing on board of them; but they are vessels of the Lord's choice, therefore let modern Uzzahs be careful what they are doing, for if the Lord does not suddenly kill them, as he did Uzzah of old, he will most assuredly afflict them: and have they not already suffered many sore afflictions, and caused their brethren that have opposed them to suffer afflictions also. Look around us, and see the divisions and sub-divisions that these things have created; and wherever its baneful influence has been spread, fellowship has been broken up, and I do think that if brethren do not feel themselves prepared to retract these practices, that they ought to leave the churches of which they are members in peace if they possibly can, for they well know that the churches are not prisons, and they also know that for us to live together where fellowship does not exist, is a moral impossibility. The Saviour saith if thy right eye, foot or hand offend thee, pluck out and cut off,—I need not here multiply arguments, having dwelt particularly on this subject at our last preaching.

Some brethren have said a great deal about the liberty of conscience,—that we that oppose the popular institutions, are not willing to allow to others any liberty of conscience. How much liberty do brethren want? If it be an unbounded liberty, they certainly are mistaken, for such indulgence may and has led many to licentiousness, as the common reader may see in the scriptures. The conscience of many allow them to commune with all the different sects, bow to the altar of the Pope, be sprinkled and worship images. I do not think the church can tolerate any of her members in joining and paying their money to the support of unscriptural institutions, for this is going beyond our articles of faith and practice; and by taking such latitude, it causes a breach in fellowship that all are in duty bound to sustain under those articles.

I shall now return again to the subject of christian benevolence. For the church to contribute as the scriptures teach, and as I said before, to the poor and needy, to the widow, fatherless, sick and afflicted, and in a scriptural manner, to travelling or visiting preachers, when such are first proved to be gospel preachers, and at the same time, to keep themselves unspotted from the world, is what James the Apostle, calls

pure and undefiled religion before God, &c.; but when I find brethren floating recklessly down the popular stream, by paying their money profusely for the support of institutions that God has not required at their hands, and neglecting the objects of charity, and even begging money from those whom they should assist, from such I turn away, for I conclude they have missed the gospel channel, and do not keep themselves unspotted from the world.

CHARLES B. SMITH.

For the Signs of the Times.

A Mite for the Old Baptist, by John M. Watson, M. D., pastor of the Baptist Church at Murfreesborough, Tennessee. Concluded from page 174.

Fourth and last subject proposed: *To offer a few comfortable considerations for the people of God, in view of the many distressing events of the times.*

When we look at the many heresies which originate among us, we would fear we were not the Lord's people, were it not for what we find revealed in the Word of God. Paul says, "For there *must* be heresies also among you." Another Apostle, "There *shall* be false teachers among you." "Also of your own selves *shall* men arise speaking perverse things to draw away disciples after them." And the Saviour himself said, "For it *must* needs be that offences come." If such things were not to take place among us, would we not have just ground to fear we were not the people of God? Let us therefore not be discouraged in view of such things, but try to meet them with a *right spirit*, and with a holy trust and belief that the Lord will overrule every thing of the kind, and make them subserve the good of his people.

Says another, there are so many divisions, so much contention and commotion among you. We admit all this, and confess besides that we would sometimes be driven almost unto despair were it not that "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures, might have hope." Let us therefore take courage and consolation from the plain words of our Lord, "Think not that I am come to send peace on earth: I came not to send peace but a sword, for from henceforth there shall be five in one house divided, three against two and two against three." Now without a division how can heresy make manifest *those who are approved*? Or how shall men *draw away disciples after them*, without a division? All these divisions will necessarily produce a great deal of commotion and distress, for while of our own selves men arise speaking perverse things, we "should earnestly contend for the faith once delivered to the saints." When *certain men creep in unawares*, it is our duty to oppose them; and when they speak perverse things, to refute them. All of which is calculated to produce unavoidable distress, division, separation, &c. Thus we

see plainly the Church of Christ cannot, according to the scriptures and the present state of things, be exempt from those things for which the Baptists are so much reproached, and which is so often urged against them to prevent converts from joining them.

A third objector says, you are very few in number, besides the world and other denominations are opposed to your doctrine. We will again appeal to the scriptures for a reply. The Saviour says, "Straight is the gate, and narrow is the way which leadeth unto life; and *few* there be that find it." The people of God are brought to view in the word of God, as being *few* in number, a *small remnant* in relative sense, when compared with the *many* who walk in the broad way that leadeth to destruction, and to those whose number is *as the sand of the sea*; but when spoken of without a numeral comparison, I admit they are said to be "A great multitude which no man could number." It is the *little flock* the Saviour tells to *fear not*; it is the *remnant* that are to be *saved*; it is the *few* that find the *straight gate*. Then the terms *few*, *remnant*, *little flock*, and the like, should not be regarded as terms of reproach, seeing they characterise the Lord's people; for if we profess to be of that people, we must be of the *few chosen*, of the *remnant*, &c., not of those whose number is as the *sand of the sea*, nor of the *many* who will at last say, "Lord have we not prophesied in thy name?" &c.

As regards the world and other denominations being opposed to us, we should not be discouraged on that account. The blessed Jesus says, "Marvel not if the world hate you;" be not surprised much less discouraged by this. "If you were of the world the world would love its own:" but because "God hath made foolish the wisdom of this world," and caused you to *hate every false way*, and the *way that seemeth right unto man*, unto the world, carnal professors and all blind religious devotees, *who are of the world*, however disguised by Pharisaical doings.

The world's way in religious affairs is a *fleshly* way, and all fleshly minded professors will have the friendship and good opinion of the world. The more societies and denominations are made up of such members, the greater will be their opposition to that *hidden wisdom* which God ordained before the world unto the glory of his people. While we experience so much misrepresentation and opposition from professors of religion, we have just cause to fear they do not see the light they are trying so hard to extinguish. Let their qualifications be what they may,—from literary, scientific or philosophical attainments, they are ignorant of the mysteries of the Kingdom of Heaven, unless *born of the Spirit*; consequently we may expect them in their *fleshly* blindness, to oppose those born of God. Mark iv. 11. These things we insist on as a source of comfort, not of exultation or pride,—not to vainly exalt ourselves above our opposers; no, let us still in meekness and love warn and instruct them, as the Lord may thus enable us to do.

After all it will be said we are *Fatalists, Antinomians, &c.* merely because we believe in and contend for the doctrine of election, predestination, effectual calling, imputed righteousness and perseverance of the saints. What is fatality? A Lexicographer says it is "A fixed unalterable course of things, independent of God or any controlling cause; an invincible necessity existing in things themselves." Now is election independent of God, or of controlling causes? Who dare say yea, when Peter says it is according to the foreknowledge of God the Father. We further learn it is also according to the love of God, the will, the purpose, the grace, the mercy of God. Here are controlling causes which will not admit of any thing like *invincible necessity*. Rom. ix. 18: xi. 5. Isa. xxxi. 3. Mal. i. 2. Eph. i. 9, 11. 2 Tim. i. 9. And because we contend that the believer is justified before God by the imputed righteousness of Christ, and that the Lord worketh in us both to will and to do, and that good works are alone the fruits of the Spirit, it is said we are *Anti-nomians*. Let us see what an Anti-nomian is,—“One of a sect who maintains that under the gospel dispensation, the law is of no use nor obligation; or who holds doctrines which supercede the necessity of God's work, and a virtuous life.” Now we, on the contrary, constantly contend that all our good works are in consequence of the Lord's working in us, *both to will and to do*; and that our own righteousness, although imperfect and not to be trusted, yet there is a delight in the law of God, *after the inner man*.” We further contend, if we are “chosen unto salvation from the beginning,” we are also chosen unto “sanctification of Spirit,”—no claiming one without the other: he that is *ordained unto eternal life*, is also ordained unto good works, unto “a creation in righteousness and true holiness, newness of life,” &c. Then if elected to all these things, meaning holiness of heart, we contend our election is not made manifest without it. But in view of our own righteousness, we are constrained by the light of grace to trust none but the righteousness of Christ, which is received by faith by imputation. But do we then make void the law through faith? God forbid: yea we establish the law, viz: that it is just and holy, for we receive by faith, not by deed, just such a righteousness as the law requires, which we never could have obtained in any other way. “For if there had been a law given which could have given life, verily righteousness should have been by the law.” As it is, we see it is of faith, viz: our justifying righteousness before God; yet at the same time, a sanctified spirit, a new creature, the inner man will delight in the law of God, and to make his word as far as possible, the rule of conduct, will be prompted to live a holy life, in opposition to the tenets of the Antinomian, but not without opposition from the *outer man*. Satan and the world. This will often cause him to feel that he has neither power nor righteousness to justify himself before God, and that that must be through

the imputed righteousness of Christ alone. Rom. iii. 22: iv. 13: v. 17. 1 Cor. i. 30. Gal. iii. 21. Rom. vii. 23 & 24.

We have fully proven, we hope even to the *babe in Christ*, that we are neither *Fatalists nor Antinomians*, yet some religious devotees may still say, while we contend that the Lord works “all things after the counsel of his own will,” and has “mercy on whom he will,” “why doth he yet find fault?” “for who hath resisted his will?” The young convert should not be surprised at this, as Paul has said the carnal heart would respond in this way. The doctrines of Arminianism will never while the world stands, call forth such replies, who will ever say, in hearing of what they teach, *why doth he yet find fault? Who hath resisted his will?* But just let an Old Baptist preach the doctrines of grace, and the world, and the whole Arminian camp will cry out like Paul's natural man, *why doth he yet find fault? Who hath resisted his will?* Why not do evil, that good may come? Why not eat, drink and be merry? The *babe in Christ* may see that our doctrines are spoken against, and perverted, just as the doctrines of the N. T. men,—just as Paul said they would be; and take the Old Baptist out of the world at this time, and such remarks would be but seldom provoked, or occasioned.

Another objection to our doctrine, is that we make God the author of sin. We will answer this, and come to a conclusion. In our doctrine we do not say, there was a co-action on the part of God, in causing man to sin, we only say that he did not prevent it,—that he had power to have done so: that he *permitted* it, in connexion with a purpose founded in infinite wisdom; for God cannot permit any thing to take place contrary to infinite wisdom; we must admit this, or charge him with folly, or want of power. We must then further admit that all things occur, either under a *permissive* or *positive* providence. To say that sin with its author came into this world contrary to the will of God; would be to say, that neither his wisdom, nor power could prevent it. The *babe in Christ* will not surely agree to this; if so sin might with its author, enter heaven itself contrary to the will, wisdom and power of God. If admitted in the one case, it may be in the other also. It will never do to suppose that sin came into the world apart from the *permissive providence* of the Lord, for their *fate*, or the power of Satan must have predominated, and not Providence—Both of which would be blasphemy. We know the *Lord reigneth*, 1 Chron. xvi. 31. Psa. xc. 10. But wherever the Lord permits an evil it is *for good*, in some way or another, however great that evil may be; but shall we as “slandrously reported of, do evil that good may come?” God forbid. We cannot bring good out of the least of evils, besides it is sinful and presumptuous to think of doing so. We now come to the last, and most difficult point, which is this, if the Lord permits sin to take place, why does he condemn it? Why does he punish it? Here is the carnal man of

Paul again, saying why doth he yet find fault, &c. We will only say in reply that the Lord has a sovereign right, *to permit sin*, while the creature has no right *to commit it*. For instance the Lord had a sovereign right *to permit* the sinful crucifixion of his Son, “according to his determinate counsel,” but had wicked men a right to crucify him? All other wicked acts are the same in principle, both with regard to the Lord's permission, and the creatures commission.

CONCLUDED.

Minutes of the Clover Corresponding Regular Baptist Association, held with the Clover Church, Clermont Co., Ohio, on the 17th. and 18th. of August, 1838.

1st. Introductory sermon by Elder Jacob Layman.

2d. Letters from the several Churches were read, and their Messengers names enrolled as follows:

Clover Church: Messengers, Isaac Donham, Thos. Willis, R. A. Morton, Nicholas Walker. Received by Letter, 3. Died, 1. Total number, 24.

Ebenezer Church: Messengers, Walter Smith, Henry Piles, Isaac Malott. Received by Letter, 2. Total, 18.

Stone Lick Church: Messengers, Samuel Davis, John Osborne, David Smith, and Dennis Smith. Dismissed, 1. Died, 1. Total number, 38.

Lees Creek Church: Messengers, Orange Mott and Levi Rogers. Received by Letter, 13. Baptised, 7. Died, 2. Total number, 32.

Appointed, Brethren Walter Smith, Mod., and R. A. Morton, Clerk.

3d. Received a letter of correspondence from the Regular Baptist Church at New-market. Invited their Messengers to seats.

4th. Opened a door for the reception of churches, when Stone Lick, and Lees Creek Churches offered, and were received by a unanimous vote, and their Messenger's names enrolled.

5th. Voted to open correspondence with the Miami Association. Brother R. A. Morton to prepare a letter for that purpose.

6th. Voted to open correspondence with the Sciota Association. Brother Mott to prepare the letter.

7th. Voted to open correspondence with the Mad River Association. Brother Walter Smith to prepare the letter.

8th. Voted to meet with the Stone Lick Ch'h, on Friday before the Fourth Lord's-day in Aug., 1839.

9th. Adjourned until to-morrow morning, at 10 o'clock.

Saturday, August, 1838.

Met pursuant to adjournment, and after praise and prayer by the Moderator, proceeded to business.

10th. Called for Corresponding Letters. The letter to the Miami Association was read and adopted. Brethren Isaac Donham and R. A.

Morton to bear it. Letter to Sciota read and adopted. Brethren Walter Smith and Levi Rogers to bear it. Letter to Mad River read and adopted. Brethren Orange Mott, and Levi Osborne to bear it.

11th. Voted so to amend the Eighth Article of the Rules of Decorum, as to read as follows:

"This Association is for correspondence with other Associations of the same faith and order with us, for preaching the gospel, and for no other business or purpose whatever."

12th. Voted that Brother R. A. Morton prepare a Circular Letter for next year.

13th. Voted that Walter Smith superintend the printing and distributing of the Minutes.

WALTER SMITH, *Mod.*

R. A. MORTON, *Clerk.*

There were three sermons delivered on Lord's-day, to a large and attentive congregation; and we hope the Lord was present with us, as some appeared to be much affected, and gave signs of heartfelt contrition.

CIRCULAR LETTER.

The Clover Corresponding Association of Regular Baptists, met with the Clover Lick Church, To the Churches which we represent send love unfeigned.

DEAR BRETHREN:—Because we can find no better subject on which to address you, we address you on that of LOVE; and to incite you as christians to love one another, more than a voice of human persuasion, is needed: the Holy Spirit must rest on every heart, shedding there in no common measure, the love of Christ, and consequently the love of christians also. Those who fervently pray for this divine influence, do more for the removal of heresies, than those who silence a heretick, and convince him of his errors by argument. If all the leaders of parties were removed, unless the spirit of party were removed also, nothing would be done to purpose: new opinions would immediately spring up, and perhaps still more greivous errors; but the teaching of the Divine Spirit, and His power of effectually convincing, cut off the causes and roots of error, enlightening the mind in the pursuit of wisdom, and in the joyful contemplation of the truth: then the Word of God being made the companion and guide of our thoughts, and being brought with divine energy to our souls, will chase far off every shade of darkness and error. Instead of conforming it to their opinions, men would study to bring their thoughts to the holy and true standard; they would carry about with them in their own hearts, the stamp of its truth and heavenly origin, and their thoughts would blend with the inspired light which it affords. The word will ever be attended with the influence of the Spirit; it will then indeed *drop as the rain, and distill as the dew*, bringing forth the fruits of immortality, and the whole earth shall yield her increase, and be filled with an abundant harvest, and resound with joy and praise. Now men viewing creation, can talk of laws, and yet deny the existence of a law-giver; and ad-

mire the order of nature, yet speak with contempt of the ordainer; but the time will come when praise shall be offered up to God by all who contemplate his works; and all the attainments of philosophers who overlooked the author of nature, and desired not the knowledge of his ways, shall come into the hand of men who celebrate the praises of the Most High, and give him thanks for the discoveries which he vouchsafes to make to men, whether it be of nature or himself by grace.

Signed by order of the Association.

WALTER SMITH, *Mod.*

R. A. MORTON, *Clerk.*

Brother Beebe please insert these Minutes in your paper, and oblige your brethren, &c.

WALTER SMITH.

R. A. MORTON.

EDITORIAL.

Alexandria, D. C., November 16, 1838.

Dumfries, Pr. Wm. Co., Va., Oct. 18, 1838.

MR. BEEBE:—Believing as I do that you possess a willingness, and that you are at all times prepared to give such information as may be necessary, to enable the less experienced to judge right, I wish you to give your views on the latter clause, of the 6th verse of the 4th Chapter of Revelations, and the latter clause of the 28th verse of the 7th Chapter of Luke. The above request is made from a good motive, and for information alone.

Yours,

A SUBSCRIBER.

REPLY.—We feel a pleasure at all times, in answering the honest enquiries of our subscribers, when such enquiries are made after truth, and when the subject of enquiry is one, on which we feel prepared to offer an opinion. There are many things recorded in the vision of John, very much like some things written by our beloved brother Paul, *hard to be understood*; the precise illustration of which, no man, unless peculiarly taught of God, can give with any good degree of certainty. It would have pleased us more, had our "Subscriber," submitted his enquiry concerning Rev. iv. 6th, to Brother Trott, or to some other more experienced and expert expounder of the deep things of divine revelation. But seeing he has called on us for an opinion, our opinion he shall have.

The text Rev. iv. 6. reads thus, "*And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*" The latter clause only seems to be the subject of the present enquiry, and on this part we will endeavor to be the more particular in the following remarks; we must however be indulged to make some remarks on the connection.

In closing the preceding chapter, the *Amen, the Faithful and true witness*, announces to the Elder, or Angel of the church of the Laodiceans, that he *stands at the door and knocks, &c.*, and after this, the Revelator looked and behold a door was opened in heaven; and the first voice he heard, directed his attention to things which must be hereafter, posterior to the date of John's vision. Then follows the vision of the throne, connected with, and round about which was seen the four beasts mentioned in the text to be explained. We propose to consider the subject thus:

First. *The Throne.*

Second. *The Sea of Glass.*

Third. *The Four Beasts.*

Fourth. *Their eyes before, and behind.*

First. By the Throne, we understand the Gospel Church, "I have set my king upon my Holy Hill of Zion," Psa. ii. 6. Again "Heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?" &c. Isa. lxvi. i. But unto the Son he saith, "Thy throne O God is forever and ever." Heb. i. 8. That the gospel church is intended by the figurative terms Zion, and heaven, we think will not be disputed, and that she is immovable as set forth in the epistle to the Hebrews is, to us, equally evident. "Wherefore we receiving a kingdom which cannot be moved," &c. Chap. xii. 28. Dan. ii. 44. The Gospel Church may be viewed as the Throne of Christ from many considerations, among them the following.—A throne is the place of power and kingly authority. The church is denominated a strong city, and she is the peculiar place of his kingly dominion. A throne is the seat of kingly government: Christ is set on Zion, where he administers the government of his people. A throne is a place of beauty, and the church is called the *perfection of beauty*. A throne is a place of Glory, and Christ has made the place of his feet glorious. A Sovereign's power and dominion is displayed immediately from his throne, so Jesus displays all his Mediatorial Glory in his connexion with the church, and not through Mission Boards, or any other worldly establishments.

But as our limits require us to be brief, we pass to the next item to be considered.

Second. The Sea of Glass, like unto crystal, we understand to represent the glorious, unsullied gospel breaking forth from the church of our Lord Jesus Christ. The Gospel was set forth by a molten sea, standing on twelve molten oxen, 1 Kings vii. 23—26, and to set forth its clear and transparent quality is compared to crystal. Rev. xxii. i. Again, Rev. xv. 2. The victorious saints of God, who are now contending with the New School Antichrist, are represented in their ultimate triumph over the new things of the day, viz: the beast, his image, his mark, and the number of his name, as standing on a sea of Glass, mingled with fire, or as we understand the prediction, brought back to the primitive faith and order of the Gospel of Christ, and standing on that old Jerusalem platform, in the defence of which they now have to contend with the Beast and the Image and the Mark, and with all the number and variety of his name. When God shall have thus restored his captive people to their original purity, the church will blaze forth in the most refulgent brightness, like the pure crystal, no mixture of human inventions, or scholastic divinity; it will be the pure gospel glass in which the saints, beholding the glory of the Lord shall be changed into the same likeness, from glory to glory, even as by the Spirit of the Lord.

Third. We now come to the clause embracing the subject on which our subscriber sues for light. The *Four Beasts* in this text, should have been rendered by our translators, as in Ezekiel, i. 5. *Living Creatures*, as the living creatures in Ezekiel's vision, and the *Four Beasts* in this case are evidently designed to represent the same things. It has been thought that by the four and twenty elders, were designed the twelve patriarchs, of Israel, and the twelve apostles of the Lamb; and that the *Four Beasts* mentioned in connexion with them had reference to the four Evangelists in the New Testament. But to this illustration of the Beasts, or *Living Creatures*, we are not prepared to subscribe, as the properties belonging to the living creatures, to us appear

to represent more fully the general characteristics of the Gospel ministry. The four beasts were *round about, and in the midst of the throne*, as gospel ministers are round about, and in the midst of the church of Christ, but always are immediately connected with the gospel church. "I have set watchmen upon thy wall, O Jerusalem, which shall never hold their peace, day nor night: ye that make mention of the Lord, keep not silence," Isa. lxii. 6. Here the gospel ministry are represented, as being in and belonging to the church, or throne of the Messiah, and yet stationed on her walls round the throne, and like the four beasts, they *hold not their peace, day nor night*. The *beasts* rest not from saying Holy, Holy, Holy Lord, &c., which is the sum, and substance of all purely gospel preaching; the ministry ascribes all holiness to the Lord; it hails him in his government on his throne, presiding over all the affairs of his church as the LORD, ascribing to him that homage implied in the acknowledgement of his Godhead, setting forth also his divine attributes, as Almighty, Eternal, Omnipresent, and Everlasting, *that was, and is and is to be*.—And by this uniformity of doctrine, all the ministry connected with Messiah's throne, or church, is to be designated from that diversity of strange jargon displayed in the false ministry of anti-christ, poured out of the dragon's mouth like a flood, through Mission Boards, and flowing from any and every other source, than that of the throne, or church of God and the Lamb, see Rev. xxii. 1.

The number of the beasts or living creatures, seems to have reference to the four quarters of the world, where the gospel is to be published by the ministers of Christ, as the molten oxen, looked to the four points of the compass, and the angels (or messengers,) Matt. xxiv. 31, should gather the elect of God from the four winds, from one end of heaven to the other, see also the foundation, and gates of the holy city, Rev. xxi. 12—21, with many other like expressions in the scriptures. The four beasts presents the appearance of the faces, mentioned Ezek. i. 10. First: the face, or likeness of a *lion* displaying that christian boldness which is always characteristic of the ministers of Christ, which has led them in the face of the most severe, and malignant persecution and oppression to contend earnestly for the faith once delivered to the saints with a boldness, like that of the lion, they have braved the edicts of kings, laughed at the bulls of Popes, faced the most enraged Inquisitions, embraced the stake, and evaporated in flames, for the defence of the sentiments now contended for by the Old School Baptists.

Second: They had the face or likeness of a *calf*, or ox, this figure is more frequently used to denote gospel ministers, than any of the others here mentioned: and undoubtedly represent to us, not only that Christ's Ministers are men of Grace, by their chewing the cud, and of their connection with a gospel church, by the divided hoof; but the work, the patience, the strength,

and the subjection to the yoke, and to the master's orders, are well calculated to distinguish the true ministry from the wild ass' colt, and from the progeny of the horseleech. The movement of the Living Creatures, Ezek. i. 12. was straight forward, wherever the Spirit was to go, they went: they *turned not*, when they went; so also is the course of the Old School ministry, straight forward, undeviating, uncompromising, and where the Spirit is to go, they go. They wait not like some of our young Seminary lads, *panting* for the work, and waiting for a *monied call*; they go, and their going is like lightning, Ezek. i. 14.

Third: *They had the face of a man*. So have the ministers of Christ the same principles of corrupt nature to combat with, as that of their brethren; to look upon they are like other men and they are provided with wings to cover up this deformity, while ministering in their holy vocation; they are not for making a display of themselves; they would wish to veil their face before the throne or Church, and to preach not themselves, but Christ Jesus the Lord, in the spirit of the theme of the Beasts, *Holy, Holy, Holy, &c.*

Fourth. *They are like a flying eagle*. The eagle is remarkable for his strength of perception, their sight is perhaps more keen, and their vision more accurate and strong, than that of any other creature on earth; and the flying eagle looks at the meridian sun, and mounts upward in its flight towards heaven, until the weaker optics of those who behold, can trace him no farther: so with the Ministers of Christ; their eyes are fixed on the Sun of Righteousness, and in setting him forth in presence of the saints, they take their flight towards heaven, and often they are enabled to surpass the common understanding of the weaker saints.

Fourth. *The four beasts were full of eyes before and behind*. The Lord never sends out blind men to preach his gospel, but such only as are by him provided with spiritual discernment; men who have no occasion to apply to humanly devised Colleges or Theological Seminaries for *leather spectacles* to qualify them for the Master's service. They are full of eyes, consequently they have no place for more. They have eyes before, for they are to go straight forward, looking unto Jesus the finisher of their faith, and keeping him fully in view, they are to press towards the mark. They look forward with pleasing anticipation of the final triumph of the truth over error, of the saints over anti-christ, and of the Church over Babylon. They have also respect to the recompense of reward which awaits all that love the appearing of Christ. They have eyes behind: they look back to the record of the purpose, love and decrees of God, from the ancients of eternity, to the record of the law and the prophets; also to the Rock whence they were hewn, and the pit whence they were digged; and also they look retrospectively on the trials, conflicts, persecutions, sufferings, and the deliverances and victories of the people of God.

We are not informed of their having *side or squint* eyes, to observe the lying vanities, or to look to the *loaves and fishes* which anti-christian teachers live upon, for they are not to be attracted to the right hand nor to the left, but move forward like an army with banners, or like a company of horses in Pharaoh's chariots. *They are full of eyes within*. Rev. iv. 8. These they require as watchmen on the walls of Jerusalem: not only are they to watch the movement of the enemy without, and give the alarm when necessary, but they are to watch the internal movements of the Church of God, to feed the flock, to speak comfortably to Jerusalem, and to warn, rebuke and instruct in righteousness, according to the measure of the gift of the Spirit, given to them.

When the four beasts, or gospel ministry, give glory, honor and thanks to him that sat upon the throne, or who presides over Zion, as the Head over all things to His Church, which is ever the case when they preach the gospel, then the four and twenty elders fall down before him that thus presides, and worship him, and cast their crowns before the throne and exclaim, *Worthy art thou, O Lord, to receive glory and honor and power, &c.* Thus simultaneously with the preaching of Christ: the prophets who represent the twelve tribes of Israel, and the apostles of the gospel dispensation, contribute their testimony in unison with, and confirmation of the pure gospel preached, and cast their crowns at his feet, thereby signifying that all the authority by which the former prophesied, and the latter ruled in judgment, was derived from, and belonged to Him that sits in His Holy Hill Zion.

With a few reflections, we close. The prediction in the above subject related to a period of time subsequent to that designated by the Laodicean Church, and in them are disclosed things which *MUST BE HEREAFTER*, not things which *may*, but which *must be*; and probably have reference to the present time for the fulfilment of some of the things spoken of. After the struggle of the saints with the Beast and the Image, the Church is again discovered with her head above water, in the fifteenth chapter; restored to her sea of glass, having obtained a final victory over the Beast, over his Image, over his mark, and over the number of his names, having the harp of God, and singing the song of Moses and of the Lamb. From the *signs of the times* indicated in this subject, we are led to look for a continuance of the struggle now going on between the saints and the powers of darkness, for a little season, after which *Babylon shall sink like a millstone, and be found no more at all*, and the old fashioned saints, taught in the old school of Christ, shall be clearly displayed in the ancient faith and order of the gospel, and in their ultimate triumph over the New School, or the Image of the Beast. "If any man hath an ear let him hear."

The text, Luke vii. 28, on which our views are solicited, is, "For I say unto you, Among those that are born of woman, there is not at

greater prophet than John the Baptist: but he that is least in the Kingdom of God, is greater than he." We have not room to say much on this subject: we give however as our opinion, that Christ had reference to himself as having taken the lowest place in the Kingdom of God, in his humiliation, &c. for we presume throughout his whole militant kingdom, another cannot be found who is willing to be esteemed of no reputation, but notwithstanding his extreme humility in the form of a servant, and in the likeness of sinful flesh, he was indeed and in truth infinitely greater than John the Baptist. If any of our brethren will give us a better definition of the subject above, we will make room for them in the Signs.

KEEP DARK:—The "Baptist Record" of Oct. 24, contains the following rebuke for the Queriest, whose enquiries we copied into our 21st number, with a request that the learned Magicians, Astrologers and Soothsayers should come forward and solve the important problem—But we now countermand the orders, for it is apprehended that Infidels, or libertines may blush at the depravity of the New School clergy. It is moreover, suggested that this class of buxom lads, are at present, none too well thought of: Read,

"Dear Brother Allen—In the last number of the Record, I observed an article signed 'Queriest,' calculated in my opinion, to injure a class which at best is none too much respected. That the motive of your correspondent was good, I will not doubt; yet the utility of giving publicity to such cases in the manner he has selected, is quite questionable. Would not ordinary readers, from the general terms he has employed, adopt the notion that the offence charged is of every day occurrence? Will not the libertine, when his crimes are depicted in all their hideous colours by the minister of the sanctuary, find a prop in the article of 'queriest?' 'What!' he will say, 'you condemn me' when the 'young licentiates of the Baptist denomination practice the same acts? Willing as I am to believe that Q. did not design to inculpate all of that class, I dare not hope that it will be construed otherwise by the enemies of religion, than as a GENERAL charge. It is my privilege to be acquainted with several licentiates, and it is my happiness to be able to say, that as a class, they are virtuous, upright, and worthy of confidence. If he refers to an individual case, I hope he will say so; and if he has truly described that case, let the churches look to it at once, lest by inviting him into their pulpits, they become abettors of the culprit—'Can a corrupt tree bring forth good fruit.'

Yours,

C. M. W.

Germantown, Oct., 13, 1838."

Circular Letter.

The Rappahannock Baptist Association, To the Churches of which she is composed, sendeth Christian Salutation.

DEAR BRETHREN:—We now, for the second time, address you as an Association, and would rely on the ministry and teaching of the Holy Spirit for direction what to write. You have been taught by Him to know that every means which may be employed for the edification of the church in faith and love, will prove unavailing, without His light and influence.

The circumstances which have made it necessary for us to withdraw from those with whom we were formerly associated, will, we trust, tend to the furtherance of the gospel. Some of those circumstances have been painful, but our consciences bear us witness in the sight of God, that we have been actuated by a sincere desire to maintain the purity of the kingdom, and promote the glory of Christ. If any impute other

motives to us, they do us wrong; and if in any instance we have offended against the law of love, and through the corruption or infirmity of our fallen nature, have been betrayed into a temper or an expression unbecoming the gospel of Christ, being convinced thereof, we would confess the fault with humility and sorrow. Justice however, requires that a distinction should be made between the earnestness of a proper zeal for the cause of God and Truth, and the heat and bitterness of unsanctified passion. Some of the associated Ministers together with the churches, in our judgement, erred in embracing or countenancing sentiments contrary to the principles upon which our union was professedly founded, (the doctrine of sovereign and discriminating grace.) Sentiments false in theory and baneful in their tendency, and against which we felt ourselves bound most earnestly to protest, and we have therefore withdrawn ourselves from them. And now we press upon your attention, brethren, the Apostolic exhortation, "Contend earnestly for the faith once delivered to the saints." Jude 3. The followers of Christ have been tried in every age: the spirit of the world, and the spirit of the gospel have always been at variance with each other; the conflict has been maintained on different grounds; force or fraud has been resorted to by worldly men, as either seemed to promise success. Instead of using fire, sword and imprisonment, the wolf now has on the skin of the lamb, and words of love are the bait to subvert the faithful.

Paul's *divine sovereignty*, cannot for a moment be tolerated; but James, for his supposed defence of justification by works, is extremely popular. The churches may indeed swell their numbers by this new mode, but the growth is the corpulency of dropsy pregnant with death. They may indeed by this, obtain the countenance of the wealthy, handle more money, have houses more costly and gay, but for these trinkets they will have surrendered the precious gospel of Christ. Worldly men will pay largely for being deceived, but very little for honesty and truth. The aim of the prince of this world, at present, seems to be so to modify the christian system, by the change of its doctrine and ordinances, that the world shall be reconciled to it and a coalition formed: gain and popularity are the bounty by which splendid talents are enlisted to effect the object, but the subversion of the spirituality of the Church of God, is the end to be effected. Under the pretext of banishing bigotry and a narrow spirit, all that was held precious in the best time of the Church, is set at naught, and liberality and good feelings are the hacknied terms of the day. Every thing must give way, doctrine and ordinances must be undervalued by him that aspires to public favor, if this is refused, honesty and firmness are deemed criminal in the party adhering. The popular sayings from the pulpit and the press, mark the spirit of the times thus, *All christians should unite, why should the people of God be kept apart for such little things? If a man be but sincere, it matters not what he believes. If a man's life be but good, it is of little consequence what religious sentiments he entertains.* The scriptures determine the importance of belief or opinion thus "If ye believe not that I am he, ye shall die in your sins." John x. 14. Sincerity does nothing for the party; it is enough that he believes not: "Ye believe not because ye are not of my sheep." John x. 26. The very existence of true piety is here determined upon the belief: practice here will be of no avail. "He that believeth not the Son shall not see life." (John iii. 36,) no matter what his zeal or holiness may be. "The sheep did not hear them." John x. 8. "If it were possible they shall

deceive the very elect." Matt. xxiv. 24. Then those that did hear them (false shepherds) were not the sheep, were not christians, and their hearing them was the evidence of it. If the elect cannot be deceived, others may, and their deceived state is made the evidence of their not belonging to that number. *I stand in doubt of you.* Gal. iv. 20. *I am afraid of you.* Gal. iv. 11. Not on account of their immorality, for they cleaved to good works for justification, but for their erroneous principles on the subject of justification, before God. The plain inference is that a gross departure from truth, unaccompanied by immorality, renders the religious character of the party suspicious. A denial of the resurrection, (2 Tim. ii. 18) is called an overthrow of the faith, and Hymeneus and Philetus, the authors of the heresy, are denounced; not excused and defended as harmless brethren. The spiritual and natural man are contrasted, 1 Cor. ii. 14 & 15, and the receiving or not receiving the things of the Spirit of God, (not moral life,) are made the test of religion. "An heretic reject after the first and second admonition." Tit. iii. 10. Why this command, this seeming rashness and precipitancy? Why not call this heresy a trifle defend and palliate it? For this plain reason, given 2 Tim. ii. 17, "For their word will eat like canker." The knife must be applied that the body do not suffer death. It is to be hoped that these few passages out of the many, and those not of the strongest that might be produced, to show what importance the inspired writers attached to principles, will serve as a beacon to the unwary.

While departure from fundamental doctrine excludes all hopes of man's salvation, so also indifference in things of less moment, betrays a want of the fear of God, and brings the standing of the person in doubt. Brethren let us take the Word of God as the man of our counsel, and let our names be written in our foreheads, and fear not. Remember Israel, that whilst they were under the Egyptian bondage, and asked to be suffered to worship their God, the Egyptian taskmasters said they were idle, and withdrew their straw, and required the same tale of brick; yet the Lord delivered them, though they were pursued by the host of Pharaoh, and when they drew nigh, the children of Israel lifted up their eyes and they were sore afraid, seeing Pharaoh's army in the rear, and the Red Sea in front. But what was the command? Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day. The Red Sea was parted, and they passed through on dry land. And did not Joshua, when he went against the five kings at once, at the first attack retreat, but the Lord appeared unto him and told him how he should prepare the battle, and that he would be with him and he should conquer. Joshua obeyed, and he did conquer; and shall we be afraid to sing the song of Moses, "The Lord is my strength and song, and he is become my salvation?" Brethren, who are they that resemble the Egyptian taskmasters? And who are they that take away your straw, and are not satisfied with the same, but increase the tale of brick? The Word of God gives the answer. Paul, (2 Cor. vi. 14 & 17,) says "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

To conclude, we remark that we feel ourselves to be in good company, when we attach importance to religious belief. Christ, the Apostles and Martyrs, are our examples in this thing, and we are content with the character of illiberal,

and narrow minded persons, while thus supported. Let the pretendedly liberal plume themselves with the compliment of being men of enlarged mind; these honors are evanescent, they are not the honors that come from above. May God enable us ever to contend for the faith that was once delivered to the saints, is the prayer of your brethren,

THOMAS BUCK, Jr., Moderator.
WILLIAM C. LAUCK, Clerk.

Corresponding Letter.

The Rappahannock Association, to the Associations with whom she Corresponds, Greeting:

DEAR BRETHREN:—We have been favored with another opportunity of meeting together in the spirit of unity and brotherly love, which is so pleasing and gratifying to us, that we are thankful to the Lord for his kindness: and we entreat you all brethren, to unite with us in giving thanks to his great name. We as an Association are but small, our numbers are but few, but if we be on the Lord's side, that is all our desire; for we know that the Lord of Hosts will enable his children to withstand a host of enemies as he did Gideon to withstand, and put to flight the whole Midianish armies, and we are also encouraged by our Saviour in many places in his word, as, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "And where two or three are gathered together, in my name, there am I in the midst of them." &c. And therefore, dear brethren, we entreat you to unite with us in giving the more earnest heed to the things that make for peace, that we walk worthy of the vocation wherewith we are called; that we give attention to reading the Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus; and to prayer, earnestly contending for the faith once delivered to the saints; and that we cherish brotherly love towards one another, which should ever characterize the redeemed of the Lord, called out of the world by his grace. Though scattered into separate parts of the earth, we are all members of the same body.

Our next Association will be held with the Thornton's Gap Church, Rappahannock County, on Friday before the Fourth Lord's-day in July next, when we hope to receive evidence of your brotherly love.

THOMAS BUCK, Jr., Moderator.
WILLIAM C. LAUCK, Clerk.

Circular Letter.

BELoved IN THE LORD:—In retrospecting the past, we find much in the manifestation of Divine compassion towards us, to fill our hearts with adoring gratitude to the Author of all good. In contemplating the future, we desire at all times to bear in mind, that saying of the Saviour; "Without me ye can do nothing:" and to feel conscious of our entire dependence upon the Lord, for grace to enable us to "fight the good fight of faith, and lay hold on eternal life," whether interested in the measures taken on the part of the Eternal Three, for the salvation of Israel, or not; we rejoice that God is a Sovereign, and that he "worketh all things after the counsel of his own will." What he accomplishes in time, is only that which he purposed in eternity, the means and the end being both controlled by his irrevocable decree.

We cannot hesitate to believe that "Israel, (yea all the spiritual seed) shall be saved in the Lord with an everlasting salvation," that being the end, and the agency of the Holy Spirit being the means divinely appointed to secure it.

We learn that the inheritance of the saints is "incorruptible, and undefiled, and that it fadeth not away; reserved in heaven for you who are kept by the power of God, through faith unto salvation." If the inheritance be "reserved in heaven," and we should not reach that abode of peace, what will it profit us? If we could

reach there, defiled as we are by transgression, could we appreciate the inheritance? Must we not in order to its enjoyment, be as incorruptible and undefiled as is the inheritance? Have we power to accomplish this change? Through what medium is it accomplished? These are important questions, and he must be "wise unto salvation" who can solve them. We ask, does the inheritance depend upon, or grow out of, the acting of faith; or does the existence of faith result from the communication of evidence (to the heirs,) that such inheritance is laid up for them in heaven? It is believed that no instance can be found, where a man derived title to an estate, by believing it to be his. The kingdom was prepared for the subjects in eternity; the subjects are prepared in time for the kingdom. It requires the same power to prepare the heir for the enjoyment of the inheritance, that prepared the inheritance to be enjoyed by the heir. If any ask, what power is employed in such preparation; we answer, "not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, our Saviour." Again, the Apostle says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Is it a breach of duty to our Creator for us not to believe that we have an inheritance laid up for us in heaven, when we have no scriptural evidence to prove it? Is it the duty of all men to believe there is a provision made in Christ for their salvation, and can they believe it without the operation of the Spirit? If it be their duty to believe this, and they do not conform, is it not a sin? If a sin, are they not to be punished? Will the Holy Spirit reveal that to man which is not in it self true? If a man were to believe that such provision is made for him, in the Covenant of grace, and he is not included in the number of the "chosen seed," what benefit could he derive from his faith? Would he not believe a lie and be damned? (What more could his believing faith in a proposition, which is in itself untrue, procure for him than his destruction? Would there not be more virtue, in the non-elect believing there was no provision made in Christ for them, (when indeed there is none,) than to believe there is such provision? We invite our brethren to reflect seriously on the foregoing questions, and ask themselves where they derive the idea that it is the duty of mankind, universally, to exercise *evangelical faith and evangelical repentance*, both of which are immediately connected with eternal life, and inseparable from it? Does God prepare a crown of glory, and leave it to man to provide a head to wear it? Does he prepare heaven for his people, and leave it to sinners to prepare themselves for heaven? Is not the created always less than the Creator? Can a circle include that which is excluded by it? These are plain common-sense questions, and easily answered; yet many, very many, stumble at them. We believe that one of the most fruitful sources of error is the confounding of law and gospel. The law holds its hold on the inhabitants of heaven, earth and hell. There is not the least abatement in its requirements. By it mankind universally (as the subjects of God's moral government) are held responsible to him. Its violation is that in which sin consists. All it required, either before or since the fall, was sinless obedience. But there was no promise of heaven, upon yielding such obedience. Earthly good was all that was promised man, (who is of earth earthy) upon its obedience. Hence man was taught to look to his own observance of its precepts, for perpetuation in his *earthly* enjoyments. In regard to spiritual enjoyments, man is taught to look exclusively to the good Lord Jesus, as the medium of their communication. The first covenant was a covenant of works, the second the covenant of grace. Observance of the first secured temporal salvation; interest in the second, secures the eternal salvation of its subjects. Confound the two, and you make the scriptures a perfect jargon. The saints are admonished to "be followers of God as dear children and walk in love." Where has the Saviour recognised the inventions of men, as conducing to effectuate the "eternal purpose of God?" Where has he taught his disciples the lesson, "If the church shall fail to contribute to the extent of her resources, to furnish the millions yet in Pagan darkness with the scriptures MAY NOT THEIR BLOOD BE FOUND AT HER DOOR, WHEN THEIR VOICES SHALL RISE IN JUDGEMENT AGAINST HER?" Where has he said, "If all Missionary and Bible Societies were now to stay their efforts, and leave the matter

to others, how would they go about it; and how many hundreds of centuries would pass away, before the gospel would be preached, and the bible be read in one hundred of the three thousand languages; AND HOW MANY THOUSANDS, EVEN IN OUR OWN COUNTRY, MIGHT PERISH FOR THE LACK OF KNOWLEDGE?" Every intelligent christian will say, there is no such lesson taught in the holy scriptures, (the standard of our faith and practice.) Yet glaring as is the absurdity; the Publishing Committee of the Kentucky Baptist Convention has put forth such heterodox sentiments to the world. Brethren, fashion, temporally, when followed by christians, is highly reprehensible with the Master, who said, "be ye not conformed to this world:" but how much more exceptionable in spiritual matters? It is the bane of sound divinity in doctrine and practice. The church seems to have forgotten the primitive order of things; she must now have college-bred hirelings, who preach "another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ," in order to the accomplishment of which she must have Theological Schools, which are to be sustained by employing the Ministry in *BEGGING*, from saint and sinner, rich and poor, bond and free, in contradistinction to the command of the Saviour, who required his servants to "preach the gospel, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth comparing spiritual things with spiritual." Learning is desirable when grace affords the requisite ballast to the ministry; but we are utterly opposed to substituting *human literature for the teachings of the Holy Spirit*. "The husbandman that laboreth must be first partaker of the fruits." The Lord Jesus did not require missionary societies to send the gospel to heathen lands; persecution (under the divine arrangement) caused its spread there; hence the propriety of that declaration of the Psalmist, "The wrath of Man shall praise thee, the remainder of wrath shall thou restrain." The enemies of the cross vented their spleen against the faithful heralds of the gospel: they fled from the land of intolerance, subjecting their property to confiscation; thus with Moses "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Yes, with David they could say, "For a day in thy courts is better than a thousand." I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness.

We ask whether the payment of a certain sum or sums to those societies does not entitle the donor, whether Turk or Mahometan, Jew or Gentile, saint or sinner, to life membership, Directorship, or to be a Manager, or Vice President? Is this congenial with the gospel? Are men who are strangers to grace, prepared to judge the qualifications of a gospel minister, or to assign him the field of his labor? The same objection lies against Tract Societies. A premium is offered for the best essay on gambling, or some other vice: the judges selected to decide upon the merits of the respective competitors' essays, are perhaps, as ignorant of vital goodness, as the writer; yet this essay is to be published in the form of a tract, (although founded in fiction) and circulated to promote the cause of religion. The apology offered is, "we want the moral." Does not the bible afford sufficient morals? Why then resort to fiction? Another spoke in the same great wheel, is the Bible Society, the advocates of which conclude, that no christian can object to this. If we believed what many of the leading advocates say in relation to this matter, we should consider ourselves enemies to our fellow beings, were we to aid in sending the gospel to the heathen, either at home or abroad. What do they say? "The gospel is a spiritual system; mankind in a state of unregeneracy, are incapable of understanding, receiving, or practicing what it enjoins. The agency of the Holy Spirit is indispensable to its reception. It is a sovereign act of Jehovah to give the Spirit. No guaranty that he will send his Spirit where the bible is sent. Yet referring the damnation of sinners to the rejection of the gospel, when the Saviour has said, "If any man hear my words and believe not, I judge him not; for I am not come to judge the world, but to save the world."

The Temperance Society is another spoke in the same wheel, here we find righteous and wicked, saint and sinner, black and white, covenanting to do that which has no sanction in the scriptures, in which it is said "For every creature of God is good, and nothing

to be refused if it be received with thanksgiving.' To use ardent spirits lawfully, (as a creature of God) is to regard the divine command; whilst its abuse is a positive violation of the law of God. Is it not as much an abuse of good, to practice gluttony, as drunkenness? But we object to the saints being 'unequally yoked together with unbelievers.' We have no objection to the world forming societies to suppress drunkenness or any other vice; but we desire christians, to show their heavenly calling, by a strict conformity to the laws of Zion, regardless of the inventions of men.

Another prominent spoke in the same wheel, is the Baptist Convention. Some of us have seen the publication made by the first organized body in this State, to get up a Convention amongst the most prominent features of which address was, 'FIFTEEN other States have Baptist Conventions, and shall Kentucky be behind her younger sisters?' A direct appeal is here made to the pride and ignorance of the religious community. Brethren do you not recollect that Israel anciently desired to be like the surrounding nations; she wanted a king. God, through the prophet Samuel, warned her of the oppression and difficulties she must encounter under such arrangement. Still she must have a King. God gave her Saul, and she had ere long cause to lament her folly. If we are not very much mistaken, the day is not distant, when the children of the regeneration, (so far as they have countenanced those unscriptural institutions) will have cause to lament their participation in those human inventions. Where, we ask, is there given a pattern from heaven, for the measures resorted to, in our day, to increase the visible church? Did not God say to Moses, 'For see [saith he] that thou make all things according to the pattern showed to thee in the Mount?' Yet if we ask those who are urging upon society with so much zeal, the offering this strange fire on the altar; where is your authority for anxious seats, protracted meetings, [appointed avowedly for the purpose of getting up revivals,] Missionary, Bible, Tract, or Temperance Societies, or Sabbath Schools; instead of giving us scriptural authority, we are charged with being opposed to the spread of the gospel; opposed to revivals, Antinomians, &c.

Brethren, let us not be diverted from the truth, but bear hardness as good soldiers of Jesus Christ, remembering it is said 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.' Nor has he left us at a loss, for the means divinely ordained, for rearing the superstructure; 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' Let us not then, dear brethren, offer so gross an insult to our spiritual Zerubbabel, as to connect the inventions of men with the means which he has ordained for building this spiritual temple. Let us implore the guidance of the Holy Spirit, that we may remain steadfast in the truth; that he may afford us grace, to help in time of need, to 'run with patience the race set before us, looking unto Jesus who is the author and finisher of our faith.' O that it may be our unspeakable happiness to join the great association above, where parting is no more; in praising God and the Lamb forever and ever. The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all, now and forever. Amen.

Done by order of the Association.

Attest. THOS. P. DUDLEY, Moderator.

H. RANKINS, Clerk.

Copied from the Minutes of the last session of the Licking Association, Ky.

Receipts.

Clement West,	N. Y.	\$7 00
Elder Hezekiah West,	Pa.	5 00
Dea. Reuben Johnston,	D. C.	1 00
Mrs. Ann Simms,	"	1 00
Elder Thomas Buck, Jr.,	Va.	3 00
F. T. Hathaway,	"	5 00
Elder Samuel Trott,	"	2 00
John Glasscock,	"	1 00
Mrs. E. A. Ferguson,	"	1 00
F. M. Lewis, for	"	1 00
Searles Lewis,	Ky.	1 00
Jesse Lee,	Ala.	1 12½*
Azor Compton,	Tenn.	10 00†
Elder R. M. Newport,	Ill.	10 00
Samuel Stalcup,	Ia.	5 00
Elder Eli Scott,	Md.	5 00
Elder John Miller,	N. J.	1 00

Total, \$59 12½

* Exclusive of postage & discount. † Lest in the mail.

Poetry.

Prisoners of Hope turning to Jesus the Strong Hold,

Pris'ners of hope, to Jesus turn,
He's a Strong Hold, ordain'd for you;
Gird up your loins, and cease to mourn,
And to the Lamb, your way pursue.
Though once in Sinai's fetters bound,
Held in perpetual bondage there;
Yet 'tis the gospel's joyful sound,
"Sinners, to this Strong Hold repair."
Turn hither, ye, who once were blest
With light, the ways of God to run;
But now, whose hearts are sore distressed,
Because those golden hours are gone.
Turn hither, ye, who oft have tried,
By works, salvation to obtain;
Here're royal robes, your shame to hide,
And blood that takes out ev'ry stain.
His name, a tow'r for strength renowned,
Shall save his people from their sin;
Free grace shall o'er their sins abound;
Ye fearing, doubting souls, turn in.
Let nothing then thy pace retard,
Nor self, nor sin, nor slavish fear;
Though call'd with these to struggle hard,
Doubt not at last of get'ting there.— J. KENT.

OBITUARY.

DIED on Tuesday morning, Sept. 18th, DEA. JOHN PERIGOY, in the 88th year of his age. Brother Perigo has been a member of the Baptist Church nearly forty years; he was elected 'deacon of the Gunpowder Church, where he held his membership, at, or about the time of its constitution; with this church he walked in full fellowship, until the apostasy of Elder Laman, her pastor, whom the church has subsequently followed into the new systems of the day. In consequence of these changes in the church, Brother Perigo, about four years since requested a letter of dismission in order to join the Regular Baptist Church at Black Rock; but, in consequence of the infirmity of old age and the distance of his residence from the Black Rock Church, he was unable to accomplish his desires. He often said that he did not wish to die with his name attached to a New School church, as he professed to be an old fashioned Baptist, he said he wished to live and die amongst them. I visited him a few days previous to his death; his hope was evidently firmly fixed exclusively on the Blood and Righteousness of his Glorious Redeemer, as the ground of his acceptance with God.

Yours in Gospel Bonds.

ELI SCOTT.

DIED at the residence of her son, Clement West, in Lakeville Livingstone Co., N. Y., on the 13th of September last, MRS. EXPERIENCE WEST, aged 79 years and 6 months; having early in life professed the religion of the Blessed Saviour. Mrs West adorned that profession by an amiable life of sincere piety, and devotion to that God, who in the hour of her dissolution was sensibly present, to take away the sting of death, and receive her to himself.

Her funeral discourse was preached by Elder Ira Justin, from the text, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Her remains were followed to the grave by a numerous train of children, grand-children, and great grand-children, numbering 48.

NEW AGENT.—Jesse Lee, Snow Hill, Wilcox Co., Ala.

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MISSISSIPPI.—J. Barrett, A. Hougham.

ALABAMA.—Baker Roberts, Wm. Melton, Jeremiah Pearsall, R. Newton, A. Buckley.

LOUISIANA.—H. Moore, J. Mason.

FLORIDA.—David Calloway.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, NOVEMBER 30, 1838.

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GILBERT BEEBE, Editor,

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Communications.

For the Signs of the Times.

Greene Co., O., May 24, 1838.

BROTHER BEEBE:—I now, for the first time, take my pen to address through the "Signs," some of the little flock of King Jesus.

I was born of poor parentage, in Halifax Co., Va., but chiefly brought up in Hawkins Co., Te., and from thence emigrated to this region, in 1812. The above I have stated in order that if any of my relatives should see this sketch, they may know that I am yet a monument of grace.

I have been much refreshed in reading from some of your correspondents, their experience, hence I am induced to give a sketch of what I trust Israel's God hath done for me, a rebel against him. He indulged me in the love of iniquity until about my twenty-fifth year, and through the course of that time, I attended the preaching of different sects, but without the fear of God before my eyes. I however, by times, had some awful apprehensions of death and judgement; and of course, as all other men in nature's darkness, would promise to reform; for I was so benighted by the god of this world, that I thought I was in possession of light, power and ability sufficient to save myself. I had however been nurtured by an affectionate mother, a Baptist of the old stamp, who of course taught me that salvation was by grace, free and unmerited by us; but this system of grace I hated no doubt as much as the saints do iniquity, but when God, who commanded light to shine out of darkness, shined into my sinful heart, or in other words, when he called me by his grace, or when he for his great love wherewith he had loved me, even when I was dead in sins, quickened me by his Spirit, or as I understand it, when I was born again, I then to my astonishment, saw something of the depth of my iniquity, and the perfection of God's law; it seemed indeed the line plumb and square was upon and about me, but deficiency appeared on my part in every point, and if I ever prayed I then for the first in reality tried, though I had previously said prayers, (as the unregenerate are accustomed to use a form of

words, whereby their conscience, though defiled, are sometimes eased.) but I now could think of no words more appropriate to my sinful self than the publican's, "God be merciful to me a sinner," whilst my heart seemed hard and unbelieving, and the Law to which I looked for justification, seemed bitterly to curse and condemn, for it demanded what I owed, and I was deeply involved in debt and an entire bankrupt; perfection was required, but I was totally depraved,—Oh! wretched man was I of unclean lips, and how should I be justified with God? was my cry. But in God's time, which is the right time, for he works for his glory and for the good of his people, he appeared to me in the person of Christ, as the chief of thousands, and altogether lovely, when my sorrow was turned to joy, for I was enabled to receive him (by that faith which is the fruit of the Spirit) as my wisdom, righteousness, sanctification and redemption. Then could I discriminate between my old system of works and the Redeemer's plan of redemption, and his justifying righteousness imputed to his elect; and to me, dear brother, this seemed a sure way, for as God is immutable, thought I, his work must stand.

When I turned my attention a little closer to the word, I discovered that baptism was my duty, with which I complied, and have been an unworthy member of the Predestinarian Baptist Church for about sixteen years; and about five years of that time I have been, with my limited views, trying to exhibit the blessed Jesus in his great fullness to contrite sinners, but have never been the instrument of promoting many revivals, yet have been favored with the privilege, now and then, of baptizing a few who professed to love the doctrine of Christ, and put no confidence in an arm of flesh.

The New Schoolites in this region have of the abundance of their benevolence, ceased not to heap upon me many of their spleeny invectives, but I ought to be thankful that "none of these things move me." I once had but little apprehension of what I had to encounter, and it is only grace that hath sustained me thus far; and what I must yet endure, God only knows, but if I am his by choice, redemption and regeneration, he will surely keep me by his power; and may all redound to his glory, and to the good of Zion.

I will now give a sketch of the state of Caesar's Crack Church, in this County, near Jamestown, but must be short, and only say as follows:—She has for some years, (counted in number, about one hundred,) and has lately, after having waded through many serious trials, by reason of the falsely called benevolent institutions, declared a

non-fellowship with said inventions, and all their advocates; the number however, now in the church, are but a minority of the whole; there are however several standing on the *middle ground*, for whose moral life and doctrinal views, I entertain a high regard.

Baptist Ministers of the old stamp, would confer a favor on this little few if God in his providence, would direct them here occasionally to preach, &c.

Dear brother, sometimes at first sight of those winds of false doctrine which beat in such heavy blasts, I am caused to look with astonishment and almost wonder if Zion will not be capsized; but again when I reflect, I am reproved as one of *little faith*, for why should I doubt? Jehovah's eternal purpose will be accomplished, and his attributes harmonize in the complete glorification of the Bride of King Jesus.

I remain your brother in tribulation,

GEORGE REEVES.

For the Signs of the Times.

BROTHER BEEBE:—I take satisfaction in reading the Signs: I find brethren have to undergo trials as I do, and it is a satisfaction to hear from them; many consolations I have had in beholding their stedfastness in the truth, but Brother Beebe, the Old Baptists, as we call them, are not too old to learn, and I hope the admonition to Peter, James and John, may ever be in season for us all; may it shew us to whom the glory belongs—"This is my beloved Son, hear ye him." Has He said make three tabernacles? Has Christ put Moses and the prophets in competition with himself? I for one, think not. The Articles of Faith as they are generally expressed by the Old Baptists, have some unguarded expressions, one of which I will mention. "We believe the Old and New Testaments to be the infallible word of God, and the only rule for faith and practice." This expression carries too much of the feelings of the three disciples above mentioned. Had the clause above mentioned read, "We believe the Old and New Testaments to be the infallible word of God," here left out the conjunction *and*, "but the New Testament is the only rule for faith and practice," it would read consistent with Old Baptist principles, as I understand them. If I am a child of God I have a mother, (see Gal. iv.) who is the *mother of us all*. How natural for children to trust in their mother, to have all faith in her to protect, to support and to point out the footsteps for us to tread; and remember this mother brought forth a man child who was to rule all nations with a rod of iron; this child was Jesus, for none but Jesus can rule all nations with a rod of iron. This is the way I

understand he is the *elder brother*; when he was brought forth the whole seed or election were in him, therefore he is not ashamed to call them brethren. He was set up from everlasting after the order of Melchisedek, without beginning of days or end of life.

But Brother Beebe, I am stretching my letter too long. A few questions and then I must stop. First. Does Zion mean the Church? If it does, what shall we understand from Isa. lvi. 6—9? 2d. If Jerusalem means the Church, as many think, what shall we understand from reading from the tenth to the thirteenth verse of the same chapter? 3d. If Zion is the Church, who are the daughters of Zion? See Isa. xlii. 2; lii. 11, and many other passages. And once more, If the City, the Holy Jerusalem, (Rev. xxi. 10.) means the Church, what shall we understand of those who shall enter into it, mentioned in the 27th verse of the same chapter; are they the Church or not? I leave the subject, trusting in God, and hope he will protect us all, and grant us that faith that works by love and purifies the heart, and enable us to search the scriptures.

Brother Beebe use these few lines as you think best. Rest assured that myself and Brother Tucker are among your best friends and supporters, and do not mean that you shall be loser by supplying us with the "Signs."

Auburn, Richland Co., Ohio, June 17, 1838.

The writer of the above communication has not furnished us with his name.—Ed.

—*—*—*—
For the Signs of the Times.

"MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH," hath of a long time done what she could to annoy the peace and destroy the comfort of those who compose the Bride of the Lamb.

As public harlots use all the stratagem they are master of to draw men into their embraces. In order to obtain money to live upon, so mystical harlots, (false churches) use all the craft they can master, to draw the saints of God into their fellowship, in order to obtain numbers, money and influence, and become popular, and appear respectable in the world. Their conduct is represented by the strange woman spoken of in Prov. vii. She used enticing language to obtain the company of the young man; she was very religious; she had paid her vows, and had peace-offerings with her, laid up in store. Also the woman mentioned Rev. xvii, riding that elegant beast, carried a golden cup in her hand, which was a figurative expression used to represent religion. Her ornamental dress also was designed to allure and draw the attention, that she might have opportunity to persuade men to drink out of her glittering cup, the inebriating draught; and certain it is that whosoever takes a deep drink from that cup, of the filthiness of her fornication, is so overcome therewith that he will be most abominably religious: he will have

such a zeal for the doctrines, commandments, ordinances, institutions, innovations, societies and practices of men, as are abominable in the sight of God; it being contrary to the plain dictates of the testimony of God by the prophets and apostles; and his mind is so set upon his religious notions, that the practice of those whom he calls great and good men, and the apparent success that attends the performance, is a sufficient rule for him to act upon, without one scrap of warrant from the rule God has given; therefore he views himself praiseworthy for what he has done and is doing, and anathematizes as being ignorant, self-willed and wicked, all such as will not act in religious duties without a warrant from the Bible. In short he thinks himself sober, and all the sober people drunk.

Others there are who take but a small sip, who become very loquacious, and talk so fine that their words seem smoother than butter, yea, they are softer than oil; with their much fair speech they cause many to yield; with the flattering of their lips they force them, and many whom we hope are the children of God, being for a time overcome, go after them as a fool to the correction of the stocks.

Having once embraced a harlot, a man becomes defiled, and though the Lord puts away his sin as he did David's, and gives him repentance as he did Peter, yet it by no means leads him to justify his former ungodly walk. A man's being deceived and thinking he is doing right when he is not, no more makes it right than Saul's thinking that he ought to persecute the saints made it right for him to do so. The woman who hath a husband is bound by the law to her husband so long as he liveth; so then if while her husband liveth she be married to another man, she shall be called and adulteress. Surely then if they receive the embraces of others, though they be not married, it is no less an act of whoredom; and whatsoever is born of fornication or adultery, is not a legitimate heir. Know ye not that God complains of his ancient people Israel, for their inconstancy when they introduced the idolatrous practices of the surrounding nations, and mingled them with the ordinances that he had given them. See also the complaint against the gospel churches for suffering that woman Jezebel to seduce his servants to commit fornication and to eat things sacrificed to idols. Also his complaint against them that held the doctrine of Baalam, &c., so they had also them that held the doctrine of the Nicolaitans, (the commutry of wives) which things the Lord said he hated. No doubt these things were introduced by degrees, as innovations generally are, and made but a small appearance at first, being covered with smooth words, fair speeches and the spirit of accommodation; but as the reception and practice of every innovation, is so far a receiving and acknowledging the authority and embraces of another, it is a disloyal rejection of the government of the husband, (Christ,) and renders the character polluted that is found

therein, and its contaminating influence is found among all those that walk in fellowship with them that practice such innovations, whether in nature or religion. Thus God complains of Israel, (Jer. xi. 15) "What hath my beloved to do in my house, seeing she hath wrought lewdness with many, and the holy flesh hath passed from thee," &c; and so of the church in Thyatira, concerning them that had committed adultery with Jezebel, (Rev. ii. 22,) "Behold I will cast her into a bed, and them that commit adultery with her, into great tribulation except they repent."

Seeing these things are God-provoking in their nature, and afflicting and defiling to the saints in their consequences, and as we wish to present every man perfect in Christ Jesus, we would warn every man, and teach him in all wisdom, that they should beware lest any man spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, &c. Wherefore if ye be dead with Christ from the rudiments of the world, are ye subject to ordinances, (the ordinances of men) which are all to perish with the using. "Touch not, taste not, handle not." Though they may have indeed a show of wisdom in will-worship and humility, to the neglect of the body, and not in any honor to the authority of Christ. Therefore, let as many as are led by the Spirit of Christ, come out from among them, &c., as it is said, "Come out of her my people."

Now a word to such as are, or have been decoyed or entangled with the harlots, (bodies of people that hold or practice religious sentiments or ordinances, that subvert the followers of Christ,) by their enticing words, and the fair show which they make in the flesh: Can the conduct, the religious sentiments and ordinances or performances of such, in their administration be chaste or acceptable to God, seeing they are defiled? Can the deception they practice in order to decoy the children of God into their fellowship be allowed, or their practice fellowshiped? Certainly not. And such as have been once in regular standing as ministers in the particular Baptist Churches, who have gone after the popular institutions falsely called benevolent, seeing they have left their walk on gospel ground, and have become defiled with the inventions of men: Shall their administration, since they have left the word of God and the fellowship in which they stood, be admissible among such as mean to walk in gospel order? It cannot be, any more than the fruit produced by whoredom, and born in it, can be a legitimate heir. What! know ye not that he that is joined to an harlot is one body? For two, saith He, shall be one flesh. If any defile the temple of God, him shall God destroy, for the temple of God is holy! Sure it is, they are carried about with divers and strange

doctrines. They are joined to idols,—to harlots; they bring not the doctrine taught by Christ and his apostles; then they must not be received into our houses, (of worship,) their administration must not be received, if it is, they that receive it are partakers of their evil deeds.

Having been requested to give my views respecting the administration of baptism, by those whom we once esteemed as good brethren in the ministry, who now have left us and gone after the idols of the Arminian Baptists, I have taken the above method to try to show, in my bungling manner, that those they have baptised since they left the word of God, and are turned unto tables, are not baptized in gospel order, and ought not to be received into our churches on such baptism. If you think the sentiments herein contained to be correct, I wish you to publish them in the Signs, for the benefit of such as are troubled in mind on the question.

Yours as ever, in great haste.

HEZEKIAH WEST.

South-hill, Pa., Oct. 28, 1838.

For the Signs of the Times.

Snow-hill, Wilcox Co., Ala., Sept. 27, 1838.

BROTHER BEEBE:—After receiving and perusing fourteen numbers of the "Signs of the Times," I can say to you, and to all who are of like precious faith, I am well pleased with them, for I believe they contain the very spirit of the gospel, that gospel of the Great Redeemer which will bear the test in that coming day, when the secrets of all hearts will be exposed.

Brother Beebe, we have held a meeting of Old School baptists, at which fourteen churches were represented, and the following resolution was adopted:

1. *Resolved*, That we recommend to our respective churches, to be adopted as an item of their constitution, and by them recommended in their letters to the next meeting of our Association, that the same be adopted by the Association, and appended to their constitution, viz: That the Religious Institutions of the day, to wit: State Conventions, Missionary Societies, Bible Societies, Tract Societies, the Sunday School Union, and Temperance Societies, with all their kindred or tributary societies or auxiliaries, being without scriptural authority, We therefore declare that *we have no fellowship with them*; and further, That we will receive no person or persons into our fellowship or communion, nor retain any in our churches or fellowship, who stand connected with any of the before named societies or institutions, as members.

The fourteen churches represented above, have, as far as I have heard, adopted the resolution recommended as a part of their constitution. What the result will be at our next Association, no man on earth can tell.

Our Association will meet on the Friday before the Second Lord's-day in October next, (last) with the Breastwork Church, which Church is truly Old School, and one of the fourteen. As

soon as the Association is over, you shall hear from me again.

I think I can obtain some few names for your little Messenger, as the Church at Cedar Creek is decidedly Old School, and the brethren take a deep interest in hearing from their afflicted companions in the Lord.

I remain until death,

Your Brother in the Lord,

JESSE LEE.

For the Signs of the Times.

BROTHER BEEBE:—Having observed for some time past, the different opinions of men on the subject of temperance,—the use and more free use of alcoholic liquors, I am necessarily brought to the conclusion that each have erred in this matter, from the true path of rectitude. While some are mistaken and indulge in the use of spirituous liquors as a luxury, others more on the extreme, suppose them indispensibly necessary to life, or at least, the prevention of death, and some others imagine that to be temperate in this worse than useless beverage, every desired salutary effect will be secured. I am intimately acquainted with a man, (I believe of truth, honor and honesty) who has regularly taken two or three moderate drams a day, whenever he could get it, for the greatest part of his life, and has never been known to be drunk, though now nearly three score and ten years old. I presume he is justly entitled to the character of a temperate man in this respect: it is his opinion that spirituous liquor is absolutely necessary to sustain him in life, or at least acts as a preventive of death, having, as he supposes, in one instance, snatched him from the gaping jaws of death, and in several others, when his breath was gone, one thimble full has re-produced free respiration. On the other hand, I have heard some say that if they had not desisted from the use of spirituous liquors, they had no doubt but that they would have been in another world long ago. I believe all these notions are wrong, in part, at least; my reason for this conclusion is: Man being a rational, thinking animal, his mind will be engaged in some way or another; and does not every day's observation bear awful proof that very few think and act from a right motive, by a right rule, and to a right end? Therefore most of our opinions are formed by human education, custom, or imagination,—some from observation, but the smallest number by experience in that which is right and good, founded on sound principles of infallible truth. Opinion governs mankind generally, whether right or wrong, and makes enterprise in almost every thing or any thing hazardous; but action founded upon correct principles is most likely, according to human reasoning, to insure success in whatever is undertaken; therefore as the opinions of man are so multiform on the use, more free use, and the temperate use of alcoholic liquors, (and it is my opinion they cannot give sustenance, retain or take away animal life, in

and of themselves; moreover, are not necessary for our being, or well being in any situation for usefulness to ourselves, families, friends, enemies, or to our fellow man) I think it is best to reject the customary use of them altogether, except in extreme cases, under the direction and control of a skilful abstinence physician, or a temperate one at least. What man under the influence of reason, rightly informed, would advocate eating every ten, fifteen, or twenty minutes, or every two or three hours during the day, because it is necessary that we should eat for the sustenance of our mortal bodies? None but a glutton would commend such a practice; neither would any but a sot or temperate drunkard advocate the use, more free use, or temperate use of alcoholic drinks, in large or small quantities, only under the particular direction of one who is well qualified to administer arsenic and other poisonous drugs in extreme cases of disease or casualty, and a probability or bare possibility that a good effect might be expected or hoped in such cases. Is it not a truth that excess of stimulus of any kind whatever, applied to the body internally or externally, hurries on animal life too fast for health, comfort, or ease? and the body and mind are so internally connected, that whatever disorders one will more or less disturb the other; I therefore prefer refraining from every appearance of evil, and using that, and that only, that is rationally necessary and right for health, comfort and ease, which was designed by a beneficent creator, for a rational being; and while acting as such, his wants are few and simple, but vice, and what is called by some civilized and polite custom, have made them numerous and complicated.

ABSTINENCE.

Frederick Co., Va., November 1, 1838.

For the Signs of the Times.

New Harmony, Posey Co., Ia., June 5, 1838.

BROTHER BEEBE:—I should make some apologies for not writing sooner: some of our brethren were rather slow this time; I have however got ten dollars, and perhaps will get more shortly.

I have nothing new to inform you of. We have however, abundant reason to be thankful to the King of Saints, and Lord of Glory, for his kindness towards us poor unworthy creatures, in this back-woods country. Though the Lord has not been pleased to revive his work among us, we are still in the same cold and barren state we were when I wrote you last; yet through grace, we have been blessed with union and friendship, the Lord has still helped us: we can truly say "Hitherto hath the Lord helped us." Though a despised and afflicted people, the Lord is still the same unchanging God, whose love never ends, whose purpose never can be frustrated, who can and does work, and men nor devils can not hinder. This is truly consoling when we examine and see what manner of beings we are.

"Prone to wander Lord I feel it;

Prone to leave the God I love."

Seeing this is the state of things among us, how

thankful should we be that God is an unchanging God! How glad should we be that he has loved us with an everlasting love! That he calls us in time, with a holy calling, out of nature's night into the liberty of his children, to be made free from sin and become servants of God! We have our fruit unto holiness, and the end everlasting life. How strange that any of the Lord's dear family should be so much opposed to this heavenly plan of salvation by grace, through the righteousness of our Redeemer God! Truly it lays the axe at the root, and cuts down all human glory; the towering imaginations of men are brought down into the dust, while the Lord alone is exalted: boasting is excluded, and we are saved by the free grace of God alone, through the perfect work of our Redeemer, who was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Surely every child of God knows that the plan of salvation runs directly across our depraved nature, natural ideas and notions of religion. The natural man cannot discern the things of the Spirit. We hear people say sometimes, they never believed this hard doctrine; they always had entertained the same notion or opinion on the subject, and yet they profess to be born of the Spirit. I wish such people could but see their own inconsistency. How can a man be a christian, and yet never have undergone any change of religious views? It is natural for men in their fallen state, to expect salvation by their doings and endeavors, and yet Jehovah's plan teaches him that he is saved by and through the righteousness of another, and that his own doings and endeavors have no part or lot in the matter. My desire is that God may bless all his dear sheep and lambs with a sense and knowledge of his precious truth; and that people may learn to be consistent.

The gospel plan is as a golden chain having not a single broken link: grace begins, grace carries on, grace completes, and grace will bring home the objects of God's eternal love, that were his chosen in Christ before time began; then our study will be, how shall we honor so great a friend? How shall I be able to live to his glory, and maintain an honorable stand among his people? This should be the chief object of his saints in time, knowing that the Lord will shortly call us home from the troubles of this world, from persecution and all the opprobrious names that a wicked world can heap upon us:

"There shall I see my glorious God,
And praise him in his high abode:
My theme through all eternity,
Shall glory, glory, glory, be."

Pray for us dear brother, that the Lord may be with us, and bless us with his special grace, and give us an eye single to his glory; and especially for your unworthy brother now writing these lines, that God may bless him with wisdom, humility, meekness and gentleness, to preach the glorious gospel of his Son, in truth and righteousness, for his glory, and for the edification and instruction of his saints.

May heaven bless you, and direct you, is the sincere desire of

Your unworthy Brother,
P. SALTZMAN.

For the Signs of the Times.

Fairfield, Lenawee Co., Mich., June 25, 1838.

BROTHER BEEBE:—With pleasure I have perused about two and a half volumes of your valuable paper, and believing it is ever pleasing to your patrons to hear from their brethren abroad, has induced me to subjoin the following sketch of the First Baptist Church in Fairfield, of which I have been a member since it was constituted, which has been little more than four years. For the first two years we walked together in fellowship and harmony; but since that time there has been some division among us respecting the benevolent (so called) institutions of the day, and doctrinal sentiments; also respecting the "Signs of the Times," called by some an Infidel paper, opposed to all good works. At length a majority of the church resolved to withdraw the hand of fellowship from the Raisin River Association, and from the members that were in fellowship with said Association. We are now enjoying peace and harmony, and the labors of Elder James Carpenter, who has labored with us since the constitution of the Church.

We profess to be Old School Baptists, and not knowing that there is another Church of the same faith and order in Michigan or Ohio, very near us, we would invite our Old School brethren to call on us as often as they can make it convenient.

In the ninth number of the present volume of the "Signs of the Times," you published an extract from Mr. Vinton's Journal, as follows, "That when the victory was all but won the Church folded her hands and went to sleep, and slept on for centuries, while Satan secured to himself the fairest portion of the possession that had been given to the Saviour." Our New School friends, (if I may call them so) charge you with publishing a falsehood, saying it has never been published in any of their public Journals, and have challenged us to produce any thing to that effect; and as you stated you had seen it in three of their public Journals besides Mr. Vinton's, if you have a part or all of them yet in your possession, please send them to me by mail, and if you want them again I will send them to you free of expense.

Yours, &c.

JAMES S. DEAN.

For the Signs of the Times.

AN EXTRACT.

BROTHER BEEBE:—I desire the unity and fellowship of the brethren; but by this expression I do not mean fellowship without that unity of sentiment which alone can make true and lasting fellowship; when I speak of sentiments, I mean such as are of vital and lasting importance, such as the old Apostle Paul urged and insisted

upon in all his epistles to his brethren—Salvation by free and sovereign grace, "Not of works, lest any man should boast, but by grace are ye saved through faith, and that not of yourselves it is the gift of God."

The Arminian system is opposed to grace, and in direct opposition to God's word, and the fruits thereof are evil and that continually, so whilst unreconciled to God's plan of salvation, there is more or less a continual rankling and enmity of heart to the government of heaven: "For the natural man receiveth not the things of the Spirit," neither indeed can he know them, because they are spiritually discerned. Hence we discover the great disparity that there is between the Kingdom of Christ, and the kingdom of the world; the one is actuated by a spirit of ambition, and the other by a spirit of submission. In confirmation of the truth of the above, I will cite a living witness. Not long since myself and companion were travelling on a visit in the State of Indiana, and on our journey we fell in with the West River Association, not far from Centreville; not knowing what kind of Baptists they were, caused me to be more upon my watch, but I soon found by their conversation and preaching together, that they were of a medley breed, and that there was not much christian fellowship amongst them: when the meeting broke up we retired with one Brother Wood to his house, and there was a certain man there whom they called Miller, a preacher and a flaming Fullerton in doctrine. When at the house together, there was a certain brother there who had a Minute of the Greenville Association, in which there was a resolution passed similar to many others, declaring non-fellowship with all the institutions of the day called religious, naming them particularly, one by one, and likewise with all those who hold to them. When the brother had read the resolution of the Association, this Brother Miller replied with indignation, "They might as well reject Jesus Christ." It struck me instantly, *Is Jesus Christ of no more value than the institutions of the day?* Truly this looks like a rejection of Jesus Christ!

One thing more I would say, (as I feel very partial towards the old Regular Baptists) I would wish no falsehood circulated upon them to go undetected; and as I understand there is a report raised since the death of my aged father, that he had renounced the faith he formerly held, and had come over to the new side of Baptists; therefore I thought it would not be out of place to state to all whom it may concern, that a more vile and base falsehood never was invented, but who it was that invented it I know not; but it appears that some of the anti-baptists, or New School missionary order, are trying to make a pretty good handle of it to the interest of their kingdom. Now we know that the kingdom of anti-christ was always supported by lies and deceit, and it is still a trait in their character.

Yours in the bonds of gospel fellowship.

ISAAC SPERRY.

Frankfort, Ross Co., O., Oct. 9th., 1838.

EDITORIAL.

Alexandria, D. C., November 30, 1838.

TO OUR SUBSCRIBERS AND AGENTS.—We are drawing near the close of this, our sixth volume, and it remains for the Old School Baptists to say whether we shall continue the publication of the Signs of the Times or not. The great object which we first had in view in commencing our labors is secured, measurably at least.

When we issued our prospectus more than six years ago, we had not the happiness to know that there remained six Old School Baptist Ministers in the Church, throughout the United States. We saw with what giant strides the New School corruption was pouring into the nominal Kingdom of Christ, and were led to withstand them almost single handed in the vicinity of our location at the north. The odds of number against us was overwhelming. We were frequently reminded by our New School combatants that there were but *three* Baptist preachers known to occupy our stand of opposition to what they called the benevolent institutions of the day, and that those three all belonged to the New Vernon Church of which we was the pastor. At that period we had not the advantage of a single press, or periodical publication among all the Old School Baptists, through which we could open a general correspondence with the scattered saints, nor was there, in our knowledge a solitary Old School Baptist, who would hazard his name or property, in bringing into requisition such an establishment. We felt, severely felt the necessity of some channel of correspondence, through which we might learn the true state of Zion in our country; and as no other, or more competent person seemed willing to engage in the thankless, and, in a pecuniary sense, exceedingly hazardous undertaking; staking all our worldly interest on the success which might attend our labor, we embarked—published our proposals—stated our object—mailed our Old School Banner, to our mast head, and put out to sea; our new school neighbors predicted that we would soon founder on the rocks, or quicksands; some said we were not sufficiently familiar with navigation, were ignorant of the seas, and that we would soon reach what our political papers call *salt river*; nor were we without our fears, we were deeply impressed with the responsibility that was to devolve on us, the opposition and bitterness of our adversaries; but breasting all opposition, were enabled to come out with our first volume, under the most disadvantageous circumstances perhaps that a paper was ever commenced under. By this adventure, though attended with loss to ourselves, we were greatly encouraged; our heart was cheered to learn from distant correspondents that there still remained a remnant according to the election of grace, who still adhered to the old standard of faith and order, and consequently had not bowed to *Baal*.

With assurance of the patronage of the Old

School Baptists throughout our country, we plunged into debt to procure a press, and such other conveniences as were essential for the more permanent establishment of the publication. Our progress was onward: during our first year our subscription rose from less than 500, to nearly 1200 subscribers, and the second year gave us an increase to 1600; the third year to rising of 2000, and at the end our fourth and fifth volumes, we had a subscription of about 3000 names; but during the publication of these last two volumes, our brethren in North Carolina started the "Primitive Baptist," little thinking that they would in any wise cripple us, but rather, as they said, aid in the good cause of publishing truth. By the introduction of the Primitive Baptist our hands were greatly weakened at the south, especially in Ga., where many of our *best* subscribers in regard to *prompt payment* were located. We do not say what we have by way of complaint: we sincerely wish our brethren of the "Primitive Baptist" success in their labors, and would be sorry to have them now discontinue their publication. For our Brother Bennett, the able editor of that paper, we entertain the best feelings of friendship and fellowship, and we doubt not that after a severe struggle of a year or two from, and after the commencement of the Primitive Baptist the Old School Baptists would have been able and willing to afford a competent support to both papers, were they to be taxed with the support of no more, until they were better able to meet the cost. But soon after the commencement of the Primitive Baptist, our Brother Jewett of Lansingburg N. Y., sent out his proposals to supply, gratuitously, or for what ever any person might feel disposed to contribute, the "Christian Doctrinal Advocate, and Spiritual Monitor." This publication has at this time reached nearly every section of the country where our paper has opened the way for it; and we need not add, that while the doctrine published in it, including original, and copied essays, has been in unison with our views of the doctrine of God our Saviour, it has not taken that decided stand against the popular religious *monied* heresy of the day which we believe the cause of truth, at this time imperatively demands. Judging however from his last number, we are led to hope that Brother Jewett is about to bring his artillery to bear against the popular systems of the day. If our conjecture is well founded, and this, to us, important deficiency is to be supplied, and Bro. J. has the means to supply his work gratuitously, we see no farther necessity for the continuance of the Signs, or the Primitive Baptist; for it would be wrong to tax our brethren one dollar a year for what they can obtain for nothing.—During the past year, a fourth old school paper is started in Ten., this is called the "Old Baptist Banner," edited by Brother Lowe, this paper is fully devoted to the Old School Baptist cause, and although it cuts us off in that quarter, yet we wish that paper success.

From the causes above mentioned, our list of

subscribers are on the wane. We, in printing this year the same number that we issued last year, have on our hands about 400, or 500, copies which is a great loss. Our subscription, already very much reduced, will suffer a considerable farther decrease at the end of the current volume, and if its farther continuance should be deemed unimportant by our brethren, we will cheerfully retire from our labor as soon as we can ascertain the pleasure of our subscribers.

As we have in some few cases, received advance pay for the seventh volume, and as we have no other way to obtain the wishes of subscribers, we shall go on with our seventh volume, and reduce the number of what we issue to about the number of actual subscribers; and we do most earnestly request all persons who may wish to have their papers discontinued, at the end of this volume, should we send them the first No. of the forthcoming volume, to write their name and the name of their Post Office, and state, on the margin, and put it up in a strong wrapper, and direct it to the "Signs of the Times," Alexandria, D. C.

And we have still another very important request to make, namely, that all persons, who may be in arrears to remit to us, or to some one of our authorized agents the amount which will be due us at the expiration of the year: and also that our agents will collect and forward what they can, as we have some heavy debts to pay about the first of January next.

As to a prospectus, for Vol. vii., we say it shall be commenced on or about the first of Jan. 1839, and published simimonthly during the year at \$1.00 in advance, or \$1.50 if not paid before the first of April next, or within 3 months after the time of subscribing, \$5 in advance will pay for 6 copies. The doctrine, spirit, and style of the paper will undergo, no important change, until our subscribers shall signify by renewing their subscriptions, that it is their intention to sustain the paper, and on receiving such encouragement, we intend to purchase a fount of new type, expressly for the Signs, and to make such other improvements as we may be enabled to meet the expense of.

Should we, in dropping a few hundred of the names of our non-paying subscribers at the end of this year, from whom we have failed to receive any report, drop, through mistake or otherwise, the name of any who wish to have their papers continued, we will esteem it a favor if they will advise us of the mistake as soon as possible.

Agents, in all cases should be particular to state the names and Post Office address of all new subscribers, and all such as are to be credited, or discontinued. And they will also oblige us, if in making remittances they will send as large notes as they can, and let them be on Banks that are solvent, and as current in the District of Columbia as possible.

MILK THE GOATS.—On opening the October number of the "American Tract Magazine," we were greeted with the following draught, viz:

\$30,000 FOR FOREIGN CHRISTIAN PRESS.

The American Tract Society, at its last Anniversary, *RESOLVED, That, in the accumulating facilities and motives for diffusing by the press, the glad tidings of salvation to all nations. God in his providence evidently requires that \$30,000 be raised and remitted with the least possible delay:*"

To whom this draught is addressed by the Lord, or from whom, or by what means, it is to be raised the above proclamation saith not. The document is quite defective in regard to where this trifling sum is to be remitted, and as the published decrees of God are always explicit, and consistent, and invariably in strict accordance with the tenor of the scriptures, we are disposed to doubt its having come directly from heaven; for this our skepticism, we may perhaps be rated with Infidels, but, be it so: we must and will for the present protest the draught, at least until we have better reason to believe that God requires this amount or any part of it at our hands.

The popular motto of these religious swindlers, is that, *God works by means, or instrumentality*, and so it would seem by their manoeuvring for their imaginary deity. Imaginary we say, for the existence of such a god as they describe, cannot be demonstrated by scripture, or by reason. In harmony with the spirit and letter of their motto, they assume to be the vicegerents, of their god: and in this assumed dignity make it their business to pass decrees, establish counsels, make promises, execute designs, *accumulate motives*, and multiply facilities for the accomplishment of his purposes; draw on community for funds, and have them remitted with the least possible delay to their lord, through them. And will it be churlish in us to believe that the god to whom they will appropriate these funds when raised, is their own *bellies*, see Phill. iii. 19. The name of their imaginary deity is Mammon, and his influence is felt by all the families of the earth. But we are happy to state that the God whom we serve is perfectly solvent, possessing an unwasting fullness, His arm is not shortened nor is his ear heavy. With Him are the treasures of wisdom, more precious than rubies, or the most fine gold: durable riches of righteousness are in his possession, and he redeems his people, not with such corruptible things as silver and gold; but with the precious blood of Christ. No humanly organized board, council, or society have occasion to pass decrees for him, for his goings forth are from everlasting; He has declared the end, from the beginning, saying my counsel SHALL stand, and I WILL do all my pleasure. Should this God require of us our money, our services, our friends; or even our lives; our response to his demand should be in the words of Job, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

"A man who was once scourged at a public whipping-post, and who, probably, still bears the marks of his flagellation on his back, has written a long commu-

nication to the *Signs of the Times*, in which he has exhausted the whole vocabulary of blackguardisms in heaping abuse upon us. He affects to consider himself our superior, and turns up his nose in disdain at us! Very well; we never expect to claim an equality with him, for we shall never covet the public distinction he has endured. This man is ———, but we have promised our readers to say as little as possible about the Old School men, and so will let the matter rest."—*Waller's Banner*.

We are quite unable to determine with any certainty, which of the writers in the *Signs of the Times*, Mr. Waller alludes to in the above pious effusion. True we have our eye on one Old School Baptist preacher, whose writings have been introduced into our paper from time to time, and who has been perhaps, more severe than any other in dealing out hard names upon Mr. Waller's craft, calling them *Unruly und vain talkers and deceivers, evil beasts, slow bellies, liars, false teachers, dogs, concision, evil workers, full of all subtlety, children of the devil, &c.*, with very many other names equally unpleasant to the ears of the craft; and the last account we had of this Old School writer, he informed us that he still bore in his body the marks of the Lord Jesus. This hard mouthed Old School preacher and iron bound writer, was brought up at the feet of Gamaliel, arrested by divine grace while on a missionary tour from Jerusalem to Damascus, having his pockets full of tracts which he had received from the high priests; and subsequently thrust into the ministry by the King of Zion,—his name is Paul. Besides Paul and Peter, with a few of their cotemporaries of the primitive age of the gospel, we know of no one whose writings have been published in the *Signs*, who has ever been publicly whipped at the whipping-post, but we venture the opinion that if Waller had power equal to his disposition, very few, if any, who have published truth through our columns, would escape that public distinction which Mr. Waller does not covet. What say you John, are we right?

"ABSTINENCE"—We would inquire of our correspondent who, on our 187th page, has plumed himself with the popular *New School* cognomen *Abstinence*, if by this new designation, he would be understood as renouncing the use of all such things as are not essential to life and health, or whether he means to reject as *worse than useless*, every earthly blessing which a bountiful God has bestowed to be received with thanksgiving, and used as not abusing them, knowing that their fashion passeth away? Or whether he would call an *abstinence* physician to direct him when to *smoke a pipe*? (for our correspondent follows that *worse than useless practice*.) Again, whether it is best to carry his zeal in the cause of *abstinence*, so far as to overlook the charge of Paul to the church, "*Let no man judge you in meats or in drinks,*" &c. by appealing to an *abstinence* physician to judge when, how much and of what we may drink. And lastly, we wish him to say whether this new and popular name has a greater charm in his ear, than the Old

School name of Sarah's son, by which all the free born sons of the spiritual Jerusalem should be called? For ourself, we would by far prefer the name of Isaac, (even with the appendage of *C...s...n*, if that name belonged to us, or if we had as good a right to it as our correspondent has,) to any we could cull from the whole number of the name of the apocalyptic Beast. Revelations xiii.

Brother Dean, whose letter in this paper shows that the New School Baptists in Michigan, charge us with having forged what we re-published in the ninth number of this volume, purporting to be from the "Journal of Mr. Vinton," is informed that we have sent him, by mail, directed to the Post Office called *Bakers, Lewanee Co., Mich.*, a copy of *Waller's Banner*, dated May 16th, containing the words of Vinton's Journal, which Mr. Waller's tribe in Michigan have the baseness to accuse us of fabricating!!! Should Brother Dean fail to receive the Banner, if he will inform us, we will endeavor to furnish other New School papers containing the same extract, or if he will apply to the publisher of the "Missionary Magazine" for the number of April, 1838, that paper contains the whole Journal; nearly or quite all the New School Baptist papers have copied extracts from it.

But why do the New School blush at the republication of the doctrines propagated by their hirelings in heathen lands? When published with its kindred heresies in the New School prints, it goes off well, it is in keeping with their missionary craft; but when, forsooth, they read the same in our paper contrasted with the truth, which we uniformly publish, the disparity is so great as to make them disown their own handwriting! As when all the prophets of Ahab had prophesied with one mouth, good for the king, the king did not question their veracity; but when Micaiah, a prophet of the Lord, prophesied in the same words, the king knew that he lied.

But, gentlemen of the New School, do not blush: if it be true, as you often affirm, that your mission craft was instituted by the Lord, and practised by the apostles and the primitive saints, then Mr. Vinton is correct, for you cannot deny that centuries have rolled away since the apostolic age, in which the Church has had nothing to do with your modern speculations; but if the Bible be true, Mr. Vinton's doctrines and all your craft are false.

THE KENTUCKY NEW SCHOOL CONVENTION, under the assumed name of the "General Association of Baptists in Kentucky," held their first session at Bowling Green, commencing on Saturday, the 20th. of October last, at which meeting they passed the following preamble and resolutions in regard to Waller's Banner, by which we shall henceforth consider them responsible for his falsehoods and slander, viz:

"Whereas, in the opinion of this Association a medium of public and general correspondence is indispensable to a successful effort to carry out the objects of this body upon the denomination in the State, and whereas we esteem the Baptist Banner in Louisville as not only among the most efficiently edited papers in the west, but that its location is most suitable to the interests of the churches throughout the State, and being assured that it is now placed above any apprehensions of its falling, having about 1600 subscribers, therefore.

1. *Resolved*, That this Association recognize the Banner as the denominational journal of Kentucky.

2. *Resolved*, That if the proprietors will consent to the arrangement, this Association will take the editorial department of that paper under its immediate patronage, upon the same terms that the present editor is now compensated.

3. *Resolved*, That the board of managers be directed to consummate this arrangement with the proprietors if possible.

4. *Resolved*, That in case such arrangement be made, Br. John L. Waller is hereby appointed our editor with a salary of one thousand dollars."

Circular Letter,

OF THE MAD RIVER BAPTIST ASSOCIATION.

DEAR BRETHREN IN THE LORD:—We are once more permitted to address you by this our annual circular. As the day in which we live is pregnant with many things which are calculated to mar the peace and happiness of Zion, we have thought proper to call your attention to the following subject.

From the days of Cain, who killed his brother Abel, on down to the present period of time, we find that the world, the flesh and the devil, have always stood in battle array against the spiritual Israel, or "the heirs of promise." If we take a retrospective view of the opposition, the persecution and affliction that the people of God have had to encounter in every age that is past, are we not ready to enquire—why is it that the peculiar people of God have not long since become extinct? They have had to pass through the fiery furnace, the lion's den, the hands of wicked men, the rage of devils, the mock of Ishmaelites, and last, (but not least) they have had to contend with a malignant and inveterate foe, known by the name of "the old man." Dear brethren, the cause why Zion has not fallen to rise no more, is clearly revealed in the scriptures of Eternal Truth; and it will be well for us all to be very intimate with those scriptures in this day of darkness and delusion, whilst many are crying, lo here, and lo there. There is a religion which may truly be called the religion of this world, and the advocates or abettors of this religion, have in every age been the most violent opposers of the religion of the meek and lowly Jesus. In the days of the incarnation of our highly exalted Prince and Saviour, this religion seemed to be in a prosperous condition: and indeed its prosperity has always consisted in bloody persecution of, or slanderous reports against the Lord Jesus Christ and the members of His mystical body. But perhaps no age of the world will outvie the present in zeal, in untiring efforts, and in numbers, for the upbuilding and extension of the kingdom of antichrist. But "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." It is slanderously reported, and some affirm that those who preach the doctrine of sovereign grace, do not preach the doctrine of repentance, nor exhort sinners to flee the wrath to come. But those who make the aforesaid declarations, labor under an awful mistake in supposing that it is the non-professing part of community which are the greatest enemies to God, and to His people, and therefore should be addressed by the minister as such alone. Who did the prophets of old exhort to repent of their wicked ways? And against whom were the threatenings of Heaven made? Was it not the idolatrous Jews,

but more especially their preachers? Of whom did John the Baptist speak, when he said—"O generation of vipers, who hath warned you to flee from the wrath to come?" Was it unprofessors? Unto whom was Jesus Christ preaching when He said—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Of whom, and of what did Christ say to his disciples "beware"? Was it publicans and sinners, and their pernicious practices? Or rather, was it not those who compassed sea and land to make one proselyte; and for pretence make long prayers; and devour widows' houses? If then, the prophets of old, if John the Baptist, if Jesus Christ the Lord of Glory, and his apostles were not mistaken, (and we firmly believe they were not) then the old fashioned Baptist preachers are not far from being right, when they call upon the self-righteous to repent of their wicked course, in teaching for doctrine the commandments of men; and warn them of the awful consequences of fighting against the Sovereignty of Jehovah,

Dear Brethren, we exhort you to contend earnestly for the truth; for error like a flood is spreading far and wide over our otherwise happy land. Satan is now mustering his wicked forces, and endeavoring to sow seeds of discord among the followers of Emmanuel.—The world also is inviting you to partake largely of its vanities, so that you may not find time to go to the house of God, nor feel engaged for the prosperity of Zion. Light is called darkness, and darkness light.—Law is called gospel, and gospel law. The world is called the Church of Christ, and the members of the Church of Christ are called Antinomians. In the language of an apostle we would say, "Take unto you the whole armor of God:" yes brethren, be certain that you are clad in the panoply of Heaven, and then go forth to the glorious war, "For one shall chase a thousand, and two shall put ten thousand to flight. "No weapon that is formed against thee shall prosper, and every tongue that riseth up in judgment against thee, thou shalt condemn." Although Zion appears at present to be under a dark cloud; although a long wintry season has overtaken her; and although the enemies of the Cross are saying unto her, "Where is thy God?" yet brethren, let us remember the admonition of the Apostle Paul,— "Stand fast therefore in the liberty wherewith Christ hath made you free." "For the Lord will not forsake His people for His great namesake, because it hath pleased the Lord to make you His people." 1 Sam. xii. 22. How cheering the thought that Jesus Christ is the Captain of our salvation; and that He has gone before His feeble followers, and having met and conquered His and their foes, "forever sat down on the right hand of God; from henceforth expecting till His enemies be made his footstool"! Cheer up, ye tempest-tossed and sin burdened souls, for infinite wisdom and Almighty Power, the blood of Jesus, and the oath and promise of Jehovah, all, all are engaged in your acquittal from sin and the curse of the law, and for your safe arrival on Zion's bright summit above. "Let not your hearts be troubled," for neither fightings without, nor fightings within, "Nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Dear Brethren, as we are not our own, but are bought with a price, and called with a holy calling, let us endeavor to adorn the doctrine of God our Saviour, by a godly conversation and an upright walk before the world, and by acting in a plain, honest and faithful manner among ourselves, and in the Church of God.

Now unto Him that is able to keep you from falling,

and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever, Amen.

SAMUEL WILLIAMS, *Moderator*.
JOHN TAYLOR, *Clerk*.

Corresponding Letter.

The Mad River Regular Baptist Association, in session at Nettle Creek Meeting House, Champagne Co., O., to all her sisters, with whom she corresponds:

DEARLY BELOVED:—God in his goodness has been pleased to permit us again to assemble in an associated capacity, & it has been a source of the most heartfelt gratification to see the faces of the brethren you sent among us, from many considerations; among which, Br'n., we are thereby assured you have a sympathy for us in the afflictions we have been called upon to endure in the war with Anti-christ; and hundreds of poor saints whose heads have been bowed down like the bull-rush, have been made to rejoice at the glad tidings conveyed to their poor souls through the earthen trumpets you sent among us. The day, Dear Brethren, will long be remembered by the Children of the Redeemer as one of peculiar happiness. Brethren, we have had a happy, happy season. Large congregations have attended with us, and it has seldom fallen to the lot of any of us to witness a more attentive and orderly people. The Lord was with us, brethren, in a still small voice, comforting the mourner, healing the broken hearted and raising up many of those poor saints who have been cast down by that storm which has been sweeping over this happy land for the last few years. Then, O saints, rejoice with us, for our spiritual horizon is becoming clear and beautiful again,—we solicit a continuance of your correspondence, and an interest in your prayers.—Remember us brethren when you again meet.

For particulars we refer you to our minutes. And now, Beloved Brethren, may the God of love and peace, rest and abide with, and guide, and direct you, and all the true Israel of God, is the prayer of your little sister, for Christ's sake.

SAMUEL WILLIAMS, *Moderator*.
JOHN TAYLOR, *Clerk*.

From the Gospel Standard, (Eng.)

"A QUERY. GOSPEL INVITATIONS.

Are we to conclude from Mark xvi. 15, "Preach the gospel to every creature," that all who come within hearing of the preacher are to be *invited* to come to Christ, believe in Christ, &c.

At the Particular Baptist Chapel where I attend, they are without a minister, and some of those who supply seem to be more concerned for the world than the church, saying, they should wish the whole world to be saved, and have a commission to invite all to come to Christ; for if Christ says they must preach the gospel to every creature, who dare say they must not? and though some say they are dead, and must be let alone, yet Christ is able to raise the dead. Besides, say they, they are not morally dead; and does not God declare he will come in flames of fire, taking vengeance on them that know him not, and that obey not the gospel of our Lord Jesus Christ, and are we to let them alone?

Now there are a few attend with me, who are so deeply convinced of their natural inability to perform the spiritual acts of coming to Christ, believing in Christ, &c., that they think the invitations should be confined to characters, and that the dead should not be included; and because they have not more charity than Christ, and cannot pray for the whole world, they are looked upon as outcasts, called strait-laced, narrow minded, &c., and are told their prayers are not fit to be heard, &c.

May God the Holy Ghost enable you, or some of your correspondents, to strengthen our weak hands, by showing whether it be not possible to preach the gospel to every creature, without taking the children's bread, and casting it to the dogs; and whether we poor creatures who come so far behind others in our love to the world, may not still love the brethren. A SPECKLED BIRD."

Poetry.

From the Gospel Standard, (Eng.)

ADULLAM'S CAVE.

Ye poor and ye needy, whoever you be,
Whose eyes have been open'd your lost state to see,
Resort to Adullam; the cave's very near;
There David stands ready to banish your fear.
Your debt of obedience to Moses is large,
Yet David, the Son, can give full discharge;
That moment you feel you have nothing to pay,
Stern Justice acquits without further delay;
May you, then, be driven; Adullam's the place;
Here thousands of debtors are saved from disgrace.
Dear David in pity receives all who come;
Then flee to him, debtors; he ne'er cast out one.
Your debts are all paid, his blood's the discharge,
'Tis his to grant pardon and set you at large;
Then post to Adullam, King David dwells there;
You need not, you cannot, of mercy despair.
And ye who distresses bow down to the earth,
If you would experience spiritual mirth,
'Tis found in Adullam; dear David is there;
The cave is the place all his favours to share.
What is it distresses and burdens thy soul?
What waves of temptation do now o'er thee roll?
If tempest are howling, still David can save;
The Spirit now points to Adullam's safe cave.
Doth Satan annoy thee, and cause thee distress?
Do worldlings perplex thee? (he told thee no less);
You need not to fear, for the cave's your retreat;
Then post to Adullam, and sit at his feet.
Have you from the sheepfold some time gone astray,
And from the green pastures have turned away;
Till you are distressed and filled with fear?
O, haste to Adullam; King David is there!
Ah, me! here's a troop coming up in the rear,
Discontented, and murmuring, filled with fear;
In rags, and in tatters, a poor meagre band,
No courage to fight, nor a sword in their hand:
Their countenance is the index of their mind,
Which clearly proclaims they no comfort can find.
I'll hail them, and tell them to post to the cave,
That David's almighty, the vilest to save.
Are you discontented with Satan and sin,
And mourn the condition you long have been in?
Then hast to Adullam; you freedom shall have
From old master Satan; for David can save.
Discontented are you with yourself and the world,
And fear that you shall into Tophet be hurld;
Within and without can no comfort afford!
Then hast to the cave unto Jesus the Lord.
Though you have no money, nor clothing, nor food,
Why should your old master you longer delude?
Though moth-eaten garments your nakedness hide,
He'll strip you, and wash you, and clothe you beside:
Then post to Adullam, you cannot be worse;
All out of the cave are exposed to the curse.
O, hasten, and he will your Captain become;
King David's no other than God's equal Son!
He pays greatest debts; all diseases he heals;
Instruction on ignorant hearts too he seals;
Then arms them, and leads them, his battles to fight,
And never forsakes them by day or by night;
Not one of his soldiers e'er had cause to rue;
(Though they by the world are despised, 'tis true);
He leads them to conquest, and gives them a crown,
And tells them they shall in his kingdom sit down.
Ye debtors, distressed, dissatisfied all,
Go, post to the cave, and to King Jesus call;
He welcomes the meanest who fly to the cave,
And shows himself mighty the vilest to save;
Here you may sit down with your Captain and Lord,
And drink spiced wine, and his goodness record;
No Saul to affright you, nor creditors claim,
Your Captain protects you; then trust in his name!

OLD SCHOOL MEETING.

An Old School Meeting will be held with the Old School Baptist Church in Westmoreland, Oneida Co., N. Y., (Elder Becknell pastor) on the third Wednesday and Thursday in January next, where we should be pleased to see many ministers and brethren who love the "Way, the Truth, and the Life."

THOMAS HILL.

MARRIED.

Near New Baltimore, Fauquier Co., Va., on Sunday Evening, the 18th inst., by Elder Gilbert Beebe, Capt. ROBERT H. FRANCIS, to Miss SUSANNA E., daughter of Mr. Aaron Bise, all of Fauquier Co., Va.,

On Thursday 22, at Alexandria, by the same, WM. FIELDS, to MARY WEAVER.

OBITUARY.

DIED, in this city, on Monday the 19th inst., Mrs. EMELEM S. BLUNT, aged about 49 years.

Sister Blunt professed to have received a hope in Christ, when about 21 years of age, and about that time she joined the Presbyterian communion of this city; after remaining about four years, a member with the Presbyterians, she united with the Baptist Church of this place, on profession of her faith, and was Baptized according to the order of the Gospel of Christ; with this church she continued as a member, and enjoyed the esteem and christian fellowship of the church, until her Saviour beckoned her ransomed spirit away from earth, from sorrow, pain and toil, to her eternal home; having been numbered with the little flock of Christ about twenty four years. During the late conflict, in which the church became scattered and divided, she was found where she belonged, on the right side. In the prosperity of the Church of God, she rejoiced; in all the afflictions of Zion she mourned. For the last few years of her earthly pilgrimage, her health has been indifferent, and for many weeks before her death, she was confined to a bed of sickness and sufferings, all of which she was enabled to bear with christian fortitude, and humble resignation to the divine will. She was perfectly aware of the near approach of the hour of her departure, and even on the night preceding her departure, said that she should die at 1 o'clock the next day, at which time she actually fell asleep into that slumber from which she shall not awake until the voice of the Archangel and the trump of God shall be sounded.

With her sister Susan, the only surviving relative remaining in this city, who is also an esteemed member of the Baptist Church of this place, the deceased lived in the double relation of sisters in a natural and a spiritual sense, until by this dispensation, the former is left, afflicted and bereaved, in whose sorrow, the Church of Alexandria feels a deep sympathy.

Receipts.

James Williams, per	}	Va.	\$8 00
Miss S. Ferneyhough,			
A. Webster,	}	N. Y.	1 00
Elder Thomas Hill,			
Job E. W. Smith,	}	Ga.	3 00
Miles Adams,			
Elder Elijah Wilbanks,	}	Mi.	5 00
Total,			\$27 00

NEW AGENT.—Elder Elijah Wilbanks, Hillsborough, Scott Co., Mi.

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IN ITS VARIOUS BRANCHES,

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, DECEMBER 14, 1838.

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THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor,

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Communications.

For the Signs of the Times.

Fairfax C. H., Va., Nov. 23, 1838.

Answer to Brother Craig.

BROTHER BEEBE:—The remarks of Brother Hiram T. Craig on the subject of "Justification," (No. 22, of the Signs) merits some notice. He has written in a very pleasant manner, and has not, like some others, brought forward arguments which have been answered again and again, but has given us something original.

Brother Craig's first argument against excluding the term *eternal* from a connection with the word *justification*, or in other words, for speaking of justification as an act that was past before the foundation of the world, is in part founded on his criticism on the use of the particle *unto*. I think, according to the general use of this particle in the scriptures and by other writers, it denotes, not the cause nor effect, but the termination of an event or action. Thus in the text, "This sickness is not unto death," it was a plain intimation that the sickness was not to occasion ultimate death, though in that case it might occasion it for a little season; that is in the case of Lazarus. "Repentance unto life," (Acts xi. 14,) I do not understand as importing that repentance is the cause of life, nor do I understand the expression as designed to inform us that repentance is occasioned by the implantation of life, though that is a fact, but as importing the kind of repentance God had granted to them, viz: not the sorrow which *worketh death*, but that which terminates in the enjoyment of life. So of the expression, "Fruit unto holiness." I really cannot see what authority Brother Craig derives from the above texts, for so entirely inverting the import of *unto* in the text, "Even so by the righteousness of one the free gift came upon all men unto justification of life," as to make it denote that "justification of life," instead of the *righteousness* of Christ, is the cause of the "free gift coming," &c. According to the plain English of this text, setting aside Brother Craig's criticism, it clearly supports the views of justification which I have been contending for. Let us examine the

whole text, "As by the offence of one judgment came upon all men unto condemnation," is the first part of the Apostle's comparison. How was it that "by the offence of one judgment came upon all men"? Evidently first by their being in him, and represented by him when the offence was committed. Second. The offence being committed, occasioned the judgment to come upon all men. And third. The judgment came *unto* or terminated in what? *Condemnation*. Now for the other part of the comparison. *Even so*, in the very same way, "By the righteousness of one, the free gift came upon all men unto justification of life." That is, following out the comparison, "The free gift came upon all men," intended in this clause, first by their being in the one, Christ Jesus, and represented by him when he brought in *the righteousness*. 2d. The *righteousness* being thus wrought by the one, Christ, made under the law as was Adam, occasioned the free gift to come upon all men represented by him. 3d. "The free gift came unto, (or terminated in) justification of life." The comparison and contrast is thus complete. If this is not the plain deduction from the text, I must confess myself ignorant of the import of the expressions; and if I am correct, the notion of the elect's being justified collectively before Christ rose from the dead, must fall to the ground if tested by the scriptures.

Brother Craig goes on to say, "Now the same God who was manifested in the flesh in union with the Church, was justified in the Spirit in the same union, so that my view is, that in the relationship of the church to Adam the offender, she was condemned; but in the relationship to Christ the Quickening Spirit, she was justified." I am not certain what Brother Craig's idea is concerning Christ's being justified in the Spirit, and it is not necessary now to enquire what the true meaning of that expression of scripture is; suffice it to say that if the connection in which the expression is used, has any bearing on its application, his being "justified in the Spirit," in the sense here intended, had immediate reference to his being "manifested in the flesh." See 1 Tim. iii. 16. If Brother Craig means as others have spoken, that the Church was condemned in her relation to Adam, at the same time that she was justified in her relation to Christ, and as must be the fact, if she ever was condemned, also was justified from eternity, I would ask him to inform us if he can, how she is ever to be delivered from that condemnation. For if that justification which the scriptures reveal, is a justification of the church, only in her relationship to Christ, and left her for any period condemned as related to Adam, the righteousness of Christ of course had no ef-

fect in delivering her from this condemnation.

I will notice Brother Craig's observation that the tables of the law being laid in the ark, "Showed that the law existed eternally in Christ, the righteousness of which was the principle of justification."

That the tables of the law's being preserved in the Ark and covered over with the mercy-seat, was typical of the law's being preserved inviolate through the obedience of Christ, whilst its curse is averted from the Israel of God by his atonement, is an idea I can receive and do rejoice in. That the spirit of the law, the principle of eternal right and holiness, existed eternally both in Christ and in the Father, I can conceive of; but that the principle of obligation and servitude arising from the law, existed eternally in Christ is a sentiment which I cannot receive as consistent with what the scriptures reveal of that glory which Christ had with the Father before the world was, as the Head of his Church, and the Son and Heir of God. Consequently that the law, as such, "existed eternally in him," I cannot admit.

There are circumstances connected with the making of the Ark and the laying of the tables of the law in it, which, to me, forbid the idea of its being typical of the Messiah as set up in eternity, but rather show that it typified him as *manifested in the flesh, under a transgressed law*. I refer to the fact of two tables being previously prepared of God, having the law written upon them by his finger, which tables Moses brake, (see Exodus xxxii. 15, 16 & 19,) and the tables which were put in the Ark being afterwards hewed out by Moses. Exodus xxxiv. 1—4.

Again, Brother Craig says, "It seems to me that some brethren have two eternities in their minds, one past and the other future, being cut in two by a little intervening space of time," &c. "That the eternity to come will be a place" (I would say *period*), "of greater happiness than the eternity past, owing to the regulations effected in time." I confess I am one of those persons. I know nothing of a happiness which I have not a consciousness of; and however it may be with Brother Craig, I for one have no consciousness of having existed in a state of happiness before time commenced, nor any hope of happiness in an eternity to come, but what arises from the work accomplished by the Lord Jesus Christ, when he was *made under the law, in the fulness of time*.

To be more particular on this point, the eternity which God inhabiteth, is to him like his existence, a perfect one: but we, whose existence began in time, and who are therefore creatures of changes and succession, have, according to our

nature, to comprehend periods according to their succession. To us God's eternity is divided into three periods. Looking backwards through the telescope of divine revelation, our faith describes the existence and purpose of God extending back unchangingly, beyond the commencement of time, into the fathomless abyss of eternity; of which purpose and existence of God, we could have no conception, but for the various events of time which have developed them, and which are but the effects of the one eternal purpose and the workings of that one eternal existence.—Looking forward through the same telescope, beyond time, and to the consummation of the eternal purpose of God, we by the eye of faith behold an eternity stretching forward beyond our conceptions, marked with its own peculiarities, the accomplishments of that same purpose. Among these peculiarities, are these of the throne of God and the Lamb being presented with the *hundred, forty and four thousand*, and the *great multitude which no man can number, having come out of great tribulation, &c.*, standing before them, ascribing salvation to God, and to the Lamb, and singing that *new song* in which they say to the Lamb, "Thou wast slain, and hast redeemed us to God by thy blood, &c." Rev. vii. & v., 9 and 10. This is the way I have to look at eternal things, by parts, but if brother Craig can view the parts of God's eternity in the whole, without having his vision obstructed, or the object of his sight broken by the intervention of time, he is blessed with a faculty which I now have not, and do not expect to have whilst I remain in the flesh. And I am glad that in condescension to the weakness of those who like myself dwell in houses of clay, the Scriptures in reference even to the existence of God, speak of eternity as two; as in Psa. xc. 2, "Even from everlasting to everlasting thou art God." *Everlasting* is the same as *eternal* or *eternity*, hence in the New Testament we find the same Greek word *aionion*, rendered both everlasting and eternal, as in Matt. xxv. 46. And in this text we have an eternity or everlasting duration, which brother Craig, I think, will admit has a beginning in time; viz: the everlasting punishment of the wicked.

I think brother Craig on further reflection, will see that what he has brought forward will not suffice to do away my objections to the use of the term "eternal" in connexion with the word "justification," in the sense in which it is generally used, and as the Holy Ghost did not see proper to direct it to be used in the scriptures.

With my thanks to brother Craig for the favorable opinion he entertains of what I was led to advance relative to the *heavenly inheritance*, and with hopes that he, and I, may yet see eye to eye with the scriptures, on the subject of "justification."

I subscribe myself, as ever,

Yours, &c.

S. TROTT.

Fairfax C. H., Va., Nov. 23, 1838.

For the Signs of the Times.

ELDER BEEBE:—After so long time, and reading many good things which have been written on the subject of "Justification," I chanced to light on Elder Poteet's communication, in which he answers my questions in a former number, and in this case I find it to be as in many others, that is, in the answering of one question, many others present themselves to the mind of the reader, growing as it were out of that. The knowledge of the whole body of the saints is increased by drawing out of the stock of individuals, from each one as he hath been taught of God; and thus in a spiritual sense, "He that gathers little has no lack, and he that gathers much hath nothing over."

As I have a few more remarks to make and a few questions more to ask, I will take the liberty to re-state the former questions and Eld. Poteet's replies, and then perhaps ask some more. And first,

"Is there any act by which the saints of God are justified?"

Answer. "I conceive there is."

Secondly. "If there is, what is that act?"

Ans. "That act was God's eternal covenant, in which he imputed or transferred all the sins of the elect to his dear Son, and actually justified them from them all."

Thirdly. "By whom was this act done, and when?"

Ans. "By Jehovah, in eternity."

Fourthly. "What is the difference between those who lived before that act, and those who lived after it?"

Ans. "None as regards justification."

Above are the questions and several answers, and although those answers may satisfy every other enquirer, yet I must acknowledge that the matter is not wholly cleared off my mind; because a covenant is a stipulation to perform, and is not the actual performance of the thing, for if the covenant to justify, which contains the promise of God, is the act of justification, then of course no other act is necessary, and the Apostle must have overlooked the true state of the case when he wrote about being justified by the blood of Christ, for the saints were justified by the covenant in eternity, and Christ's death was altogether unnecessary; at least we cannot discover any reason why Christ should die to justify those who were justified eternally by some other act. Again, the Apostle says there is no remission without the shedding of blood; but there was no blood shed in the covenant. Consequently no sins were remitted by the covenant, and no man is justified in his sins; so no justification was by the covenant. The existence of the covenant and its object and nature were testified by the word of the Lord to the saints in the former ages, and they hoped in God. Now is hope applicable to things accomplished; or rather does it not take hold on promise and look forward earnestly expecting a performance? and when the stipulations of the covenant are performed, then hope is resolved to fruition.

Again. Did not Christ lay down his life as a condition of the covenant? And does not God justify in consequence, also as a condition on his part? This makes justification an effect, and the shedding of blood the cause. Now if we were justified before Christ died, the effect was before the cause, and the end before the means.

Again Elder Poteet inquires, How were the Old Testament saints admitted to heaven? Or how did they go to heaven? A proper and important question; and I will close this short communication by a fair statement of it.

And Firstly. What is an Old Testament saint?

Secondly. What and where is heaven?

Thirdly. Was not Christ the first fruits of them that slept,—the first begotten from the dead?

Fourthly. If the Old Testament saints went to heaven, must they not have gone without any resurrection or else have risen before Christ?

Fifthly. In that case how could Christ be the first fruits of them that slept?

Sixthly. What were the former heavens and earth? and what are the new heavens and earth? And what is the difference, and how could Christ say, "The Son of man which is in heaven," when he was on earth? For he spake of himself as the Son of man.

Seventhly. How could faith in the ancient saints look forward to Messiah to come for justification, if they were justified by what was already done? and what better thing had God provided for us?

All of which are submitted to brethren in the spirit of meekness, not of controversy, by their fellow laborer in the Kingdom of God,

A. B. GOLDSMITH.

Guilford, Ct., Nov. 25, 1838.

For the Signs of the Times.

A. B. Goldsmith's four queries. Vol. vi., No. 18.

First. "Is there any act by which the saints of God are justified?"

Second. "If there is, what is that act?"

Third. "By whom was it done, and when?"

Fourth. "What was the difference between the children of God who lived before that transaction and those who lived after it, in respect to their justification?"

Answer to his first query, as above. There are very many acts of God as well as of his saints, by which they are justified in time or declaratively, as I shall refer to in the following passages of sacred testimony, being a few of the many in the New Testament, a part of which are quotations from the Old Testament, all to the same point both in the New and Old Testaments throughout, to wit: Paul to the Church at Rome, iii. 24, "Being justified freely by his grace," and in the same epistle iii. 9, *Being now justified by his blood*: Gal ii. 16, *Justified by faith of Christ*: James ii. 21. 24 & 25, *Justified by works and not by faith only*. And in addition to the above passages, all that relate to the same point through-

out, being so plain and manifest to all the children of God that know and love the truth, that there is that of justification declarative, seen, felt and enjoyed by the saints under the influence of the Spirit of God, and cannot by them be denied, seeing the prophets and apostles testify of it; and also God manifested in the flesh was justified in the Spirit: so that it seems manifest that A. B. Goldsmith, in his first query, could not have alluded to the justification of the saints declaratively, as alluded to in the above passages of scripture, so that it is but reasonable to conclude that he alluded to that justification which is eternal, and so published by the old fashioned Baptists. I therefore, under such conclusion, answer the first query, in the fear of God who is the justifier or defence of his people, that *there is no act of God or man by which the saints of God are justified in relation to the Eternal Father*, the justifier or defender of his saints, and their covert from the storm or wind; so that their God is what he ever has been, and ever was that which he now is, and that the Church is the fulness of him that filleth all in all. Therefore to admit with sacred record that the Church is his body and fulness, is to admit that his body and fulness with all its appendages is eternal in relation to its divine head, and it follows that they are one complete in him, as in Psalm xc., "Lord thou hast been our dwelling place in all generations, before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." So that it is evident that the saints of God who lived before the Messiah's appearance in the flesh, as well as those who have lived since, are owned of God the body, and he the Head; and in that sense and relation ever have stood justified in and with their spiritual Head, and in no other condition could they be his body, his fullness; therefore all that is peculiar to the saints, otherwise is in the world and owing to their relation to an earthly head. Hence it is plain that it needed no act of God to justify them in relation to himself, for he is their defence or defender; so that all God has done or ever shall do in time for his people, is but a developement of that which ever has existed with God in eternity. Thus to admit justification in time from all things, (in relation to our earthly head Adam) from which we or ye could not be justified by the law of Moses, is but to admit the eternal justification of the saints in relation to, and in their heavenly or spiritual Head. Otherwise I ask how Christ is the life of his saints; can it be that he is their life while in a state of non-justification, if such is or ever was their condition in relation to God? Surely not; for the saints have righteousness only in the Lord.

Again, Jesus of God is made unto his saints Wisdom, Righteousness, Sanctification and Redemption. Is not justification as ancient as regards origin as the above, and equally precious to the saints? If admitted, I ask how the Lord Redeemer ever stood in any other relation to his

saints than he now stands or ever shall? They are called God's building, a church visible, the Mount Zion which is of Jerusalem above which is the mother of them all. Paul said to the brethren at Ephesus, of Jesus Christ in whom all the building fitly framed together groweth unto a holy Temple in the Lord, in whom ye are builded together for a habitation of God, through the Spirit. We therefore have before us in the above a few traits of the character and description of God's building declarative, and after the pattern of the heavenly; yes a building, a royal priesthood, destined inhabitants of the true, a building of God, a house not made with hands, eternal in the heavens. O is the house eternal? Surely then so are the vessels and all that appertain to it! So is its origin like its duration eternal. O sweet contemplation, to rest and dwell forever together far from toil and sorrow, where no discord shall evermore disquiet the ransomed of the Lord! O that the watchmen of God's Zion here would, as in Ezekiel iii. 10 & 11, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern; and if they be ashamed of all that they have done, shew them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, &c. Yes, proclaim them aloud as well as write them in their sight.

It will be easily seen from the foregoing answer to the first query, that the other three queries cannot any longer exist as such, seeing their origin depended on an affirmative to the first query, although I have touched on all of them in my remarks on justification declarative as experienced and enjoyed by the saints here.

Again, for the consideration of God's dear children, as well as to make my answer more plain, I ask if it needed any act of our earthly head Adam, to keep or sustain himself and his posterity innocent and good as the creatures of God.

Again. Did Adam's partaking at the hand of his helpmeet or wife, of the fruit of the tree of which God said he should not eat, change his relation to her as his wife, or to his posterity? Thus if these queries are answered in the negative, as I presume they will be, I would ask the reader to inquire whether Jesus, the second Adam, in his partaking of sin and poverty at the hand of his wife, changed his relation to her, his seed or posterity.

Again. That of God's being in Christ Jesus, reconciling the world (that world Jesus came to save) unto himself, not imputing their trespasses unto them, which clearly shows that their iniquities or trespasses were not set to their charge or account, but to the charge or account of another; and to whom but the Head, Husband or Shepherd of the sheep? Therefore the sins or spiritual Israel are charged to Jesus the Head, and his righteousness is set to their account with all its benefits; likewise their sins set to his account with all their bitterness and poverty; for saith he,

the Lord, *the reproaches of them that reproached thee fell on me*. Thus a correct view of the foregoing doctrine, under the influence of the spirit of grace in the exercise of faith, affords to the saints the sweet and consoling enjoyment of justification by the blood of the Lamb, alike with all the grace his saints experience here, is, and has emanated from the Heavenly, the Eternal, and like a fact testified of, must have existed before evidence is deposed in the truth. So justification experienced by the saints here, could not be or exist only on the principle of that which is and ever was eternal, in which is seen at least a few traits of the excellency, dignity and glory of our sovereign Lord and his redeeming grace, the way of life and salvation.

I close by submitting the above remarks to Gilbert Beebe, editor of the Signs of the Times, and brother in tribulation, for a place in your paper. What I have written I hope is from a deep felt interest for the harmony and peace of God's Church militant.

Yours in gospel bonds,
WILLIAM CONRAD.

N. B. The communication would have been sooner made, but I expected some other to answer. W. C.

November 20, 1838.

For the Signs of the Times.

Minutes of a convention began and held at Bethlehem Church, Johnson Co., Ia., on Friday and Saturday, the 26th and 27th days of October, 1838.

An introductory sermon was preached by Elder B. Jacobs, from Luke i. 77.

Letters from the several churches were presented, read, and their messengers names enrolled as followers, viz:

Bethlemem: R. Hensley, J. Holeman, P. Doughty, A. Holeman and J. Murphy.
Nineveh: D. Prichard, E. Parkhurst, W. D. Prichard, J. Goff, S. Sellers and T. H. Lovelace.
Stotts Creek: Elder B. Jacobs, G. Kerlin, D. J. Vittetoe, J. Jacobs, and T. H. Carman.
Ebenezer: Elder H. T. Craig, T. Miles, E. Henderson, and J. C. Henderson.

Whereupon the messengers present proceeded first to elect Hiram T. Craig, *Moderator*, and E. Henderson, *Clerk*.

2d. On motion, agreed to appoint a committee consisting of two members from each church, to draft a compact or principles of union as follows, viz: Elder B. Jacobs, D. J. Vittetoe, D. Prichard, E. Parkhurst, J. Holeman, P. Doughty, H. T. Craig, and E. Henderson.

3d. Appointed the Moderator, Clerk and T. H. Lovelace, a committee of arrangement to arrange the business of to-morrow.

4th. On motion, agreed that Elder B. Jacobs be appointed to prepare a circular address, and present it for inspection on to-morrow.

5th. Adjourned to meet to-morrow at 10 o'clock. A. M.

Saturday morning.

Met pursuant to adjournment, and after prayer proceeded to business.

1st. The bill of arrangement read and received.

2d. The compact or principles of union in our associate capacity read and adopted.

3d. On motion, agreed that this Association be known and designated by the name of BETHLEHEM.

4th. The circular called for, read and approved.

5th. On motion, agreed to meet in our next association, at Nineveh Church, Johnson Co., Ia., on Friday before the third Saturday in August, 1839.

6th. On motion, *Resolved*, That Elder H. T. Craig forward a copy of our Minutes together with the circular address, to the Editor of the "Signs of the Times," and request their publication.

Adjourned in peace.

H. T. CRAIG, *Mod.*

E. HENDERSON, *Clerk.*

PRINCIPLES OF UNION.

We, the Predestinarian Baptist Churches of Jesus Christ, having in view the glory of God and the mutual enjoyment of christian fellowship and union with each other, being met in convention by our several messengers appointed for that purpose, do hereby covenant and agree to keep up the order of an Association, and for that purpose do adopt the following compact or principles of union, to be strictly adhered to in all our future intercourse with each other in an associate capacity:

1st. The Association shall be composed of messengers from the several churches, who, upon producing letters certifying their appointment, shall be entitled to seats.

2d. The churches thus corresponding shall express their situation, and the various changes that may occur between the meetings of the association.

3d. The association at each meeting shall appoint a Moderator and Clerk by private ballot, who shall attend to their several duties as hereafter expressed, and shall continue in office until the next association is formed.

4th. This Association shall not have power to pass any decision in any matter of difficulty that may arise in any church, or between any two or more churches composing the same, but shall be considered a medium of correspondence between the several churches, and as such shall receive any charge from any church or parts of a church, against any church or parts of a church, and shall refer the same (by spreading it on their Minutes) to the several churches for their decision, which shall be expressed in their letters to the next association, and shall be final and so recorded. Neither shall this association have power to receive any church into this compact until said church has made an application to the several churches, which may be done through

the medium of this association; and the unanimous consent of the churches shall be required to entitle said church to membership in said Association.

5th. This Association may pass any resolution expressive of her sense on any religious subject; but no resolution thus passed shall be binding on the churches either in faith or practice. She may also appoint any committee or committees to transact any business pertaining exclusively to the Association; may appoint the time and place of holding her meetings, paying special regard to the request of any church upon that subject. She may leave the arrangements for preaching at her meetings, to the preaching brethren present belonging to her body, or determine the same by a vote of the messengers present, as she in her wisdom may think proper.

6th. The Moderator shall endeavor to keep order during the sitting of the association, and upon a motion and second being made, shall proceed to state the motion fairly to the association for her decision, and in case of a tie shall give the casting vote: he may have the same privilege of speaking as other members, provided his seat be filled.

7th. The Clerk shall keep a fair record of the proceedings of the Association in a book provided for that purpose at the expense of the Association, which shall be read and approved by the Association.

8th. This Association shall not have power to open a correspondence with any other association without the special consent of the churches composing the same.

9th. For the purpose of more effectually guarding against the intrigue of designing men, and of perpetuating the unity of the faith upon which we are now united in our associate capacity, and upon which our several churches are constituted, we think proper to insert the same, believing the doctrine of two seeds is fully implied therein in the words following, viz:

1. We believe in one only true and living God, the Father, the Word, and the Holy Ghost, and these three are one.

2. We believe the scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice.

3. We believe in the fall of man, and that all Adam's posterity are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state by any ability which they possess by nature.

4. We believe in the doctrine of election by grace, "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children, by Jesus Christ unto himself according to the good pleasure of his will."

5. We believe that sinners are justified by the Righteousness of God which is in Jesus Christ imputed to them, and that they are kept by the power of God though faith unto salvation.

6. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, appointed in his Church, and that none but true believers are fit subjects for either, and that the only proper mode of baptism is immersion.

7. We believe that no ministers have a right to administer those ordinances only such as have been regularly baptized, called, and come under the hands of a presbytery by the authority of the Church of Jesus Christ.

8. We believe in the resurrection of both the just and unjust; they that have done good, to the resurrection of life, and those that have done evil, to the resurrection of damnation.

9. We consider this a summary of what we believe the scriptures to teach.

A CIRCULAR ADDRESS ON THE UNION OF CHRIST AND HIS CHURCH:

The Bethlehem Predestinarian Baptist Association, To the Elect Lady, and her children.

DEAR BRETHREN:—That God has a beloved people in this present evil world, is at once granted by all religious parties: but the relationship existing between God, and this beloved people seems to be the point at issue between the various parties. Hence we shall attempt in this address to shew this relationship, and in so doing we shall be as brief, and as pertinent as the use of our language will permit. Then in the first place we shall say, "Both he that sanctifieth, and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee," and we will now shew who it is that sanctifieth and also who are sanctified, which done will open up a vista, through which the whole secret may be discerned by those that are spiritually taught.

Jesus Christ is the individual, whose business alone it is to sanctify "Who of God is made unto us wisdom and righteousness, sanctification and redemption." The Church of Jesus Christ, the children of the Kingdom of Heaven, the children of the promise, and children of God by faith in Jesus Christ, are those that are sanctified; Jesus Christ is the medium through which they are sanctified; "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Again "He hath by one offering perfected forever them that are sanctified," "Both he that sanctifieth and they that are sanctified are all of one, all of God, and all of Jerusalem which is above and is free and the mother of us all, of whom the whole family in heaven and earth is named." Thus brethren we see the existence of our relationship to him is eternal as his throne, and it is for this reason, he is not ashamed to call us brethren. Moreover brethren, the relationship not only existed in Jerusalem anterior to the planting of the heavens, and laying the foundations of the earth, but being concatenated by the golden chain of God's everlasting love, it will exist eternally with him, for God is love; yea, "I have loved thee with an everlasting love; and therefore with loving kindness

have I drawn thee." Many figures have been drawn from the volume of nature by the inspired writers, to represent this union,—“Husbands love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, and present it unto himself, a glorious church,” &c., Here we discover that he so loved the church, even while she was in her polluted and sinful state, that he could give his life a ransom for her. Then if he so loved us, and that while we were yet sinners he died for us, are we not bound to conclude that floods of wrath can never drown his love, nor the gates of hell prevail in the least against his church; yea brethren, we conclude that there is an indissoluble union existing between Christ and his people, and that notwithstanding all the fiery trials incident to them in this state of sin and pollution, not one of them has ever stood in the least possible danger of going into eternal punishment, for we learn that the church is the *body of Christ*, and members in particular, and members one of another; and also that if one member suffers, the whole body suffers with it: consequently if only the little toe should be cast into hell to suffer forever, the whole body must forever suffer with it, and such a thing as happiness would be an eternal stranger to both Christ and his people, for he is the Head, and consequently a member, and that too through which the whole body receiveth nourishment ministered, and increaseth with the increase of God, that little toe not excepted.—

There surely can be no danger of a diminution taking place, but how about an increase? Why ye are complete in him; ye are the fulness of him that filleth all in all. Here is neither increase nor diminution of the members of this glorious body; but after that the purpose of God is subserved in the flesh, there will return and come to Zion the self same definite body which came down from heaven, for “No man hath ascended up to heaven but he, which came down from heaven, even the Son of man which is in heaven.” We have shown that Jesus Christ is the sanctifier, and that the whole church is sanctified, and that they will return, and come to Zion a complete and glorious body without the smallest schism of increase or diminution. And now, lest the Arian rejoice in the conclusion that we have derogated from the divine character of our glorious Head and Mediator, we will further say, “Sanctified by God the Father, preserved in Jesus and called.” Yea, “He that hath seen me, hath seen the Father also.” “I in you, and you in me, and I in the Father.” A wonderful compact, a glorious trinity—Christ in the church, and the church in Christ, and Christ in God.—But lest the Universalist triumph in his vain imagination, we will further say, “The children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.” Again, “Ye believe not, because ye are not my sheep.” Again, “I am from above, and ye are from beneath,” &c.

We do not expect every body to believe these

things, because it has pleased God to hide them from the wise and prudent, and reveal them unto babes. But dear brethren, as we have been denied the privilege of remaining with those of whom we had hoped for better things, on account of our sentiments, let us not shun to declare them without reserve, for our sentiments are our own, before we deal them out; and believing as we do in the existence of two seeds, that Christ and his church is one seed, and Anti-christ and his body is the other seed; that Christ and his church existed in Jerusalem which is above, before they partook of flesh and blood, and that Anti-christ and his body existed in the bottomless pit before they partook of flesh and blood; that each partook of flesh and blood as a medium devised of God, through which to carry on the warfare between Michael and his angels, and the dragon and his angels; let us take courage, remembering that though, “These have one mind, and give their power and strength unto the beast, making war with the Lamb, yet the Lamb shall overcome them, for he is Lord of lords, and King of kings.” And though we deny him, yet he abideth faithful, he cannot deny himself; but in the end he will separate the precious from the vile, and give to every seed his own body. The dragon and his angels which came up out of the bottomless pit, shall go into perdition, while the saints shall return unto their rest, to enjoy the full fruition of eternal glory.

Yours, &c.,

HIRAM T. CRAIG.

Morgantown, Ia., Nov., 18, 1838.

For the Signs of the Times.

Kent Co., Del., Nov., 22, 1838.

DEAR BROTHER TROTT:—I take the liberty of addressing a few lines to you, to inform you that it has been with heart felt satisfaction, I have read your thoughts on justification.

You are aware that I am a poor feeble minded unworthy one at the best; yet I hope I am not so feeble as to have no sentiment of my own.—Hence when the subject of eternal justification was first introduced into the Signs, (not by yourself,) it gave me pain of soul, knowing that I differed in sentiment from brethren, who to me, were dear as life. But why, say you, did this give you pain of soul? I will tell you, I do not think that I ever have taken one step in the narrow path, but what my old master told me I was wrong; and my distrustful, unbelieving heart often takes the tempter's part, and that is it from whence my sorrows rise, and the clouds which overshadow my sky, I was afraid to trust to my own views, and yet I could not accept of the views of my brethren, because I found no just warrant for them in the Scriptures, neither did my own experience accord therewith.

I know that I, in and of myself, in time (which, with God I conclude, is inseparably connected with eternity) am a poor, unworthy, unjustified creature, and if God's people were justified before time, that speck in eternity to which I belong, I cannot discern my interest in it.

I believe all our brethren on both sides of the question, agree that the obedience, sufferings, death, and resurrection of our dear Lord are the effectual cause of our justification. Were these actually accomplished countless ages before time began? And is all that we have recorded by Matthew, Mark, Luke and John relative to the sufferings, &c., of Jesus, only as a wax-work representation, through which is brought to light what was in reality done long before Adam's dust was formed to a man? There is certainly a more plausible ground for believing that this was the case, from the Scriptures, than for believing eternal justification; for Christ is said to be a *Lamb slain from the foundation of the world*; and Isaiah says, *He was led as a lamb to the slaughter, &c.*, and had he gone on to say that, “By his knowledge my righteous servant, hath justified, instead of shall justify many, the thing would have been settled, if God did not speak of some things that are not as though they were.

I consider justification a precious crumb, in the gospel feast, and whoever can set that morsel before a poor guilty sinner, so that he can eat it, is a good shepherd. I have thought that our brethren in contending for eternal justification, are very much like old *Worldly-Wise-man's* cook, who for want of a better name, we will call Prudence Lond-arms. She was very prudent, and always kept the best of sweet cakes for the children; and this being in olden times before safes, sideboards, lockers, &c., were in fashion, she contrived a hanging shelf to the joice, to keep them on, out of reach, and out of sight of the children, where they must be and dry until they became so hard, as to nearly, if not quite, break the children's teeth in eating them. Now I can remember some of those by-gone days when I was a little boy, I had an Aunt Rachel, who married Uncle John, by whom she had several children, some larger, and some less than myself, and I was very fond of going to see my little cousins, for aunt Rachel also had a hanging shelf, on which she always kept some good cakes, and we children were sure to get some of them, fresh, and every day that I went to see them. And I should be glad that our brethren would let us have justification as a to-day treat, without keeping it out of sight. Not that I wish them to give it to the dogs, or to the swine to be trampled under their feet, as being part works and part grace; but I wish it placed in the gospel rack, so low that the lambs of the flock may eat, that they may grow thereby.

I care not how high up in eternity our brethren place the counsel, covenant or purpose of God; for sure I am that it is higher than mortal eye hath seen, or ear heard, or ever hath entered into the heart of men to conceive of. But how that eternal purpose to make, redeem and justify man, did of itself make, redeem and justify him, is beyond my comprehension. If all the souls that ever have, do, or will live in time existed in eternity as some vain philosophers say, we might conclude the elect were then justified. But

would not such a conclusion make the creature co-eternal in existence with the Creator? I hope there are none of our brethren who are of this last named opinion.

Is it not sweet to believe that in the *fulness of time* God sent forth his Son, who was delivered up for our offences, and was raised again for our justification, who is ever at the right hand of God, who also maketh intercession for us; yes to day, even in this our day, what consolation to think that we have now an advocate with the Father! Me thinks it is enough to make the lame man leap as a hart.

Dear Brother, these have been some of my thoughts, and if they will be any consolation to you, or will be any means of strengthening your hands, I shall think my time well spent in penning them. If you think any of the sentiments advanced, are worthy of a place in the "Signs," you will correct all errors; they are at your disposal, even if to light your pipe with.

From your most unworthy of brethren.

P. MERIDETH.

EDITORIAL.

Alexandria, D. C., December 14, 1838.

TO AGENTS AND SUBSCRIBERS.—We repeat the notice that our present volume is drawing to a close; the next number will make it complete for the year, and as we have determined to continue the publication, we are desirous to know as soon as possible, who among our present subscribers may wish to have their subscription discontinued. We are aware that some have subscribed for the volume now drawing to a close with the understanding that their papers would be discontinued at the expiration of the year, unless they should renew their subscription; but as we are unable to distinguish in all cases between such and those who wish their subscription to continue, and as we would not willingly tax them with the trouble or expence of writing simply to direct us to drop their names, we propose that all who may wish to withdraw their support from the paper, write their name and that of their post office, on the margin of the first number of the next volume, (should that number be sent them) and send it back directed, "*Signs of the Times*," Alexandria, D. C. We can by no means think it honorable or honest for subscribers to let the paper continue for weeks or months after their year has expired, without giving us the requisite notice in the manner directed above, and finally after receiving it for a length of time in this way, to write us that they do not wish the paper continued, and that too without paying up arrearages.

In the forthcoming volume we shall hold any person responsible for the whole volume who shall take from their Post Office any paper after their year has terminated, excepting the first number, and that for the purpose of returning it to us as directed above. And for the information of any who are unacquainted with the law

on that point, we give notice that any person is holden, in law, for the amount of the subscription price of any publication addressed to them through the mail, so long as they take the same from the Post Office, whether they have subscribed or not, or even if they have ordered it to be stopped. If therefore a paper be continued after they have ordered it to be stopped, they are bound to refuse to take it out of the Office, and when papers are thus refused the Postmaster is bound, with securities, and by his oath of office, to give the requisite notice to the publisher.

We repeat our request to our Agents, that they be particular in mentioning the names and post office address of all new subscribers, of all persons, though them, to be discontinued, and of all such as are to be credited; in all these cases it is as important to mention their respective post offices, as their names. And we also desire them in making remittances, to send us as large notes as possible, and on responsible banks as near the District of Columbia, as practicable. By observing the above, our subscribers and agents, with but little trouble, will save us incalculable labor, and lay us under lasting obligations.

THE TWO SEED SYSTEM.—In the Minutes and Circular of the Bethlehem Predestinarian Association, published, by their request, in this number, they have frankly avowed their faith in what they call *the doctrine of two seeds*, and hint that they have, on account of that sentiment, been denied the privilege of remaining with those from whom they had hoped for better things. We know but little more concerning the sentiment than what is embraced in their Minutes and Circular; but to us the sentiment appears highly speculative. That the words of divine revelation declare *two seeds* among the family of Adam, viz: the children of promise, which are counted for the seed, the chosen generation, &c., and also of the seed of the serpent, the generation of vipers, the seed of evil doers, &c., we fully admit; but that the former of these actually and personally existed in eternity, in any other sense than that their life was hidden with Christ in God, and that the latter had an actual existence in the bottomless pit before they existed on earth, is a doctrine which neither the word nor Spirit has ever revealed unto us; the sentiment is *new* to those who have taken the stand with us under the name of Old School Baptists, and to admit a discussion of the sentiment in our paper, would be, in our opinion, a departure from the original stand taken by us and fully asserted in our prospectus.

Although the Association believe that the nine articles of her faith (on which the Association has united) fully implies the doctrine of the two seeds, we see nothing in the articles to which we would seriously object; and if they imply what we do not believe, we cannot perceive it. It being the request of the Association expressed in the sixth item of her Minutes, that we should publish her communication, notwithstanding the

objectionable sentiment contained in it, we have cheerfully complied with their wish; and we hope our brethren may be delivered from any error or vain speculation into which they may have fallen in an unguarded moment.

AUTO DA FE, OF THE BURNING OF A HERETIC, at the office of the "*Eastern Baptist*," Maine!!!

"*SIGNS OF THE TIMES*."—This paper, our readers will remember, is published at Alexandria, D. C. It professes to be 'devoted to the old school Baptist cause.' A short time since, we saw an article in it bitterly denouncing Bro. Waller, Editor of the Kentucky Baptist Banner; because he had published to the world, through his paper, what the Editor of the Signs called a false account of a tour which he took to the North during the summer. It was from what we saw in the Signs, and not from what we saw in the Banner that we, in our paper of Sept. 19, took notice of the controversy between the Editors of those two papers concerning the attentions which the Editor of the Signs received whilst on his tour. Our remarks as appear from the Signs of Oct. 19th, have some what incensed its Editor. He wishes us to tell our readers in his *own* words what attentions he received while visiting the North. We cannot do this; for the paper containing the account, we committed to the flames weeks ago, not dreaming that we should ever have occasion to think of it again. Nor should we feel bound to comply with his request, if the paper were at hand, for the plain reason that this knighthood of the quill does not pretend that we have misrepresented him. The head and front of our offending was, that we told our readers what kind of an exposition Bro. Waller gave of Mr. Beebe's account of his tour. When brother Waller shall give a new exposition we shall feel bound to notice it. We have neither time nor inclination to enter upon a controversy with Mr. Beebe upon the several points which he has brought before us. It would do no good, other than might be overruled by God to come from the gratification of his *bel-ligerous* spirit, in making another attack upon us. As it respects the other article of ours which Mr. Beebe has noticed, we would remark, if we committed an error in saying he is opposed to Education, most gladly do we stand corrected."—*Eastern Baptist*.

Our readers will recollect that we, a few weeks since, charged the "*Eastern Baptist*" with lending its editorial labor to bear false witness against us to sustain Mr. Waller, of the Kentucky "*Banner*," in the falsehood he had uttered concerning our visit at the North; and that we also requested the four Yankee Editors of the "*Eastern Baptist*," to sustain themselves in what they said we had stated, by giving our statement in our own words. After so long a delay the above pitiful *get off* has appeared in their number for Nov. 28, in which they have fallen as far in the rear of the truth in several particulars, as in the case of the first untruths they uttered against us.

First. It is false that we ever denounced the Editor of the Banner for *publishing to the world what we called a false account of a tour which we took to the North*. We charged Mr. Waller with direct falsehood in saying that we had *boasted of having received a comfortable supply of cash for preaching*, during that tour, when we had made no such boast: not for giving an account of our tour, but a falsehood concerning our *own* account of it.

Second. It is also false that we did not charge the Eastern Baptist with having misrepresented us. We charged that paper with having lent itself to bear false testimony against us; and we charged them with palpable falsehood in other

assertions in that article, and we demanded of the Editors, as we have before stated, *our own words* for what they had imputed to us; but our own words they cannot give, for they have *committed our paper to the flames weeks ago!!!*

Well, seeing those pious souls have deprived themselves of the means of clearing themselves from the imputation of falsehood, by making a sacrifice of our paper at their *auto da fe*, we will relieve them by another question or two, the answers to which will not require them to bring from the flames the ashes of our ill fated paper which fell into their cruel grasp, viz: Gentlemen, was it on account of your wrath against the "Signs," or its editor, that the former was committed to the flames? And, if opportunity should serve, would you not be equally gratified to commit the body of the editor to the flames? But perhaps these are questions which you do not feel disposed to answer. Well, be it so; we ask no answer until these gentlemen learn to speak the truth, and that may be a very long time.

The modern system of reform flourishing like a pestilence in Philadelphia!!!

"A GLOWING DISCRPTION.—The Philadelphia Ledger thus describes "the city of brotherly love:"

"Vice reigns in high places, the dice-box is rattled by office, and drunkenness wears the robe of authority. Gaming-houses at every corner invite the youth to ruin, and the husband and father to beggar his wife and children for the insane gratification of an hour. Houses of ill-fame bid defiance to law, and their brazen inmates crowd every public place, bidding defiance to decency. Grog-shops innumerable light up the fires of hell in almost every family circle, and manufacture misery and crime by wholesale, to prey upon the peace and property of the virtuous and orderly. Official corruption pours out public money like water, and saddles every property-holder with a nightmare of taxation, to support extravagant and useless expenditures. No citizen is safe in his house from the knife of the assassin, and no house is safe from the torch of the incendiary."

VISITATION MEETING.—Elders Trott, Clark and Beebe, are expected to attend a meeting with the Occoquan Baptist Church, at their Meeting House, on the Fifth Sunday of the present month, and the Saturday preceding, if nothing in providence shall prevent. As we anticipate the pleasure of attending this meeting, we hope to meet many of our Old School Brethren.

Should we, in dropping a few hundred of the names of our non-paying subscribers at the end of this year, from whom we have failed to receive any report, drop through mistake or otherwise, the names of any who wish to have their papers continued, we will esteem it a favor if they will advise us of the mistake as soon as possible.

Circular Letter,

The Messengers composing the Two River (Mo.) Bap. Association, To the several Churches they represent, sendeth christian salutation:

DEAR BRETHREN:—we hail with pleasure the opportunity of addressing you, believing as we do, that we are of the same family, and as it is generally a practice for an address to be written on some particular subject, permit us to call your attention to some of the features of the great subject of Christian Liberty, for he that has been liberated from the shackles of his sin and guilt; has been redeemed from the curse thereof, and is no longer a slave, but Christ's free man, for if the Sonsets us free we shall be free indeed. We have been led to this subject from the fact of the many complaints and assertions that are made by the new school baptists, in Associations, and at other places when they are called

upon to bring their devices to the test book, to be tried there, they directly begin to complain, and to accuse us of attempting to bind their consciences, and instead of defending their cause by the axamples of Christ and his Apostles, or from that word which must be the only rule of faith and practice, they tell us of their republicanism, that they live in a free country, and that they are determined to make use of their liberty, which shows that their weapons are carnal, and that they have never been made the free and willing subjects of Christ's kingdom. There is no one recognised as a good citizen of any government, so long as he remains hostile to its laws. Suppose for instance, a man comes from under some despotic government to these United States, and takes the oath of allegiance to our government, he is at once recognised as a citizen and treated as such, being protected by our wholesome laws, both in property and person, but his mind not being prepared or adapted to such government, he becomes hostile and begins to complain of the narrow limits of our laws, and of their insufficiency to govern men of such minds as he has; and commences making new laws and regulations, not only to govern himself, but for the government of the whole country. Would not such effrontery be held back by an enlightened people with indignity, and would he not be treated as an enemy and stranger to all good government? All must admit the fact. Yet proud men will trample on the government of God and institute new systems and new laws, under the guise of religion, and believe themselves oppressed, because the true subjects of the kingdom will not quietly submit to be duped and governed by their unwarrantable schemes. If a man cannot be recognised as a good citizen of a civil government, but by his submission to such laws as govern, how can he be a citizen with the saints of the household of God, when he calls in question the sufficiency of the laws of Christ to govern his church? All such persons must be esteemed as strangers and foreigners, and as declaring that they will not have Christ to reign over them, their profession to the contrary notwithstanding. If Christ has given himself for the church, it was that he might sanctify and cleanse it by the washing of water, by the word that he might present it unto himself a glorious church without spot, wrinkle, or any such thing, but that it should be holy and without blame before him in love, and to say that he did this without giving all the necessary instructions to the accomplishing of his great designs, is to reflect on the wisdom of Him who hath said, I am God, and beside me there is no Saviour, and my glory I will not give to another. The persons that make such attempts, give evidence of their being the subjects of the prince of darkness, who is ever attempting to overthrow and subvert the works of his sovereign. We trust, however, that we have been taught by experience as well as by the word, that however lofty our views may be whilst in nature, and however strange may appear the workings of Jehovah to our carnal mind, in reference to his church, that such was the powerful influence of his gracious Spirit upon our dead souls, that it quickened and made them alive, and hath constrained us like an Ethiopian, to ask for instruction, and a trembling jailor to cry what must we do? These are the glorious effects of the grace of God, and all his children, sooner or later, shall be made willing in the day of his power to submit to his government, and anxious to know what his will is concerning of them, and as all scripture is given by inspiration, it is found "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There is nothing wanting in this complete system, all is full and complete. We are here instructed what is the whole duty of man, and we exhort you to adhere strictly to that rule, and you will not be carried about with divers and strange doctrines, but find them to be a sufficient guard against all the encroachments that are making against the church. Let us not then be discouraged, but prove ourselves to be the friends of the Saviour by our love and attachment to his ruling and governing power, for his yoke is easy and burden light. It is a small thing to be called the offscouring of all things, as poor and insignificant. If Christ be our friend all will be well at last. Let us then have the ruling principle of his love in our hearts and towards each other, for love is the fulfilling of the law. Let us guard against reproaching those who differ from us, and cast out our names as evil, but ever following the example of our bleeding Saviour, pray for them; God peradventure may give them repentance to the acknowledging of the truth.

You may see by these plain hints, dear brethren, that although Christ makes his people free, and where his Spirit is there is liberty, we have only liberty to act in accordance to his revealed will—and may this be the governing principle of us all, is our prayer for his name's sake. Amen. Wm. Fuqua, Mod.

H. LOUTHAN, Clerk."

"ON QUARRELS AMONG CHRISTIANS.

"It is not grace which genders strife, but corruption. If therefore my brother's corruption be raised against me, shall I oppose my corruption to his, and so enter into wrath? Or shall I not rather beg of God, that his grace in me may invite the grace that is in my brother, and that so we may settle the whole in peace? If we are real Christians, we must both desire only what is just and right, or we do not live like Christians; if we both agree in desiring this as the end, how is it that we differ violently about the means? If either have done, or desired, the wrong, the other, who may be more under the conduct of grace, should kindly and affectionately represent it; and, if he cannot be heard, should leave the matter to God, without raising the unholy and unhappy tumult of heat and resentment in his own mind. He that can bear and forbear most, is certainly most like the Christian. It is misery and deadness to a believer to walk and to war after the base fury and discord of the flesh. When he deserves well of men, and patiently suffers evil from them, then he most follows his Master, and is most right in himself.

The apostle directs for believers, not the vengeance of the law, but Christian arbitration. Law is the last refuge, and can only be lawful when right is not to be had by better means.

If Christians, who have a matter of difference, would graciously agree to meet with each other, in prayer, and to pray together kindly for each other before the throne of grace; surely, if they meant the attainment of that right and truth which they prayed for, they might soon find it out and settle it accordingly. But, it is the flesh which comes in and mars all. One cannot stoop, and the other will not. They are not so wise as Luther's two goats, that met upon a narrow plank over a deep water. They could not go back, and they dared not to fight. At length, one of them lay down, while the other went over him; and so peace and safety attended both. Why should not believers try this method? But, alas! while grace remains idle or neuter, the world jeers and triumphs; the devil is busy and tempts; good men mourn and lament; the weak are stumbled, and turned aside; and a long train of inquietudes and jealousies fill the breast of those who humbly hope to dwell with God and with each other throughout eternity. These things ought not so to be.

If my brother be in the wrong, how shall I show myself in the right? By wounding him more than he hath wounded himself? By doing wrong likewise, and rendering evil for evil? No; let me pray that God would open his eyes, and not shut my heart: that he would give him more grace, and me more patience to meet what is not gracious in him; and at the utmost, that I may not be a partaker with him of anger, or those sins which may follow upon it.

Am I in the wrong? What then shall I do? Shall I persist in it, and make myself more in the wrong? This would not be gracious; this would be bringing misery by heaps upon myself. Rather let me go first to God, and then to my brother, acknowledging my fault or my error to both. There is no shame in confessing our sins to God, nor any meanness in owning them to men. It is the mark of a noble and generous spirit in common life; and it is the wisdom, as well as the duty and privilege, of a much better life in the Christian.

O thou love of the brethren, whither art thou fled? We profess to believe in the communion of saints; but where are the saints who have this communion? We talk of the unity of God's church with respect to its members; but where are those members who live in this unity? O shame upon us that we differ at all, that we differ on trifles, that we love to differ, that we urge and promote differences, and that the healing spirit is not more to be found amongst us! Lord, if thou wouldst differ from us at any time, as we are ready at all times to differ with others, O how should we stand before thee, or what could we answer for ourselves? Give, O give more of thy grace, that we may be humble in our own hearts, true and just in our desires, mild to others, and deeply submissive to thee."—*Serle's Christian Remembrancer.*

Poetry.

From the Gospel Standard, (Eng.)
A LETTER.

DEAR FRIENDS,
Although in the body I'm distant 'tis true,
Yet, often in mind I am present with you.
I hope this epistle will find you in health,
And abounding in that which is better than wealth.
If wealth in abundance unto you were given,
It ne'er could produce you a title for heaven;
'Tis grace all divine alone can prepare,
And fit the poor sinner with God to appear.
Dear friends, I would ask, what know you of grace,
And what of its workings within can you trace?
Has it taught you to feel you are sinners undone?
That goodness or merit in you there is none?
Has it taught you in humble dependence to trust
For salvation in Jesus, or perish you must?
Has it taught you to say, "If I perish and die,
It shall be with him, with a penitent cry;
I have tried other sources, but all, all in vain;
No help could I get, or comfort obtain;
'Twas Jesus I know for his church paid the cost,
He must be my portion, or I must be lost?"
If grace has thus led you, and made you to trust,
The Lord will relieve you; he's faithful and just;
In his word he hath promised, what grace hath begun
Until Jesus appear, he will carry it on.
He will not, he cannot, reject or dispise
The soul that on him for salvation relies;
Though helpless and weak, distressed and forlorn;
Though treated by men with derision and scorn,
The Lord is his refuge, he's dear to his heart,
With the weakest of members he never will part.
'Tis blessed to know our sins are forgiven;
It serves as a pledge to insure us for heaven;
No titles which mortals confer can compare
With this the believer is honored to wear.
'Tis pleasing to flesh, to be honor'd by men;
But Christians, well taught, such honors contemn;
'Tis his to be found at the foot of the cross,
Esteeming the praises of creatures but dross.
What joy does he then feel when Jesus draws near,
And speaks to his soul in accents so dear;
The world with its bubbles, recede from his sight;
No tongue can express his inward delight.
Such hallow'd enjoyments he highly esteems,
While the empty professor knows not what it means.
Dear friends, 'tis a fact, though harsh it may sound,
With numbers of such our churches abound;
They go, and they come, and they seem quite sincere;
Their morals are good, and their judgments are clear;
But to vital religion they're strangers indeed;
And the work of the Spirit they carelessly heed.
Believe me, (though painful, 'tis equally true)
Men, valiant for truth, as preachers, are few.
The tenor of preaching is, "Do this and live,"
Which, to mourners in Zion, no comfort can give.
The soul made alive, and quicken'd anew,
Is taught his own weakness and emptiness too;
Salvation by grace, from beginning to end,
Accomplished by Jesus, the sinners best Friend,
Is the theme that best suits his disconsolate mind,
And no "other gospel" however refined.
He loves to proclaim the salvation of God,
Made sure to the chosen, and ransomed by blood;
And how by the Spirit they are call'd to enjoy
The witness within, their "record's on high;"
And when they are summon'd by death to remove,
It will be to their mansion of glory above.

Receipts.

Elder E. Hansbrough,	Va.	\$1 00
C. T. Bond Esq.,	Ga.	2 00
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James Towles,	D. C.	1 00
Dea. Tho. Faulkner,	N. Y.	5 00

OLD SCHOOL MEETING.

An Old School Meeting will be held with the Old School Baptist Church in Westmoreland, Oneida Co., N. Y., (Elder Becknell pastor) on the third Wednesday and Thursday in January next, where we should be pleased to see many ministers and brethren who love the "Way, the Truth, and the Life."

THOMAS HILL.

"THE FINISHED WORK."

'I have finished the work which thou gavest me to do.'—John xvii. 4. *'He said, it is finished.'*—John xix. 30.

Thousands and tens of thousands of the descendants of Adam entered the regions of boundless light and bliss on the ground of this glorious work, before it was actually accomplished. But in the mind, counsel, and covenant of our God, the work was done before all worlds; and in Jesus, our most glorious Mediator, all the elect were complete from eternity. O the safety, the blessedness of the chosen of God!

*'To thee there's nothing old appears—
Great God! there's nothing new!'*

The finished work of Christ! 'Tis food for the hungry; clothing for the naked; salvation for the lost; health to the sick; a cordial for the faint; strength to the weak; beauty for the deformed; cleansing for the filthy; justification for the guilty; holiness for the sinner; riches for the poor; confidence for the faint-hearted; yea, it is every thing for such as have nothing! Words fail, thoughts fail, feelings fail, to set forth the boundless good that arises from the greatest of all the finished works. And yet how simple was the manner the great Jehovah fixed upon for the accomplishment of so unparalleled a work. The Man of Sorrows must be the Christ, the power of God, and the wisdom of God. How confounding to fleshly wisdom. He who was thought to cast out devils by Beelzebub, the prince of devils, is the Prince of Peace, the King of kings, the Lord of lords, the Almighty Worker. Well might the apostle say, 'Great is the mystery of godliness: God was manifest in the flesh.'

The work the Father gave the Son to do may be divided into two parts: active and passive obedience, life and death, the fulfilling of the law of God; by unceasingly keeping the whole law, and bearing sin, guilt, and the wrath of God, or becoming a curse for us. By his stripes we are healed. By his life and blood we are justified. When hanging on the cross, with his last expiring breath he exclaimed, "It is finished!" the debt is paid; the victory is won; sin is forever put away; Justice is satisfied; the law is honored and magnified; salvation is completed; a glorious righteousness is wrought out and brought in; hell is endured; peace is obtained; the world is overcome; the devil is defeated; death is destroyed; man is saved; a way is opened; a Foundation is openly laid; the prophecies fulfilled; types lost in the Antitype; the great Sacrifice offered; the gospel day dawns. My soul rejoice in the work finished for thee and all the election of grace, and the election of grace only. Streams of consolation have flowed these eighteen hundred years from this precious Rock; thousands of thousands of souls have been refreshed; the blackest stains have been washed away; trembling, fearing, halting souls have taken shelter here; millions have gone to the Father in his name, and been blessed through this finished work; and still there is sovereign virtue in his precious blood. His own arm brought salvation. O for the unctuous teaching of the Holy Ghost, whose office it is to show up to the soul's view, the worth, the merit, the efficacy, and the suitability of the finished work of the dear Redeemer. His death is meritorious; his blood is efficacious; his work is altogether suited to the case of guilty creatures.—There is enough merit for the whole election of grace, and a sinner who is brought to entrust his whole salvation in the merits of his work, cannot possibly be lost. But the Lord himself will have all the glory; and as he will have but his due, he wholly saves, else he will not save at all; no party work with him; no joint-stock company work in the matter of salvation, with the Lord of Hosts. He will not give his glory to another. And every poor sinner who is brought to know himself, and is led to take shelter in the finished work of Christ, will, from the abundant feelings of his heart, exclaim with the psalmist, and all the ransomed of the Lord, 'Not unto us, not unto us, O Lord, but unto thy name give glory.' Amen."—Gospel Standard, (Eng.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. VI.

ALEXANDRIA, D. C., FRIDAY, DECEMBER 28, 1838.

NO. 26.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on every alternate Friday.

GILBERT BEEBE, Editor,

To whom all Communications must be addressed (Post Paid.) Terms, \$1.50 per annum: or if paid in advance, \$1.00. Five dollars, paid in advance, in current money, and free from postage, will secure six copies for one year.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

MR. GILBERT BEEBE:—Dear sir, having been a reader of your paper for some time past, and generally coinciding with the principles expressed therein, concluding at the same time that nought was admitted into the columns of the Times, except that which, as a principle of faith and practice, is generally adhered to by Baptists of the old school; or at least, such as received the firm approbation of the editor. I would say in excuse for troubling you at this time, that there is a division among the brethren in this place (though few in number) respecting an article over the signature of *Philo Logos*, which appeared in vol. ii., no. 9, page 131, "Signs of the Times," printed at New Vernon, April 2, 1834. Some believing themselves sustained by the Times and by the brethren of the Old School, (from the conclusion that the principle of said article has escaped the notice of the Editor, and is not advocated either by the Old School Baptists, or the "Times" as the organ through which they speak,) make it an article in their faith and practice, to consider the first day of the week as holy time, that it is the sabbath, and is binding on all men and to be kept sacred, that to labor on that day is to sin against God. Others, claiming to be of the same order, firmly sustain the sentiments of *Philo Logos*, that there is no breach except of civil law to a man of the world, and as far as relates to believers, that the common consent of the church as to what day, and the purpose for which they meet, (to worship God, break bread, &c.) is that which enjoins upon the individual christian the duty of observing the day. The views of any writer for the "Times" upon the subject, would be highly gratifying to many who I believe sincerely wish to be right; and the expressed sentiment of the editor through his columns, (should he deem it worthy of notice) is most respectfully solicited.

Yours most affectionately,

E. BUNNEL.

Bridgewater, Pa., Dec. 1, 1838.

For the Signs of the Times.

Franklin, Warren Co., O., Nov. 15, 1838.

I have for some considerable length of time read and examined what I have seen published in the Signs of the Times, which has been written by different brethren, on the subject of "Justification;" and from what I can learn from their letters, they do not differ on what was done to justify, but when they were justified.

I have examined the scriptures, and from them I take my information; and I suppose the brethren that have been writing have done the same. I find in the third chapter of Paul's letter to the Romans, and the twentieth verse, that no flesh shall be justified in the sight of God; and in the twenty-fourth verse, "Being freely justified by his grace through the redemption that is in Christ Jesus:" the twenty-fifth verse shows plainly, according to my understanding, that it is "Through faith in his blood." The twenty-eighth verse shows that a man is justified by faith. Now my dear brother, whence cometh this faith? Is it not the gift of God? "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." When did we believe? About six years ago if I mistake not, I felt a change—my heart was glad,—that appeared to me to be the accepted time, as I hope that God through Christ made me free; it was the first time that I ever could view him as a complete Saviour. Indeed he appeared to me to be the fairest among ten thousand, and altogether lovely. I know I never believed until then, if ever I have yet.—Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed, (iv. 16.) I have oftentimes set with brethren in church meetings, and hearing poor sinners like myself telling what they hoped that God had done for them; how he had brought them from darkness to his marvellous light; how he had taken their feet from the horrible pit and miry clay. &c.; and not seldom would hear the old fathers in the gospel ask them, "When did you first experience Jesus precious to your souls? How long is it since you believed?" I could not think that these poor souls believed in eternity. O no. They believed in time. God is not willing that any [of us] should perish, but rather that we should all come to the knowledge of the truth, and so be testified in due time. I do not mean that God is waiting for us to believe on his Son, for the fulness of the time was come, (Gal. iv. 4.) the time appointed of the Father that we should become the sons of God; for the heir differeth not from a servant as long as he is a child, though he be lord of all. There is a time appointed of the Father to call in his chosen seed. I believe that the Father hath purposed all these things in

his Son, calling, justification, sanctification and redemption, also glorification. These I believe to exist only in purpose. The Old Testament saints, I believe, were justified by faith in his blood; and the New Testament saints, that is the Gentiles, the uncircumcision, are justified through faith.

Yours in the hope of eternal life.

AMOS H. MCKAY.

For the Signs of the Times.

N. T. Stephensburgh, Va., Dec. 18, 1838.

DEAR BROTHER BEEBE:—I have had repeated admonitions for many years, that the days of my pilgrimage were fast drawing to a close in this world of vanity and vexation of spirit; but recently the impression seems more indelibly fixed in my mind that my time on earth is very short. Nevertheless I desire to talk and write to my brethren about Zion and her welfare; and although it has been, and is yet a cloudy and dark day with her to a considerable extent, and her harp is hung upon the willows, her thanksgiving and praise is due to the Chief Shepherd for his distinguishing favor in separating so great a body of Ishmaelish mockers from the rights and privileges of the children of the free woman. Had it not been so, we know not what would have been the consequence. It really did seem as though the mocking crew would have laughed us to scorn, and we must have been trodden under foot; and if possible, the true Church of Christ would have become extinct, or but nominally known on earth. The purgation must and will go on until all is accomplished that the blessed Master has designed for his own declarative glory, and the greatest possible good of his poor afflicted Zion, while passing through this *waste howling wilderness*, to be led about, instructed and kept as the apple of his eye. See Deut. xxxii. 10.

In this communication, my brother, I am induced to propose some of my thoughts to the ministry who are chosen, called and sent by Jesus Christ to preach the preaching he has bid them; for sure I am, according to the scriptures and my own experience, if he has not chosen, called and qualified them, they are not sent by him: therefore they cannot profit his people. You, my brethren, who ought to be very highly esteemed for your work's sake, are placed on Zion's walls as watchmen, not only to encourage and comfort God's people in their pilgrimage to the haven of eternal felicity, but to warn them of danger; not as lords over God's heritage, but being as ensamples to them. And whether you are led aside from the truth in doctrine or practice, by pride, ambition and popularity, or not, your office has an

influence to a certain extent amongst the churches, or some of the members belonging to them; just as far as you have acquired their confidence, and stand in connection and fellowship with them, so far will your influence have the preponderance for truth, or otherwise. 1 Cor. i. 12. "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." And in the tenth verse is said, "I beseech you brethren by the mercies of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgement." The words of the Apostle are applicable to all in the church, whether in office or not.

From some cause, I have long viewed the ministry an exalted and enviable station; and at some periods in my life I could have adopted the words of Abraham's servant, when sent to seek a bride for Isaac, "Hinder me not;" but so it is, if the ministering brethren have some peculiar trials, no doubt they have many exclusive comforts. "He that watereth shall be watered also himself." Notwithstanding their high privilege, and the esteem they are entitled to when called to serve as Christ's ministers, and have justly gained the confidence of their brethren, their business is to serve the churches in their office, which is committed to them for the comfort and building up the body of Christ, which body they are members of. But my brethren, though you have a right to expect all the scriptures authorise and also require of the body, you may not unite with them in anything there is no *Thus saith the Lord* for, in religious matters. Indeed it does seem to be your high duty and privilege to "Sound the alarm, cry aloud and spare not, and shew God's people their transgressions, and the house of Jacob their sins;" and protest against every anti-christian principle and practice, and not unite with other brethren in any way whatever that may dishonor the pillar and ground of the truth, which is built upon the foundation of the apostles and prophets, Jesus Christ being the Chief Corner Stone.

I sincerely hope that none of my brethren in Christ, whether in the ministry or not, will construe any thing I have written or said, as dictatorial. On the other hand, I also hope the ministers of Christ do not suppose their brethren that are not called to the ministry should approach them in a servile manner, or with a sanctimonious reverence, as though they were some great ones, above the brethren of Christ's little flock. The princes of the Gentiles exercise dominion, and the great exercise an authority over them: not so in Christ's kingdom on earth. The disciple is not above his master, nor the servant above his lord: it is enough for the disciple to be as his master and the servant as his lord. Christ came not to be ministered to, but to minister.

The above remarks do not proceed from any observations I have had of the kind among the Old School Baptists, that are such in reality; but

the contrary is the fact among the anti-christian gang, especially the New School tribe of Baptists, who have pillaged our name to cover their base designs, and the more easily to impose their abominations on the credulous and ignorant.—Look at their periodicals; and if you please you may attend their begging meetings, and there you may see and hear the greedy gruntings of the horseleech's two daughters. Moreover, is it not manifest that their object is gain? Witness the swarms of Jesuitical mendicants that have been, and are now scouring the country far and near, crying MONEY! MONEY! for the Lord's treasury, to support a lazy, idle set of impostors who preach for hire, and divine for money, devour widow's houses, and for a pretence make long prayers; therefore they shall receive the greater damnation.

I have no hesitation in believing the Church of Christ ought to abstain from every appearance of evil, and decline the anti-christian nondescript councils and query oracles with their appendages (which they have been seduced to practice) on one ground if there was no other, that is, as the New Schoolists are pursuing that plan, in connection with other anti christian plans, to make proselytes and money, and if possible set up a religious establishment, the pillar and ground of the truth ought to scorn it as being beneath her dignified character. And is it possible that the Bride, the Lamb's wife, is or ever will be under such necessities? No my brethren, no. Then discard them. *And now the Lord hath given rest unto your brethren, as he promised them: therefore return ye and get you unto your tents, and unto the land of your possession;* and our spiritual Joshua will bless us, that we may divide the spoil of our enemies with our brethren.

Dear Jesus, thy ministering servants are subject to like passions as other men: deign to strengthen them in the work thou hast given them to do, and may they, by thy grace, be made indeed a blessing to thy poor afflicted Zion while she is in these low grounds of tribulation and sorrow; and as they have this treasure in earthen vessels, may they be filled with wisdom and understanding, that the excellency of the power may be of God and not of them, that in the fullness of the blessing of the gospel of Christ thy sheep and lambs may be fed with the finest of the wheat, and with marrow and fatness. May all thy dear children be influenced by thy saving grace, to look up to thy dear self alone and be blessed with light and understanding in their souls; and grant them thy Holy Spirit to lead and guide them in the truth as it is in thy adorable, loving and lovely self.

Brother Beebe, if all or any part of the above is worthy of a place in the "Signs of the Times," you may give it a place therein. Do as you please with it. I desire to be conformable to whatever is right or that which is best in all things.

Your brother in the best of bonds,
I. CHRISMAN.

For the Signs of the Times.

Glasgow, Howard Co., Mo., Nov. 19, 1838.

DEAR BROTHER BEEBE:—Much has been said by the brethren on the subject of justification, on both sides, if indeed there be two sides.—They have, as I believe, brought forward all the scripture testimony on the subject with which I am acquainted; at least, enough to settle the question in the minds of all, could they but arrive at each other's meaning. I propose, Brother Beebe, to give you my views on the subject in a concise manner; and I hope, if they are consistent, they will have a tendency to reconcile the subject to the hearts and consciences of those who differ about the word *Eternal* being placed before *Justification*.

First. It is God that justifieth. Now brethren, if God is the justifier of him that believes in Jesus, what is the difference to us when or how, so that we are freely justified from all things by which we could not be justified by the law of Moses? It is agreed on all hands that God is the justifier, and if so, the whole scheme of redemption was complete with him from before the foundation of the world, and in his own eternal sacrifice which is Jesus, we, or all the elect, were justified in him before God then, even as much as after believing in Jesus. But here, my dear brother, seems to be the difference,—that notwithstanding the above fact, yet Christ had not paid the debt which we as sinners owed to God's justice. Very true; but that does not alter God's plan in the least, nor the eternity of the act with him.

But again. By the imputation of Christ's righteousness we are justified. If so then it is necessary that he should assume our nature, (sin excepted) and render to the law that satisfaction, in our room, to which we were all subject by reason of sin; and by so doing he, by his one offering, has forever perfected them that are sanctified: yes, sanctified with God. And now follows the effect that as all these things were finished from the beginning with God, yet they were not with us, and consequently, by Christ's perfect obedience, he has done no more than what God had before determined should be done, and when he, upon the tree of the cross, cried *IT IS FINISHED!* in my estimation, he intended the work which his Father gave him to do, and not that he purchased righteousness or justification for us, for we were justified in him from before the foundation of the world, and his coming &c., was only to make manifest to us that our calling, election, regeneration, sanctification, justification and redemption were in Christ, to be imputed unto us; for we have no righteousness of our own wherewith to justify us in the sight of God, and but for the imputed righteousness of Christ, we are gone forever. This then I believe is the conclusion of the matter, that as God is eternal, and Christ eternal, even so all their acts are with them eternal acts; and though the word eternal is not placed before justification, yet as the cause is eternal so is the effect, and if there could be any

end or conclusion of God as the cause, there might be an end of the effect; but seeing that they will never cease to exist, neither will any thing they do cease. With us all things are of time because we are time beings.

Now my dear brother, I think if we could all see aright into this matter, there is no difference, at least not enough to mar and disturb our peace as brethren; and it is my earnest hope and wish that those who write for your invaluable paper, may write more according to that meek and gentle spirit that characterized the whole life of our Lord and Saviour Jesus Christ upon this or any other subject, that it may all have a tendency to the edification of the body of Christ.

These thoughts are submitted to your own disposal, and if in your judgement they will subserve the cause of truth, you can publish them; If not you will do your very unworthy brother a favor to point out the inconsistencies, for I hold myself to be ever ready and willing to submit to truth and consistency. I remain as ever,

Your very unworthy brother in the
patience and tribulations of the gospel,
JAMES M. BUTTS.



Baltimore, May 13, 1838.

The Ebenezer Particular Baptist Church of Christ in this city, To the Baltimore Baptist Association, convened at the Warren Meeting House, in Baltimore County, Md., sendeth love in the Lord:

DEAR BRETHREN:—The period of our annual interview has again returned, and, in accordance with usage, we send you our epistle, in which we shall attempt to observe some of the dealings of the Lord, our heavenly Father, towards us since our last; in doing this we shall not occupy your time by a dull and lamentable description of the low estate and lukewarm condition this body had been in for some years past, but merely say that it pleased our Father, in the exercise of his heavenly and sovereign will, much to afflict this branch of his vineyard,—the love of many waxed cold; their empty seats in the tabernacle of the Lord's house, told a lamentable tale: barrenness of soul followed the course of many, and the ways of Zion were led to mourn because so few come to her solemn feasts.—Thus was the ability of the church curtailed to support the firm stand once enjoyed among the churches of the saints; a cumbersome debt hanging over our heads, eat up the house of worship, and the church was compelled to find some other place of worship; and to do this according to our means, was no easy matter. We were baffled and buffeted by the enemy of souls, until the Lord caused the little ark to rest awhile in the place where it is now. During this time, from the frequent desertions of those whose names were among us as members, our resources to support the ministry were crippled to such a degree that our pastor was compelled to leave and go to the western country; and thus again were we apparently dashed with another wave

of affliction, which seemed to many the entire overthrow of the Church; but the Lord intended otherwise, and in the midst of wrath remembered mercy: although he had sorely afflicted, he did not intend to destroy us, but constrained a few names of us to rally round the cross of Christ, and meet together even under the most discouraging circumstances. Sometimes not more than two or three would meet, and perhaps not more than one male member in that number; and so low was our condition that our enemies, and the enemies of Christ and his gospel, were raising their voices in triumph, shouting victory, and publishing the glad tidings of our non-entity, heralding to the world that we were fast becoming extinct; even went so far in their rejoicings as to publish that four male members were all that we could number, and two of them were colored men, and this they said was on account of our *Antinomian* principles, (a term by which they designate those who hold the doctrine of the free, sovereign grace of God) and finally gave out that we had gone out of existence and became extinct; but how far they told the truth is evident, the facts of the case being not as they stated, nor as they would have them to be; for while they were thus shouting victory and exulting in triumph, the Lord was meeting with, and encouraging the few despised ones to hold on to their visibility in hopes of better days, while he was secretly operating upon those of his people that were in bondage in other churches, opening their eyes to see the inventions and commandments of men, which were being palmed upon them for wholesome doctrines of truth, causing them to inquire for the old paths, the good way of the gospel, in order that they might have a resting place where they might worship God without distraction; and while the spirit of enquiry was thus raised in their hearts, although there was nothing external to allure or induce them, it appeared as though the Lord was secretly guiding and directing the course they were to pursue, and simultaneously directing them to concentrate around the small nucleus which still maintained the name and kept up the visibility of the Ebenezer Church. Thus the Lord has dealt with us, and been our strength in time of weakness, kept, supported and defended us against our enemies, and blessed us with a number of additions of those who were compelled to renounce the present popular delusions of the day as abominable heresies, and come out from among them and seek refuge in the true, simple uncontaminated principles of the gospel.

Our hands have been strengthened; our meetings for worship are attended by many spiritual minded brethren and sisters in the Lord, and indeed we can say that our meetings are to us a feast of fat things, and of wine on the lees, well refined. The presence of him who dwelt in the bush that burned, and was not consumed, is manifestly present in our meetings, the reviving influences of his Spirit are enjoyed in the hearts of our dear people. Although we are as yet

destitute of a pastor, our meetings are regularly attended (twice on the Lord's day, and once through the week) by our members who, we trust, find it not a vain thing to wait upon the Lord. We have enjoyed, twice a month, preaching from Elders Choat and Wilson for some time, which we trust will be continued not only by them, but that our ministering brethren in the Association will bear us in mind, and give us a few blasts from the trumpet of Zion, which gives that certain sound known to the people of God, crying *Salvation is of the Lord* alone, without the aid of creatures: these are the sentiments of our hearts dear brethren, derived, we trust, from personal experience; and holding these sentiments, we cannot sanction for a moment the many new fangled notions which are so popular in this our day, in which nominal professors are endeavoring to unite the church and the world by means of the proselyting and false benevolent principles which they are endeavoring to palm upon the unsuspecting and credulous people of God as bounden duties. These indeed have a show of plausibility, but are entirely destitute of any scriptural warrant to found them upon—they are inventions of men, of anti-christ, by which to perpetuate the support of an indolent priesthood, and wrest from the people the means of support which the gospel never enjoined upon them to give. They have now, as in the days of Christ and his apostles, turned the temple of God into a speculating concern, and indeed a den of thieves. No, dear brethren, we cannot sanction for a moment, any such appendages to the Church of Christ; they are incompatible with the scriptural account of the nature and legitimate employment of the Church, which is a spiritual body composed of *lively stones*, and built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ. 1 Peter ii. 5. Herein do we find what is the nature and legitimate employment of the Church, in which is not recognized any of the speculating and proselyting principles so highly lauded in the present time of extensive heresy.

You perceive brethren, that our number is considerably diminished. This is owing to the names of many being dropped, who have not attended for a number of years; nor are they known to us as attending to worship at any place. The number we now claim is composed of those who still come to worship with us, and those who have lately been added.

We send as messengers to your body, Brethren James Fleming and Joseph Hughes, who can give any other information required. We send also, for Minutes \$2 00, for fund \$2 00. We have received during the Associational year, by letter or application, eight; by baptism, none; deceased none; Excluded, 25; Total number, forty-two.

Done by order of the Church, this 13th day of May, A. D. 1838.

JOSEPH HUGHES, *Chh. Clk.*

EDITORIAL.

Alexandria, D. C., December 28, 1838.

OLD SCHOOL MEETING.

An Old School Meeting will be held with the Old School Baptist Church in Westmoreland, Oneida Co., N. Y., (Elder Becknell pastor) on the third Wednesday and Thursday in January next, where we should be pleased to see many ministers and brethren who love the "Way, the Truth, and the Life."

THOMAS HILL.

VISITATION MEETING.—Elders Trott, Clark and Beebe, are expected to attend a meeting with the Occoquan Baptist Church, at their Meeting House, on the Fifth Sunday of the present month, and the Saturday preceding, if nothing in providence shall prevent. As we anticipate the pleasure of attending this meeting, we hope to meet many of our Old School Brethren.

TO AGENTS AND SUBSCRIBERS.—We repeat the notice that our present volume is drawing to a close; the present number completes it for the year, and as we have determined to continue the publication, we are desirous to know as soon as possible, who among our present subscribers may wish to have their subscription discontinued. We are aware that some have subscribed for the volume now drawing to a close with the understanding that their papers would be discontinued at the expiration of the year, unless they should renew their subscription; but as we are unable to distinguish in all cases between such, and those who wish their subscription to continue, and as we would not willingly tax them with the trouble or expence of writing simply to direct us to drop their names; we propose that all who may wish to withdraw their support from the paper, write their name and that of their post office, on the margin of the first number of the next volume, (should that number be sent them) and send it back directed, "*Signs of the Times*," Alexandria, D. C. We can by no means think it honorable or honest for subscribers to let the paper continue for weeks or months after their year has expired, without giving us the requisite notice in the manner directed above, and finally after receiving it for a length of time in this way, to write us that they do not wish the paper continued, and that too without paying up arrearages.

In the forthcoming volume we shall hold any person responsible for the whole volume who shall take from their Post Office any paper after their year has terminated, excepting the first number, and that for the purpose of returning it to us as directed above. And for the information of any who are unacquainted with the law on that point, we give notice that any person is holden, in law, for the amount of the subscription price of any publication addressed to them through the mail, so long as they take the same from the Post Office, whether they have subscribed or not, or even if they have ordered it to be stopped. If therefore a paper be continued after they have ordered it to be stopped, they are bound to refuse to take it out of the Office, and when papers are

thus refused the Postmaster is bound, with securities, and by his oath of office, to give the requisite notice to the publisher.

We repeat our request to our Agents, that they be particular in mentioning the names and post office address of all new subscribers, of all persons, though them, to be discontinued, and of all such as are to be credited; in all these cases it is as important to mention their respective post offices, as their names. And we also desire them in making remittances, to send us as large notes as possible, and on responsible banks as near the District of Columbia, as practicable. By observing the above, our subscribers and agents, with but little trouble, will save us incalculable labor, and lay us under lasting obligations.

Should we, in dropping a few hundred of the names of our non-paying subscribers at the end of this year, from whom we have failed to receive any report, drop through mistake or otherwise, the names of any who wish to have their papers continued, we will esteem it a favor if they will advise us of the mistake as soon as possible.

REPLY TO E. BURNELL'S LETTER, PAGE 201.

"There remaineth therefore a rest to the people of God." Heb. iv. 9.

We do not wish to anticipate our brethren who are called on to give their views on the subject proposed for consideration by our correspondent; neither will we attempt to give the views of the Old School Baptists on the subject, as they have not authorized us to publish *creeds* for them; but they, being of age, can speak for themselves, as they may possibly differ in their opinion on this question; but we will give a few thoughts on the subject, and hope they may be blessed to the edification of any who may be troubled, or in the dark.

We frankly acknowledge that we know of no divine law requiring either Jew or Gentile to *remember the first day, and keep it holy*. If there be any such precept in the Bible, it has escaped our notice. Nor do we know of any instance, in the Old or New Testament, where the Lord has commanded the Gentiles to observe this law which was given to the Jews, as God's sign between himself and national Israel forever,—*throughout their generations*. For about 2300 years from the creation, we have no account of any sabbath being observed by the human family, or of their being charged with sabbath breaking, among the long catalogue of crimes charged on them. The first account of the institution of a sabbath which we have in the scriptures, is at, or about the time, the Lord gave manna to the children of Israel in the wilderness; and then they were strictly forbidden to gather manna on the seventh day: after this period the subject is often mentioned, and even in the decalogue is included and engraven by the finger of God on the tables of stone. From the date of this law the children of Israel were frequently charged with the sin of *sabbath breaking*.

To arrive at the true meaning of the subject we must take into consideration, first, the nature of the Jewish sabbath; second, the limitation of its authority; and third, the design of its institution.

First: *Its nature*. It was not instituted as a day for worship, or religious service, but of rest; all servile labor was strictly forbidden on that day. To kindle fires, gather sticks, or manna, on that day would subject the offender to the dreadful penalty of death. Neither the Jew, nor his man-servant, nor maid-servant, nor his ox, nor his ass, were to labor, without the forfeiture of life. Neither faith nor grace were necessary to qualify an Israelite, to keep the day holy, as all the law required of them was, a cessation from all manner of manual exercise.

Second: The limitation of the law, is clearly expressed in two very important particulars.—First. It was given exclusively to national Israel, and not to the Gentiles; and secondly, it was to be observed *throughout their generations*; and their generations are summed up, by Mathew and Luke, beginning with Abraham, and extending to the coming of the Messiah. This law came in force from the time of its promulgation in the wilderness of Mount Sinia, and extended of course to all the circumcised Jews, until the day of John the Baptist, (for the law and the prophets were until John,) and then its obligation ceased according to its own limitation.—Hence, from the coming of the Messiah, who is Lord also of the sabbath, the apostles have preached the "Blotting out of the hand writing of ordinances," and have charged the gospel church to *Let no man judge them, in meat, or in drink, or in respect of an holy day, or of the new moons, or of the sabbath days; which are a shadow of good things to come: but the body is of Christ*. Col. ii. 14.

Third. *The object of the institution*. It was God's sign with the children of Israel, to prove them, as a test of their obedience to him as their God; and if it was God's sign, it must, as a sign, signify something. Paul tells us, in the text quoted above, that it was a shadow, and that the body, or substance, or thing signified, was Christ. In the epistle to the Hebrews, especially third and fourth chapters, the figurative import of the Jewish sabbath is clearly illustrated as signifying that *rest*, which we that believe do enter, to wit: the gospel rest. In tracing the analogy which this figure bears to the substance pointed at, we mark, the Jewish sabbath was to be preceded by six days of labor: men who have not labored, or become fatigued, cannot keep the sabbath, for they cannot *rest*, as they are not weary; and Israel was as strictly commanded to labor and do *all* their work in six days, as they were to rest on the seventh. The gospel thus set forth in the figure, is, as we conceive, that the legal dispensation, or covenant of works, was ordained to precede, the gospel dispensation or new covenant; and under the former, all our legal service was to be performed, as nothing of

the legal was to be allowed in the gospel dispensation. Under the law, the oxen and fallings were killed, and all things were made ready: and the supper being prepared, the feast of fat things, full of marrow, is announced in the gospel, and all who are brought by the king unto this *banqueting house*, find rest to their souls, they enter into rest. Hence we understand the legal sabbath was typical of the gospel rest, while the six days in which men were commanded to work, shows the legal dispensation; which must be done away before we can keep the gospel sabbath. This illustration is not only applicable to the people of God collectively, but it applies to the individual experience of all the sons of God. Christian, you may read it in living characters in your own experience. When you was first quickened, the commandment came, you found yourself engaged under a covenant of works; and you had to do with a law, or yoke, which neither you, nor your fathers were able to bear. Here you labored out your six days work,—that is, you worked yourself to death, and sinking in despair: you felt yourself ready to perish forever:

“Without one cheerful ray of hope,
Or spark of glimmering day.”

Fatigued and faint, heavy laden, and ready to sink under your load you was sinking down, when Jesus caught you as you fell; a glorious sabbath of rest dawned upon your soul,—light, peace and comfort broke in upon your mind when Jesus said to you, “Come unto me all ye that are weary and heavy laden, and I will give you” what? Work? No: *rest*. Take my yoke (or law) upon you and learn of me, (not of Moses) for I am meek and lowly, &c., and you SHALL FIND REST to your soul. The Jews, because of unbelief, could not enter into rest; nor could you until you received faith, but when you was enabled to believe, you entered into that rest which remaineth for the children of God. To the Church collectively, the Christian or anti-typical sabbath, was ushered in, when the day spring from on high visited us; when Christ, the Sun of Righteousness, arose with healing in his wings: to the saints individually, when brought to believe in Christ.

Now the labors of the six days are not to be lugged into the seventh day, “For he that has entered into his rest, he also hath ceased from his own works as God did from his.” Heb. iv. 10.

By examining what was considered sabbath breaking under the law, we may form a just idea of what constitutes spiritual sabbath breaking in a gospel sense, and so determine who are the sabbath breakers of the present day. Israel, under penalty of death, were forbidden to kindle any fires on the sabbath, or gather sticks. Christians sometimes become very cold, and especially when exposed to the chilling *east wind* of New England divinity, or the winter fogs of modern doctrine of men and devils; under such circumstances they are apt to feel tempted to kindle a little fire, and compass themselves with the

sparks; and for that purpose they often set themselves about gathering sticks, or as they call it, *using means*. Sometimes the Lord permits them to collect a large heap of combustible matter, hay, wood, and stubble, but mostly stubble; such for instance, as protracted or camp meetings, Arminian preaching, wildfire new light, anxious benches, and all that kind of stuff so common and so popular at this day: Satan stands ready to stick in his match and set all in a blaze, by working up the passions of the flesh, and then the poor infatuated creatures cry out, “Ah! ah! I am warm; I have seen the fire!” But, dear reader, this is sabbath breaking, this is spiritual wickedness in high places, and God has promised that from his hand they shall lie down in sorrow.

Another description of sabbath breakers, are mentioned by Nehemiah, when he came to re-establish order in Jerusalem. He found the gates of the city neglected, and aliens, men of Tyre and others, come into the city *selling* victuals on the sabbath day, and some he saw lading asses, &c. Is it not a fact that for years past the *gates* or avenues of the church have been neglected, until these wretched *foreign* pedlars (men who are not of the household of faith, nor fellow citizens with the saints) have broken in upon our churches like a flood, bringing in their filthy doctrines as victuals for the poor half starved saints, and even this foul stuff is to be *sold*; these peddling, dandy priests must have high salaries, for they will not *divine without money*. And some Nehemiah saw treading wine-presses, bringing in sheaves, and lading asses on the sabbath day, with all kind of burdens, and bringing into Jerusalem all manner of wares. How fitly these things represented what we see going on in the present day! How many poor stupid asses go to the Theological Seminaries to receive their load of foreign merchandize, and all manner of stuff that will bring money! And when the poor animals are laden with Fuller, Gill, Clark, Lightfoot, Chesterfield, and Milton, and polished off with a smattering of the dead languages, if they cannot make out a full load of *fish*, the deficiency can be supplied with *tadpoles*, and then started off to sell this motley load in Jerusalem, and that on the sabbath day.

We might, if we had time and room, extend our remarks, but perhaps sufficient has been said to satisfy our correspondent what our views are in regard to a *holy day*.

“Mr. Beebe, in the ‘Signs of the Times’ of the 2d ult., persists in denying, in spite of his own language to the contrary, that he boasted of receiving a comfortable supply of cash during his nothern tour: ‘Lord, forgive him, he knows not what he does!’”

We copy the above from Waller’s “Banner,” of the 6th inst. In a late number (Nov. 22.) of his paper, Mr. Waller speaks of having been frequently interrogated “Why have you not paid more attention to the ‘Signs of the Times’ of late?” But he *again* announces to his readers that he has done with all such controversy!

How very convenient this way is for Mr. Waller and others of his stamp to retreat from the field when driven into a close corner: having

“From battle ran away,
May live to fight *another* day.”

In that article he has commended our case to the consideration and prayers of his brotherhood, and especially at their “Monthly concert.”—Henceforth the business of the monthly concert, will be twofold; first, that money may be collected in greater abundance for the conversion of the *poor heathen*; and secondly, that the Lord will help them so to dispose of the Editor of the “Signs,” as to prevent his exposition of the New School craft. Very well: we have no objection to their pursuing their own course; we only suggest that it may be well for them to quit lying about us before they commence praying, as no one can, *so well*, attend to two things at once. But from the short squib at the head of this article, we perceive that Mr. Waller is neither disposed to wait for reformation in himself, nor for his brethren of the *monthly concert* to commence operations, as he presents himself again in the double position of lying and praying. We conclude that we have about as little to fear from Mr. Waller’s prayers as from his warfare. His brother T. C. T. has frankly confessed through the “Index,” long ago, that the prayers of his brethren had failed to do any thing for the “Old School Baptists.”

“John M. Watson of Murfreesboro,’ Tenn. is figuring in the Signs of the Times, in a bitter trade against the United Baptists of this nation. Nothing, however, which he writes is very remarkable, if we except the evident pleasure which he feels in attaching the title of *M. D.* to his own name. Such a man was not moulded right for declaiming against ‘human inventions;’ and he had better let such business alone, ‘be fore it is meddled with.’”—*Eastern Baptist*.

In the absence of Brother Watson, we will observe for the information of the learned Editor of the “Eastern Baptist,” that in the eye of Old Fashioned Baptists, human learning and literary distinctions are more properly applied when used to qualify and designate lawyers, statesmen and medical doctors, than when employed in the production of such things as D. D’s. and A. M’s. in divinity.

“The editor of the Signs, not long ago, had an article in his paper, about preaching to sinners. He thought himself bound to preach to them, and especially to those whom he calls New School Baptists. If he hopes to convert them, he must not rave and storm quite so much as he has of late. Depend upon it, Mr. Beebe, nobody will think the better of you for getting out of humor. Better be calm, till you have fairly gained a triumph over ‘Waller’s Banner,’ the ‘Religious Herald’ and the ‘Eastern Baptist.’”—*Eastern Baptist*.

REMARK.—We are *not mad*, most learned Stevens, but speak the truth in soberness, when we exhort sinners of the New School order to consider their latter end.

The notice taken of the Alleghany Association, in the same number, is in keeping with the manner in which the New School generally point at the *little flock* of Christ. The Associa-

tion, so far from feeling wounded by the mocking of the Ishmaelitic tribes, will rejoice and be exceedingly glad; for in like manner have their brethren been treated in ages past. Mr. Stevens may rest assured that whatever his master may instigate himself and his companions to say of our being a poor, afflicted and unpopular people, will not excite anger on our part, as we court no greater or more honorable distinction from his craft, than that which flows spontaneously from their malignant breath.

Circular Letter,

"The Chemung Baptist Association, to the several Churches, sendeth love in the Lord:"

DEAR BRETHREN:—In accordance with a long established custom of addressing to you an annual epistle, on some important subject, permit us on this occasion to call your attention to the knowledge of God. We shall consider it under two heads; Speculative and Experimental.

1st. Speculative knowledge is that whereby a person has a mere rational perception of divine things, without any faith in, or love to God. To such a knowledge the Apostle Paul refers in the following language: We know that we all have knowledge. Knowledge puffeth up, but charity edifieth. When they knew God they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkened.—Rom. i. 21. In this natural conception of Deity are we considered as a Christian nation by historians. But the highest attainments of human research fall exceedingly short of the saving knowledge of God, as we shall see by further appeal to the scriptures. In reference to this, God complains to Israel when he says 'The Lord hath a controversy with the inhabitants of the land; because there is no truth, nor mercy, nor knowledge of God in the land.—Hosea. iv. 1. The Gentiles were still more ignorant of God; and the account of both is that the world by wisdom knew not God. Paul tells us that there is 'a form of knowledge and of the truth in the law;—Rom. ii. 20. The same idea is suggested in the language of David; 'The wicked through the pride of his countenance will not seek God. God is not in all his thoughts;—Psa. x. 4. We add that the law of God requires men to engage in the ceaseless practice of virtue, and to abstain from vice in all its forms. The fall of man has, however, rendered him incapable of obeying the precepts of the Divine Law; but this does by no means release him from his obligation to obedience; it is still his bounden duty to love the Lord his God, with all his heart, soul strength, and mind; and his neighbor as himself. The law can never be abrogated; it still commands the creature to render perpetual obedience, to give the undivided affections of his heart, and to employ all the faculties with which he was endowed in creation, in the service of his Creator. In his original innocence he was competent to comply with every duty enjoined upon him, and all such duty was purely natural. Hence his guilt consists in his not doing that which his Creator gave him power to perform, and in the observance of which he should never die; but alas! Man being in honor, abode not; when lust had conceived it brought forth sin, and sin when it was finished brought forth death, which still continues in the human family, 'For the heart of the sons of men is full of evil and madness is in their hearts while they live, and after that they go to the dead.' Nor can any means, without the renewing influence of the Holy Spirit, communicate a spiritual knowledge of God. Notwithstanding the revelation God has made of himself in creation; in the book of the law; in the writings of the prophets, in the manifestation of Christ in the flesh; in the instructions given by the apostles; and by the preaching of the gospel; yet natural men know not God, and their hearts are fully set in them to do evil. It remains still a solemn truth, that 'the natural man receiveth not the things of the Spirit, neither can he know them for they are spiritually discerned.'

2nd. We call your attention to a spiritual or experimental knowledge of God. This consists in a spiritual apprehension of divine things, whereby through the strength and instructions of God's spirit and word,

we not only perceive, but are powerfully and kindly disposed to believe in and love God in Christ as our God. This knowledge is communicated in regeneration according to his promise 'all thy children shall be taught of the Lord.' 'No man knoweth the Father, save the Son, and he to whom the Son will reveal him.' When God enters into judgment with his own elect, by the impressions of his own gracious perfections, he stripes them of all their false notions of himself. His holiness which appears in the law causes them to cry out as Isaiah did—'Woe is me for I am undone, for I am a man of unclean lips.' His omniscience appears in this law work. He convinces them that there is not a word, action, or thought, in all their lives, but what is discovered and brought to light. His justice is displayed also. Hence the language of one of old—'Fearfulness and trembling are come upon me, and I am afraid of thy judgements.' 'Enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh living be justified.' The truth and faithfulness of the Divine character are also deeply impressed on the heart. The soul is now convinced that God is true in all his threatenings, and is awfully sensible that unless God in some way, of his mere mercy and sovereign grace, interpose there can be no possible means of escape from impending and total ruin. The discovery is now made, that confessions and vows, prayers and tears, reformation and mortification, are unavailing to turn away the wrath of God for past offences.

But, as by the law is the knowledge of sin; so by the gospel is the knowledge of pardon and sovereign clemency. This gospel presents to view 'The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin; and that will by no means clear the guilty.' Thus in the glorious gospel is pardon proclaimed in the name of the ever blessed Son of God. Paul thus describes it—'For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ;—1 Cor. iv. 6. In verse third he tells us Christ is the image of God. In his face God shines into the soul to give the light of the knowledge of himself. The privilege of the real Christian is thus expressed—Chap. iii. 18. 'But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord.' Here is a most delightful account of this renewing work. Christ is set before us. God shines in his face, and displays his glory, and the light of the knowledge of it in the face of Christ, and while we look and wonder at him, the Holy Spirit impresses the same image on us; we are changed into the same image from glory to glory by the Spirit of the Lord. Thus God forms a people for himself that shall show forth his praise. Thus they become new creatures in Christ Jesus by an experimental knowledge of the teaching of the Blessed Spirit. This knowledge is increased, when they view their adoption as sons into the spiritual family, because all fear and torment are cast out, while love encourages and emboldens them to lay claim to God as their God. This they are enabled to do, by the spirit bearing witness with their spirit, and leading them to cry Abba, Father. My Lord and my God, and the rock of my Salvation. Such persons have a knowledge of God as their righteousness, whose obedience was placed to their account. The Saviour became the end of the law for righteousness, and is made unto them, the Lord their righteousness; which infinitely exceeds all others. They also possess a knowledge of God as their life. He only hath immortality—eternal life, and this life is in the Son. 'He that hath the Son hath life.' 'This,' says the Apostle John, 'Is eternal life, to know thee, the only true God and Jesus Christ whom thou hast sent.' This life is not dependent upon our obedience, but on the eternal purpose and decree of God, and is communicated to us as a free gift. 'The gift of God is eternal life.' It is secured to us by the oath of God, by the death of Christ—by the covenant of God, by the word of God, and by the witness, seal, and in-dwelling of the Holy Spirit. It is a life in the favor of God, a life to Christ, a life of sweet, and holy obedience, a life of communion with Christ, realized in the soul, and enjoyed by the life giving energy of the Holy Spirit. It is God's blessing, and not our doing or work; an everlasting blessing. Upon Mount Zion God commanded the blessing, even life for ever more.

Beloved: This experimental and saving knowledge

the Apostle Paul prized highly, for he declares 'I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ, that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death.' Phil. iii. 8, 10. Seeing then brethren, that this knowledge is not attainable by human abilities, but by the revelation of the Holy Spirit—as Christ promised his disciples that the Spirit of truth should lead them into all truth—as he also clearly intimated in his language to Peter, 'Blessed art thou Simon Barjona, for flesh and blood hath not revealed this to thee, but my Father which is in Heaven;' that is by the influence of the Holy Spirit—as the Apostle Paul maintains, in speaking of the source of his spiritual life 'when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me that I might preach him among the heathen, immediately I conferred not with flesh and blood'—let us who possess this divine blessing, obey the exhortation of the Apostle Peter to 'grow in grace and in the knowledge of our Lord and Saviour Jesus Christ' and give, as we ought, from principles of love and gratitude to God, and a regard to our own comfort, diligence to make our calling and election sure.

Corresponding Letter.

The Chemung Regular Baptist Association, now in session, with the Asylum Church, Bradford County, Pennsylvania, To our Sister Associations, with which we correspond, and all others, whether Associations, Churches, or Ministers, holding like faith with us, sendeth Greeting:

DEAR BRETHREN:—We rejoice that we can say, that the Great Head of the Church has permitted us, again to meet together in our associated capacity. We have had an uncommonly amicable session. We feel that we have again enjoyed that peace, and interchange of good feelings, which was experienced before the storm. The Churches composing this body have announced to us, that they are generally at peace among themselves, and they appear to enjoy common health, though feeble. As an Association, we view ourselves as a little detachment of an army, that has been overtaken by a tornado; injured considerably, but not mortally wounded, taking breath in a temporary calm, but waiting to meet the returning calamity, threatening to rush upon them with redoubled horrors. Although the Regular Baptists may enjoy a little respite, yet we believe the warfare is not ended. Evidently the enemy is neither dead nor vanquished, but only retired for a few moments, to give himself an opportunity, to prepare to assail us more furiously. Let us therefore not sleep as do others, and as they would wish to have us, but keep our armor constantly about us, with our sword drawn. Let us keep our eyes steadfastly upon our glorious King, the Captain of our salvation, and wait the encounter with that calmness, that steadiness of mind, which becomes the unconquerable soldier of the Cross! Let us bear in mind that our King has decreed, that he that would reign must fight, and he who fights, shall, through the wisdom and power of THE CAPTAIN unquestionably be victorious!

Brethren: Your Messengers and Minutes bring to us refreshing intelligence. We rejoice at your prosperity; and we pray that if it be the unchanging will of God, your many blessings may be continued; and we are sure they will be continued, only as long as shall be for the glory of God. We rejoice to hear that a number of the lost sheep are brought back to the fold by our Good Shepherd. The assurance that 'All that the Father hath given to the Son shall come unto him,' affords us constant joy.

We desire a continuance of your friendly correspondence. Brethren pray for us. Our next meeting will be with the Warren Church, on Pine Creek, Brown township, Lycoming County, Pennsylvania, on the second Wednesday in September, A. D. 1839. Farewell.

HEZEKIAH WEST, Moderator.

E. B. GEROULDS, Clerk.

Elder Hezekiah West, Corresponding Secretary, South Hill Post Office, Bradford County, Pennsylvania.

"He that indulges himself in calumniating the absent, plainly shows his company what they may expect from him after he leaves them."

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Poetry.

"Eyes they have, but they see not; ears, but they hear not; and hearts, but they understand not."

They see in vain, if to their sight
No scenes but those of earth are dear;
For darkness gross as ancient night,
Has spread her sable mantle there.
What tho' so bright the sun appear,
And stars that stud the vaulted sky,
If light divine can never cheer
Their spirits dim, and clouded eye?

They hear in vain, if to their ear
Naught sweetly sounds but revelry,
And naught their wayward sense can hear,
But notes of mirth, and notes of glee.
What tho' yon worlds in symphony,
Their Maker's praise abroad resound,
If for the gospel's melody,
No place in all their soul be found?

They feel in vain, if their vain heart,
The glory of this world revere,
Which like the meteor's glary dart,
Gleams but awhile to disappear.
What tho' the world their livery wear,
And fame's loud trump their praises blow,
If God, in righteous wrath severe,
Shall doom them to eternal woe?

P. A. KLIPSTINE.

BROTHER BEEBE: Please to give notice, through the Signs, to my brethren and correspondents, that my Post Office address, after the first of January next, will be *Centreville, Fairfax Co., Va.* S. TROTT.

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This Index is arranged under four heads, viz: 1st, *Communications*; 2nd, *Editorial matter*; 3d, *Extracts from other publications*; and 4th, *Poetry*. Under the first head will be found all original communications, with an alphabetical arrangement of the names of Correspondents, referring to the page where their communications may be found. The second division will direct to the Editorial matter. The third will direct to Extracts, or articles copied from other publica-

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